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Concept of Agni in vatarakta with special reference to gout

Gaurav Gulabchandra Gupta[1], Dr. Archana Gharge[2]

[1] PG Scholar, [2] Professor M.D., P.H.D (Ayu),

Department Of Rognidan And Vikruti Vidnyan, , Dr. G D Pol Foundation Ymt Ayurvedic Medical College, Kharghar, Navi Mumbai

***Corresponding author:** gauravggupta123@gmail.com, mob. No- 7045729890

the Dhatvagni (tissue-level metabolic fires). When Agni is impaired, food and metabolic products are not properly digested and metabolized. This leads to the formation and accumulation of undigested, toxic by-products called Ama. This means the tissues, especially Rasa (plasma) and Rakta (blood), do not receive proper nourishment, leading to the accumulation of improperly processed Dhatus (tissues) and toxins at a cellular level, causing inflammation and pain characteristic of Vatarakta. Sedentary lifestyle along with mental stress, consumption of nonveg and highly protein diet, excessive alcohol intake are some of the causing factors which origins acute exacerbation of Vatarakta. The etiological factors responsible for Gouty arthritis, pathology and clinical features are quite similar to Vatarakta.

Keywords: Agni, Vatarakta, gout, metabolism

INTRODUCTION

Ayurveda is an ancient medical and healthcare system that not only treats chronic illnesses but also keeps people's

Abstract

WHO defines Health as "A state of complete physical, mental & social well-being and merely the absence of disease or infirmity". Health of an individual solely depends on his diet and lifestyle. Ayurveda more than a medical science it is a culture or lifestyle, one should adopt its applied aspects for one's well-being. But with the march of time, in the rapid modernization most of dietary habits, social structure, lifestyle & environment have been changing. The consumption of baked food, half fried vegetables etc. cause incomplete digestion. Agni is a crucial component of digestion and metabolism in our bodies, according to Ayurveda. Strength, health, longevity, vital breath, and the amount of food that should be ingested are all attributed to agni. In Ayurveda, Agni is responsible for the digestion, absorption, and assimilation of ingested food, which is necessary for life maintenance. Vatarakta is a disorder where the Vata dosha (principle of movement) and Rakta dhatu (blood tissue) are primarily vitiated. The impairment of Agni contributes to this pathology, the weak Jatharagni also affects

because the food that experienced madhura avasthapaka enters the Grahani in vidagdhaawastha and creates accha pitta. In particular, pittavruddhi occurs if lavana, amla, katu, kshara, and Ushna ahara are ingested. This elevated pitta combines with ahara. The food that endured paka in Grahani experiences rasa shoshana by agni and reaches pakwashaya in pinda swaroopa and katurasayukta in Tritiya avastha paka. Thus, vata vruddhi occurs as a result of rookshata and katu rasa. We refer to this as katu avastha paka.

Bhutagni

The same bodily entities are nourished by panchabhootamaka ahara. Similar to how the attributes of parthiva ahara, such as guru, khara, kathina, manda, and sthira gunas, enhance the guru, khara, kathina, manda, and sthira gunas in the body, panchabhootagnis found in the ahara nourish the panchamahabhutagnis in the body[2]. Similarly, the body's jala guna is enhanced by the jaleeya guna. In this way, the attributes of the paripakwa ahara nourish the entire body.

Bhouma, Apya, Agneya, Vayavya, and Nabhas are the five bhootagnis found in the body. In the same way that the gunas of panchamahabhutatmaka ahara Dravya nourish the corresponding panchabhoutika dehadravya, these bhutagnis digest the corresponding qualities found in the food and nourish the corresponding entity in the body. When describing the process of typical digestive events, Charaka made reference to bhutagni. Jatharagni breaks down the sangata of food into five different physico-chemical groups, such as parthiva, apya, agneya, vayavya, and nabhasa. The agni found in each group's constituents is then said to digest those substances, bodies healthy. Ayurveda teaches us to live a healthy life by adhering to Dinacharya. The core tenet of Ayurveda is that "the inequalities of basic constituents in the body are the root cause for different diseases," which suggests that control over various basic elements in the body (Sharira) is a sign of good health and freedom**.** According to Ayurveda, AGNI is crucial for maintaining healthy health. According to Ayurveda, an illness will develop if AGNI is not in its normal state. "Agni" refers to the breakdown of food and metabolic processes in Ayurveda. Agni transforms food into energy, which powers all of our body's essential processes. In Ayurveda, this agni is referred to as "Pitta" since it is a liquid rather than a flame like terrestrial fire.

