

AGNI AND NCDS: AN AYURVEDIC APPROACH**Dr. Kavita Rathiya^{1*}, Dr. Pushpa Markam² and Dr. Suchita Singh³**M.D. Scholar¹, M.D. Scholar², M.D. Scholar³Post Graduate Dept. of Roga Nidana evum Vikriti Vigyan, Govt. Ayurveda College, Raipur,
Chhattisgarh.Article Received on
23 May 2018,Revised on 11 June 2018,
Accepted on 02 July 2018

DOI: 10.20959/wjpr201814-12846

Corresponding Author*Dr. Kavita Rathiya**M.D. Scholar, Post Graduate
Dept. of Roga Nidana evum
Vikriti Vigyan, Govt.
Ayurveda College, Raipur,
Chhattisgarh.**ABSTRACT**

Ayurveda emphasis that all the disease are the result of weak state of *Agni*. *Agni* is the digestive and metabolic power of the body. A non-communicable disease is a medical condition or disease that is not caused by infectious agents (non-infectious or non-transmissible). Non communicable or chronic disease are disease of long duration and generally slow progression. Now-a-days due to modernization the changes in life style are observed and the day to day regimen as prescribed in Ayurveda could not be followed properly. That's why human beings are suffering from various types of non-communicable disease like Diabetes, Hypertension etc. *Agni* consist of digestive (*Pak*) and different kinds of hormones, enzyme and co-enzyme activities etc.

which participated in digestive and metabolic functions. According to Ayurveda, health is the dynamic integration between body, soul, mind and sensory organ. It plays great emphasis in prevention and promotion of health there by preventing the disease. Therefore, main principle of treatment of all disease as per Ayurveda is to restore and to strengthen the *Agni*. The aim of this article is to review the important role of *Agni* in managing the health of healthy as well as diseased person.

KEYWORDS: *Agni, Ayurveda, Metabolism, Non-communicable disease.***INTRODUCTION**

The power element present in human body in microscopic level is called *Agni*. It is compared to God because its exact structure is not known and its function is very important. *Agni* maintain body temperature, health and keeps the person active. It also develop courage. *Agni*

keeps a person alive and is therefore considered as a sign of life.^[1] Power or condition of *Agni* determines the quantity of food to be consumed.^[2] *Agni* is considered to be present everywhere where digestion is taking place. *Agni* is in the form of energy and it works through the medium of *Pitta*. When it is functioning properly it plays an important role in digestion. Digestion is nothing but conversion of complex insoluble molecules into simple soluble molecule for the use of body. When it becomes abnormal then this same *Agni* is the reason for indigestion. Improper functioning of *Agni* leads to various gastrointestinal disorder as well as metabolic disturbances.^[3]

MATERIAL AND METHOD

Physiological aspect of Agni

The concept of *Agni* of Ayurveda, which refers to the manifold functions ascribed to *Pitta* is at comprehensive. Literally it stimulates the digestive power. It not only includes chemical agencies responsible for *Aharapachana* in the *Kostha* but also metabolic events like energy, synthesis and metabolism.^[4] As per season and age functions of *Agni* differs i.e. during *Hemanta Ritu* (winter) and *Yauvana* (young age), *Agni* is powerful, during rainy season and old age *Agni* is mild in nature. Consumption of food in suitable quantity and free from contamination undergo metabolic transformation by the effects of *Jatharagni*, *Bhutagni* and *Dhatvagni*. Initially *Jatharagni* gives stimulation to *Bhutagni* because consumed food is *Panchbhautika*, it has to undergo transformation by respective *Bhutagni's* then only it becomes easy for tissue metabolism by *Dhatvagnis*. Then processed metabolic products circulates inside the *Srotas* continuously by the help of *Vata Dosa*.^[5]

Agni is basically divided into three categories: *Jatharagni*, *Bhutagni* and *Dhatvagni*.^[6]

1. Jatharagni

Jatharagni is main principle substance responsible for disease and health. During its normalcy it is responsible for longevity, complexion, strength, health, enthusiasm, well built, luster, immunity(*Ojas*), temperature. Other *Agni* (*Bhutagni* and *Dhatvagni*) and other vital functions all are dependent on *Jatharagni*.^[7] This is also called *Kayagni* or *Kosthagni*. *Kostha* means body or gastro-intestinal tract. As it helps in digestion also called *Pachakagni*. *Kayagni* works through the medium *Pachak Pitta* and perform primary digestion. The place of this *Agni* is in lower part of stomach and small intestine.

