

To study the fundamental concept of “Agni”

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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, *Ayurvedacharyastandardiz* *Agni* is in four groups .i.e. *Samangni* , *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 in to *Jatharagni*, *Bhutagni* and *Dhatwagni*.

KEYWORDS: *Agni*, *Agnivikruti*, *Jatharagni*, *Bhutagni*, *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* 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* 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 into 13 type. i.e. *Jatharagni* – 1, *Bhutagni* – 5, *Dhatvagni* – 7. According to its nature and effects *acharya* standardized *Jatharagni* into 4 type i.e. *Samagni*, *Mandagni*, *Vishamagni*, *Tikshagni*.

AIM

To study the fundamental concept of “*Agni*”.

OBJECTIVES

1. To review literature regarding Fundamental concept of “*Agni*”.
2. To review literature of *Jatharagni*, *Bhutagni* and *Dhatvagni*.
3. To review literature of *Samagni*, *Vishamagni*, *Tikshagni*, *Manadagni*.

MATERIAL AND METHOD

Proper screening of the literature from classical text of *Ayurveda* and modern text. Recent advanced study in context of

present study will be reviewed using resources like internet and article.

REVIEW OF LITERATURE

Proper functioning of digestive fire is evident from normal tone of the digestive-system circulatory-system, strong immunity or resistance against diseases, proper tissue growth, and above all the complexion. This description better deals with physiological significance of *agni*. If digestive fire is not functioning properly, one has poor digestion, languid blood-circulation, poor complexion, low energy levels, flatulence and poor immunity against diseases. Thus promoting proper functioning of the digestive fire is treating the root cause of the diseases, according to Ayurvedic principles.

Types Of *Agni*

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

According to *Sushruta*, five types of *Agnis* are identified, (*Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadhakagni* and *Bhrajakagni*).

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*)

Ideology of *Bhavamishra* is similar to *Charaka* and *Vagbhata*

Types of *Agni*, According To the Function and Site Of Action

Agni has been divided into 13 types 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 dhatus (tissues).

Jatharagni: Jatharagni is the Agni present in the Jathara. Jathara stands for the stomach and duodenum. As per *Ashtanga Hridaya*, location of Jatharagni is *grahani* (duodenum). The name *grahani*, as it holds the food for certain amount of time inside the *Amasaya* (stomach) in order to initiate digestion. The strength of the *grahani* lies in Agni. When the Agni undergoes malfunctioning, *grahani* also gets irritated and produces several digestive diseases. Jatharagni is considered to be the prime because each and every nutrient that one ingests first comes to the stomach and duodenum and is subjected to the action of Jatharagni. Jatharagni plays a key role in digestion of food-stuffs composed of the five basic elements and transforms it for utilization by the respective tissues. 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.

1. **Samagni(Normal):** Samagni is characterized by strong and appealing appetite that is easily satisfied with normal food.

Digestive function 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.

2. Mandagni (low)

Due to dominance of *kapha* out of *tridoshas* here Agni is unable to metabolized even a small quantity of easily digestible food. Because of variability in *kaphas*, there are episodes of poor appetite, sluggish metabolism and tendency to weight gain despite optimal food consumption. Excessive mucus and congestion are striking features. Bronchial asthma, bronchitis, cough, excessive salivation from mouth, fatigue and nausea are handmark of *mandagni*.

3. Vishamagni(variable)

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 and forgetfulness to consume foods. Gaseous-distension of the abdomen and constipation are striking signs. Cholera, diarrhea, dysentery, enlarged spleen, abdominal tumor, colic, flatulence, wind and eructation are outcome of *vishamagni*.

4. Tikshagni (High)

Here the digestive fire is disturbed by *pitta*. In these *agni* is usually high and both *pitta* and *agni* share same properties. In these cases, immunity against diseases is good. Because of variability in *pitta*, there are episodes excessive appetites. There are increasing chances of developing diarrhea, bleeding-diathesis

and toxemia (toxins in the blood). Abdominal colic, anemia, burning sensation, diarrhea, hemorrhage, hemophilia, hepatitis, hepatomegaly, hyperacidity, jaundice, pain urine diseases, sour belching are outcome of *tikshnagni*.

Bhutagni

Bhutagni is the one that is present in a basic elements, 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).

Dhatwagni: All the seven elements tissue of the body contain their own *Agnis* to metabolize the nutrients supplied to them through channels of circulation.

- *Rasagni* present in the *RasaDhatu*.
- *Raktagni* present in the *Rakta Dhatu*.
- *Mamsagni* present in the *MamsDhatu*.
- *Medagni* present in the *MedaDhatu*.
- *Asthyagni* present in the *AsthiDhatu*.
- *Majjagni* present in the *MajjaDhatu*.
- *Shukragni* present in the *Shukra Dhatu*.

DISCUSSION:

As we seen, *agni* is of central importance in our lives, not only it is essential for digestion, it also plays a critical role in the maintenance of overall health, affecting everything from our digestive and excretory functions, enthusiasm for life. *Agni* is responsible for strength, health,

longevity, and vital breath. *Jatharangi* is reason of life, color, strength, health, enthusiasm, plumpness, complexion, *ojasa* (energy), *tejas* (Heat of body) .

CONCLUSION

When *Agni* is balanced, it tends to support strong immunity and long, healthy life. The strength of *Agni* is inevitably affected when its qualities are muted by poor diet , improper food combination. Normal *Agni* is so important; a weakened digestive fire is root of all diseases. Condition of *jatharangi* should be suitably and carefully maintained because the life and strength of individual are dependent upon it.

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