Ahara paka krama

The food that is eaten will give the body bala and varna as well as nurture the dhatus and oja. Agni is crucial to the body's nourishment process[1]. When agni functions are compromised, apkwa ahara rasa forms, which is unable to sustain rasadi dhatus. Three stages—Madhura avastha paka, Amla avastha paka, and Katu avastha paka—are used to explain the aharapaka krama. When shadrasayukta ahara enters the body, it first experiences avasthapaka in amashaya, where it is fully transformed into madhurabhava. In particular, Kapha vrudhi occurs if the diet contains Kaphavardhaka Madhura, Amla, Lavana, Picchila, Drava Snigdha ahara; if these gunayukta ahara are ingested in smaller amounts, Kapha kshaya results. Phena roopi kapha is formed as a result of Madhura avastha paka.

The food is in ardhapakwa Awastha and turns into amlaswaroopa in the dwitiya avastha paka. There would be pittavruddhi

digestion, vegetable starch or cellulose is first reduced to its fundamental form, glucose, before being rebuilt in the body as organism-specific animal starch or glycogen. Similarly, before being resynthesized as organism-specific lipids, fats originating from a variety of plant and animal sources, such as oils, ghee, etc., are first broken down into their elemental forms, such as fatty acids and glycerol. Similar to this, proteins from vegetables and animals that come from outside sources are first broken down into their constituent amino acids before being assembled by the body into organism-specific proteins like albumin, fibrinogen, the majority of globulins, and non-essential amino acids. Aside from the aforementioned, several amino acids are also used for functional purposes, such as the production of hormones and enzymes. Before being used in dhatupaka, the gunas that may be present in ahara Dravyas are activated by jatharagnipaka and actualized by bhutagnipaka in the last stages of digestion, in the adho-amashaya-pittashaya or pachyamanashaya. The Yakrit is where the Bhutagni Paka takes place. The yakrit is instantly preoccupied about carbs. protein and lipid metabolism. The liver uses nitrogen, either from the amino acids or from ammonia, to create the non-essential amino acids during protein metabolism. The liver produces ethanalomine, creatine, choline, purines, and pyrimidines, among many other nitrogenous compounds. Additionally, the last stages of nitrogen metabolism, which produce urea and uric acid in humans, take place in the liver.

Dhatwagni

Dhatwagni is a self-explanatory phrase. It alludes to the agnis that deals with the paka resulting in a drastic alteration in their vilakshana guna properties. As a result, food constituents are prepared for assimilation and development as components of the matching bhuta class of substances found in the dhatus Each species of dhatus contains seven dhatwagnis, which are thought to function as a kind of mediator in this assimilation process. According to Sushruta, this animated body is composed of five mahabhutas, and the food of a living organic being invariably acquires the properties of its physical components.

The food ingested will be dealt with by jatharagnipaka. The result of this paka is the reduction of basic food items to elemental substances, which fall into the five bhautic groups—parthiva, apya, aagneya, vayavya, and nabhasa—based on their physical-chemical characteristics The agni moiety found in each group's molecules—parthiwagni in the parthiva group, apyagni in the apya group, and so on—is said to digest the entire molecule during bhutagni paka, resulting in a total transformation of its properties—vilakshana gunas. In other words, before being incorporated into the latter, the final products of jatharagnipaka are, in a sense, appropriately processed by bhutagnipaka and made suitable to be acted upon by the particular agni present in each of the seven dhatus.

According to modern physiology and biochemistry, the primary goal of food digestion in the elementary canal, or mahasrotas, is to prepare its various basic components, such as starches, fats, and proteins, which are completely foreign to the body, or vijatiya, for conversion into and utilization by the body as organism-specific carbohydrates, fats, and proteins, or sajatiya. Therefore, at the end of intestinal

dhatus that need to be nourished) and Sthayi dhatus (formed dhatus already existent in the body). Poshaka Dravyas, such as parthiva, apya, agneya, vayavya, and nabhasa poshaka Dravyas, are the final results of bhutagni paka. The products of bhutagni paka are said to be metabolized by dhatwagni paka.

Dhatwagnipaka is said to have two facets. a) Prasada paka b) Kitta paka. The final products of prasada paka are used to nourish dhatus, whereas those of kitta paka are either synthesized as materials used in the composition of kesha and smashru, nakha, and other horny structures of the body, or they provide the materials for the formation of various types of excretions such as sweda, mutra, purisha, vata, pitta, sleshma, karnamala, nasamala, asyamala, romakupamala, etc[5]. Thus, it will be observed that the bhutagnipaka supplies appropriately digested nutrients that are absorbed by the dhatwagnipaka.