Food is digested and after digestion *Jatharagni* separates it from useful(*Sara*) part and waste(*Kitta*) part. From the useful part chyme or *Ahara Rasa* is formed and from waste part urine and feces is formed.^[8]

2. *Bhutagni* or *Bhautikagni*^[9]

As we know, human body is made up of five primordial elements. For its growth and development, it naturally needs foods having all these elements. Each of these needs *Bhutagni* for their transformation e.g. food containing earth elements are digested by *Parthivagni*. *Bhutagni* is present in gastro-intestinal tract as well as at the level of tissue in respective channel. Five *Bhutagni* exist for taking the five elements portions of the digested food mass and converting them into nutritive substances for five sense organs. Some of these specialized materials are the rods and cones responsible for photosensitivity in the eye etc.

3. *Dhatvagni* (Tissue power)^[9]

The *Ahara Rasa* formed after digestion is converted into seven *Dhatus* or tissue through this *Agni*. Tissue power is present in each tissue channel. The main site of this is in liver.

The common function of *Jathragni* and *Dhatvagni* is transformation of food. When the *Ahara Rasa* comes in the respective channels then *Dhatvagni* acts on it and new cells similar to tissue are formed. For the nourishment of *Dhatus*, *Dhatvagni* is essential.

Amadosa

In Ayurvedic view, nearly all diseases have their origin in *Amadosa*. *Ama* has been defined as a condition in which the first *Dhatu*, namely *Rasa* is not properly formed due to the lowered strength of *Agni*(*Usma*). On the other hand, in this state, the food ingested becomes *Dusta*. *Amadosa* or *Amavisa*, both as acute and sub acute or chronic condition appear to relate to the gastro-intestinal as well as metabolic disturbances endangered due to the impairment of *Antaragni*.^[10]

Etiological factors of Amadosa described by Charak and Sushruta.^[10]

1. Dietetic indiscretions.
 - a. Indigestion
 - b. Over-eating
 - c. Ingestion of unwholesome food, Heavy or indigestible food, Cold, putrid and stale food, Excessive dry dehydrated food

2. Adverse effects of Therapeutic measure-
 - a. Purgation
 - b. Emesis
 - c. Oleation
3. Emaciation or wasting brought about by other diseases.
4. Incompatibility of the-
 - a. Country
 - b. Climate
 - c. Season
5. Volitional inhibition of natural urges.
6. Mental tensions and emotional instabilities-
 - a. Envy, Impatience
 - b. Fear Complex
 - c. Anger, Rage
 - d. Greed
 - e. Pessimistic attitude
 - f. Enmity

RISK FACTOR IN NCDs^[11]

Six key sets of “risk factors” are responsible for major adults non-communicable disease. These are as follows.

1. Cigarette use and other forms of smoking.
2. Alcohol abuse.
3. Failure or inability to obtain preventive health services for ex. Hypertension control, cancer detection, management of diabetes etc.
4. Life style changes like dietary patterns, physical activity.
5. Environmental risk factor.
6. Stress factors.

PREVENTION^[13]

The preventive attack on chronic disease is based on the knowledge that they are multifactorial in causation, so their prevention demands a complex mix of interventions. Present knowledge indicate that the chronically ill require a wide spectrum of services case finding through-

- Screening and health examination technique.
- Application of improved methods of diagnosis, treatment and rehabilitation.
- Control of food, water and air pollutions, reducing accidents.
- Influencing patterns of human behaviour and life styles through intensive education.
- Upgrading standard of institutional care and developing and applying better methods of comprehensive medical care including primary health care.
- Political approaches are also needed as in case of smoking control, control of alcohol and drug abuse.

The approach should be holistic in handling the complex medical and social needs of the chronically ill and should always be considered in relation to the family and community.

DISCUSSION

The concept of *Agni* is a physiological approach but to understand *Ama* which is a pathological entity, in a better manner, knowledge of *Agni* is essential. Normalcy of all mechanisms of the body is totally dependent upon the normal functioning of *Agni*. If due to any etiological factor, *Agni* gets vitiated resulting in start of pathological events, it eventually, leads to diseased condition of the body. Power of *Agni* or normal condition of *Agni* is responsible for strength, health, longevity and vital breath. That's why it should be protected by proper intake of food and drinks because these act as a fuel, if person is deprived of food and drinks, *Agni* become disturbed and it leads to various types of diseases. Non communicable diseases include cardiovascular, renal, nervous and mental diseases, musculoskeletal disease, chronic non-specific respiratory disease, permanent results of accidents, senility, blindness, cancer, diabetes and various other metabolic and degenerative diseases and chronic results of communicable diseases.

