

CONCEPT OF AGNI – A REVIEW ARTICLE**¹Dr. Jatved Janardanrao Pawar, ^{2*}Dr. Jyoti Sopan Amughe and ^{2*}Dr. Sneha Salunkhe**

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ABSTRACT

Fire is seen with naked eye in day-to-day life. as is dictated by loka-purusa law, everything that exists in universe is represented by some entity in living body and it functions in the same way. Hence fire is represented by 'agni' in living body. Agni is responsible for the health, it occupies entire body as various bio-transformations are ceaselessly carried out in living body at all places. agni digest food material, helps in absorption of digested material and transforms digested food into body entities, and replaces panchbhautic components existing in special senses and does such other many deeds.in Ayurveda agni has been divided into 13 types i.e. one jatharagni, five bhutagni, and seven dhatvagni. Jatharagni is the most important one, which digest all types

of food and transforms it into Aahar ras and mala. This article revolves around the details of agni described in various texts of Ayurveda.

KEYWORDS: Agni, Bhutagni, Dhatvagni, Jatharagni.

INTRODUCTION

Fire is seen with naked eye in day-to-day life.as is dictated by loka-purusa law, everything that exists in universe is represented by some entity in living body and it functions in the same way.^[1] Hence fire is represented by 'agni' in living body. Ayurveda has described an important factor of digestion and metabolism in our body as agni and in Ayurveda the fire element present in human body in microscopic level is called 'agni'. In ancient text, agni is worshipped in its divine form as the bringer and sustainer of life. Health is the state of mentally and physically well being. according to Ayurveda when dosha,dhatu and mala are working properly then the person is considered as swastha. For dosha dhatu and mala to be in

state of proportionality agni should be normal (samagni).^[2] When agni inside the body get extinguished the body (shareer) is considered as dead.

As far as agni inside the body remains in sama avastha, person live long without any ailment or disease.^[3] agni is the cause of all diseases means majority of the disease are outcome of malfunctioning of the agni.^[4]

TYPES OF AGNI

Agni is considered to be present everywhere, where digestion is taking place (even at the microscopic level). There are 13 types of agni in our body.^[5]

- DHATVAGNI-7
- BHUTAGNI-5
- JATHARAGNI-1

1. JATHARAGNI

Jatharagni is also called as koshtagni/kayagni. agni that accomplishes body requirements is called jatharagni, which stays in jathara (stomach). the place of this agni is in lower part of stomach and small intestine. Jatharagni digest the food materials that consist of the five basic elements and transforms it for utilization by the respective dhatus and parmanus. Jatharagni separates it from useful (sara) part and waste (kitta) part. from the useful part chyme or aahar ras is formed and from waste part urine and feces is formed^[6] the prasad bhaga which is formed from aahar ras again gets divided into three parts. the first part forms the sthanika dhatu, the second part forms the poshaka dhatu, the third part takes part in the formation of upadhatu.

2) DHATVAGNI

This agni is responsible for nourishment of seven dhatus. it exist in dhatu itself. Hence it is called Dhatvagni.^[7] the ahara ras formed after digestion is converted into seven dhatus or tissue through this agni. when the digested nutrients reach Dhatvagni, in Dhatuvahasrotas, nutrients are digested once more. Ahararasa is final product of digestion by jatharagni. This has to be circulated throughout the body. Rasa Dhatu circulates ceaselessly for twenty four hours. when the ahara rasa comes in the respective channel then dhatvagni acts on it and new cells similar to dhatus/tissues are formed.^[8]

3)BHUTAGNI / BHAUTIKAGNI

Human body is made up of five primary elements. For its growth and development, it naturally needs foods having all these elements. the whole universe is divided in five elements namely called panchbutas. The food that we eat would be also panchamahabhautic. after the digestion of food by the bhutagni, digested material containing the elements and qualities similar to each bhutas, nourishes their own specific bhautic bhav, it means parthiva agni digests parthiva part of food. Likewise every type of agni digests its own type of food.so all the food taken must be subjected to Bhutagni.^[9]

In Ayurveda, four states of the digestive fire have been stated(Agni samya and vaisamya)

- VISHAMA AGNI
- TEEKSHNA AGNI
- MANDA AGNI
- SAMAA AGNI

1)VISHAMA AGNI

This digestive fire is vitiated by Vata. Such a digestive fire is unpredictable. It is normally found in person of vata prakriti, develops in others also if they do more vatahara ahara vihara. It sometimes vitiates even after proper care of all rules and regulations of eating. sometimes there will be strong appetite or sometimes there will be loss of appetite with gaseous distention or constipation. And sometimes this digestive fire offers astonishing results of functioning properly even after rules and regulations for eating are ignored.^[10]

2) TEEKSHNA AGNI

This digestive fire is vitiated by pitta. It is normally found in person of pitta prakriti develops in others also if they do more pittahara ahara vihara. This is special type of digestive fire. even if all rules and regulations of eating are neglected, this digestive fire remains functioning properly^[11] as in this type of agni food is digested much earlier than the scheduled time, produces burning sensation in the abdomen, thirst and feeling of hot flushes coming out. hence this agni allows person to eat as and when a person likes to eat.

3) MANDAGNI

This digestive fire is vitiated by kapha. It is opposite to Teekshna agni .it is normally found in kapha prakriti individuals, develops in others also if they do more kaphahara ahara vihara. because of variability in kapha there is loss of appetite, sluggish metabolism and sometimes

tendency to weight gain despite of optimal food consumption^[12] it means if rules and regulations of eating are disturbed even to minutest extent, this digestive fire is capable of getting vitiated.

4) SAMAGNI-

This type of agni is regular in functioning. It is normal digestive fire which is characterised by strong and appealing appetite .this is easily satisfied with normal food. This type of digestive fire remains in physiological status if all rules and regulations for eating are followed, whereas it vitiates if these rules and regulations are ignored.^[13] samagni is responsible for nutrition and building foundation of seven tissues.

IMPORTANCE OF AGNI

Bala, varna, swasthya, utsaha, upachaya, prabha, ojas, tejas, vaya, and even ayu – all depends on agni.so as long as agni is normal, man can have a healthy and long life, loss of agni leads to loss of life.^[14] When the three kinds of abnormal agnis(vishama agni, teekshna agni, mandagni) are present, digestion of food will not be proper. in mandagni, the food will be apakva and there will be signs of indigestion.,in case of teekshna agni it will be dagdhapaka (overburnt) and in case of vishama agni it will be pakva-apakva .In all these conditions there will be accumulations of ama which is undigested food material.and ama is said to be root cause of all diseases and can be indicated by lethargy, coated tongue and foul breath.^[15]

CONCLUSION

This ‘agni’ or ‘fire’ in living body occupies entire body as various bio-transformations are ceaselessly carried out in living body at all places. Acharya charaka has mentioned that various types of food materials are digested by their own agni (i.e. Bhutagni), Bhutagni is part of digestive fire which converts panchbhautic part of food into panchbhautic part of body constituents. which is encouraged and enhanced by Jatharagni, further it is digested by Dhatvagni.

Dhatvagni is responsible for nourishment of seven dhatu and also gives nutritional strength and complexion. hence, Tridoshas, Dhatus and Malas are maintained normal and healthy by agni itself. This is the importance of agni to life.

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