Kitta + Dhatwagnies Prasada + Poshaka Dravyas Repeated paka of ahara rasa nourishes the shareera dhatus, for example: Ahara rasa is created similarly when Jatharagni breaks down Ahara. Rasadhatwagni breaks down rasa, and from its prasada bhaga, rasa dhatu is fed. Kitta bhaga is formed more frequently as a result of Dhatwagnimandya. Malaroopi pitta is excessively formed as a result of Raktadhatwagni mandya.

Raktaposhaka Dravyas + raktagniposhaka rakta + pitta(mala)

DISCUSSION

As we observe the Samprapti of Vatarakta, Rakta dhatu in its dhatwavrita vikarmakari sthiti will be displaying vriddhata or sama dhatulakshanas, which in either case hinders the dhatushmata/dhatwagni, causing of aharadravyas, which were previously handled by five different species of dhatwagni[3]. The seven dhatus—Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra—perform the dehadharana and poshana. Each of these seven dhatus has an agni known as dhatwagni. In females, Rasagni, Raktagni, Mamsagni, Medagni, Asthyagni, Majjagni, Shukragni, and Artavagni. Prasada and kitta bhaga are created when these dhatus are broken down by their dhatwagni. As demonstrated by Charaka's observation that "the nutrients that support the body are subject to paka again, being acted upon by the seven dhatwagnis leading to the formation of two products the kitta and the prasada," Dhatwagni mediates or catalyzes additional metabolic transformations of the nutrient substances before they are made available to the seven species of dhatus through their respective or specific srotamsi for assimilation by themAdditionally, it says that "the nutrient substances which nourish the dhatus undergo paka by the ushma of the dhatus and then they are made available to the dhatus through their respective srotamsis[4]. Dhatwagnis absorb the components of nutritional sources that bhutagnis have processed for additional metabolic processes. As previously mentioned, Ayurveda envisions seven distinct types of agnis that correspond to the seven species of dhatus: rasa (plasma, tissue fluid, and lymph), rakta (the red blood elements that float in and circulate with the rasa dhatu), mamsa (muscle-tissue), medas (adipose tissue), asthi (bone, including cartilage tissue), majja (yellow and red bone marrow or the marrow tissue), and shukra (the reproductive element). These fundamental tissue components are also referred to as poshya dhatus (the shareera

where serum uric acid is primarily produced. Rakta dhatwantara causes pitta to become disturbed, which ultimately leads to an incorrect metabolism of serum uric acid.

CONCLUSION

Because elevated serum levels of uric acid play a significant role in the development of many diseases, the incidence of lifestyle disorders is fast increasing. Excessive purine diets and sedentary lifestyles are the causal causes for many diseases. Nearly all Acharyas described Virechana, Raktamoksha, and Tiktaka Ksheera Basti as the primary therapeutic options in Vatarakta. Hence, preservation and promotion of Agni is the first and foremost step to be taken in every therapeutic endeavour and management of a patient. So, it is important to understand the concept of Agni to manage the health of a healthy individual as well as to interpret the disease process and planning the line of management of a disease.

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improper sara mala vibhajanam or improper metabolism-enzymatic actions; forming aprinamita dhatus along with excessive or insufficient production of sara bhaga and malabhaga. Due to their samanyata in guna and pitta's mala of rakta dhatu, pitta would likewise be vitiated when Rakta is[6]. The imbalance extends beyond the main digestive fire (Jatharagni) to the Dhatvagnis (tissue fires). Each of the seven bodily tissues has its own Agni, responsible for its nourishment. In Vatarakta, these tissue agni are also impaired, preventing proper tissue nutrition and regeneration, and allowing toxins to accumulate at a cellular level, leading to symptoms like joint pain, swelling, and deformity.Keeping these perspectives in mind, we examine the specifics of serum uric acid, a metabolic waste product of purine metabolism (mala bhaga) that is observed in Rakta. Elevated serum uric acid levels, also known as hyperuricemia or adhika mala bhaga, which can lead to a number of other conditions such vata rakta or gouty arthritis. Increased production and decreased excretion are the two ways that hyperuricemia, which is more directly connected to our topic, explains its disease.

The consumption of purine-rich foods like madya, mamsa, lavana, and amla katu kshara aharas, which are nearly identical to rakta pradushaka nidanas, is the primary cause of increased production. Defects in enzymatic actions, such as Hypoxanthine guanine phosphorobosyl Transferase, which is comparable to the agni concepts of rasadi dhatus metabolism by various nyayas and enzymatic actions. Additionally, the liver and intestine, which are primarily pitta sites—that is, Ranjaka pitta, which aids in Rasa Ranjanam or metabolic activities—are

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