CONCLUSION

The basic theories of Ayurveda as regards health and disease revolve around nutrition and its utilisation by the body under the influence of *Agni*. Its theories of pathogenesis are also co-related to the type of nutrition available and the functional states of *Agni*. Now-a-days the life style and behavioural patterns of people are changing rapidly, these being favourable to the onset of chronic diseases. Chronic non-communicable diseases are assuming increasing importance among the adult population in both developed and developing countries. Cardiovascular disease and Cancer are at present the leading causes of death in developed

countries (e.g. Europe and North America) accounting for 70 to 75 % of total deaths. Hence, preservation and promotion of *Agni* is the first and foremost step to be taken in every therapeutic endeavor 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 planning the line of management of a disease.

REFERENCES

1. Dr. Prof. Subhas Ranade, A Text Book of Sharira-Kriya Vijnan (According to the syllabus of CCIM, New Delhi), Part-I, chap-15 Pachan, Chaukhammbha Sanskrit Pratishthan, Delhi, 2012; 201.
2. Dr. P.S. Byadgi, Parameswarappa's Ayurvediya Vikriti-Vijnana & Roga Vijnana (According to the syllabus of CCIM, New Delhi), Vol-I, Chap-5 Agni, Chaukhammbha Publications New Delhi, 2017; 67.
3. Dr. Prof. Subhas Ranade, A Text Book of Sharira-Kriya Vijnan (According to the syllabus of CCIM, New Delhi), Part-I, chap-15 Pachan, Chaukhammbha Sanskrit Pratishthan, Delhi, 2012; 199.
4. VD. Bhagwan Dash, Concept of Agni in Ayurveda with special Reference to Agnibala Pariksha, 2nd Edition, Chaukhammbha Amarabharti Prakashan, Varanasi, 1993; 27.
5. Dr. P.S. Byadgi, Parameswarappa's Ayurvediya Vikriti-Vijnana & Roga Vijnana (According to the syllabus of CCIM, New Delhi), Vol-I, Chap-5 Agni, Chaukhammbha Publications New Delhi, 2017; 67-68.
6. Dr. Prof. Subhas Ranade, A Text Book of Sharira-Kriya Vijnan (According to the syllabus of CCIM, New Delhi), Part-I, chap-15 Pachan, Chaukhammbha Sanskrit Pratishthan, Delhi, 2012; 199
7. Dr. P.S. Byadgi, Parameswarappa's Ayurvediya Vikriti-Vijnana & Roga Vijnana (According to the syllabus of CCIM, New Delhi), Vol-I, Chap-5 Agni, Chaukhammbha Publications New Delhi, 2017; 68.
8. Dr. Prof. Subhas Ranade, A Text Book of Sharira-Kriya Vijnan (According to the syllabus of CCIM, New Delhi), Part-I, chap-15 Pachan, Chaukhammbha Sanskrit Pratishthan, Delhi, 2012; 202.
9. Dr. Prof. Subhas Ranade, A Text Book of Sharira-Kriya Vijnan (According to the syllabus of CCIM, New Delhi), Part-I, chap-15 Pachan, Chaukhammbha Sanskrit Pratishthan, Delhi, 2012; 203.

10. VD. Bhagwan Dash, Concept of Agni in Ayurveda with special Reference to Agnibala Pariksha, 2nd Edition, Chaukhammbha Amarabharti Prakashan, Varanasi, 1993; 109-110.
11. K. Park, Preventive and social medicine, chap-6 Epidemiology of Chronic Non-communicable Diseases and Conditions, 20TH Edition, M/s Banarshidas Bhanot PUBLISHERS, Jabalpur, feb 2009; 314.
12. Charak, Charak Samhita (Vidyotini Hindi Commentary), Vol-2, Shastri KN, Chaturvedi GN, Editions 1ST, Chaukambha Bharti Academy, Varanasi, 2004.
13. K. Park, Preventive and social medicine, chap-6 Epidemiology of Chronic Non-communicable Diseases and Conditions, 20TH Edition, M/s Banarshidas Bhanot PUBLISHERS, Jabalpur, Feb 2009; 315.
14. Amit Kumar Rai, Agni:Prime Factor for Health and Disease Origin, Ayurpharma Int, J Ayur Alli Sci, 2016; 5(1): 2278-4772, www.ayurpharma.com
15. Savita Katwal, A Critical Review on Concept of Agni in Ayurveda and its Clinical Significance, July 2017; I(1): 2456-9909, IJRAPS.