

**CONCEPT AND SIGNIFICANCE OF AGNI AYURVEDA****\*<sup>1</sup>Dr. Meenakshi Meena, <sup>2</sup>Dr. Rajesh Kumar Sharma and <sup>3</sup>Dinesh Chandra Sharma**<sup>1</sup>P.G. Scholar, P.G. Department of Kriya Sharir, Dsraru.<sup>2</sup>Associate Professor & H.O.D., P.G. Department of Kriya Sharir, Dsraru Jodhpur<sup>3</sup>Assistant Professor, P.G. Department of Kriya Sharir, Dsraru, Jodhpur.Article Received on  
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**ABSTRACT**

The ancient system of Indian medical science Ayurveda describes various concept related to the physiological functioning and biological response. Agni is one of such concept agni considered responsible for digestive & metabolic functioning of the body. There are many reasons behind the maintenance of agni (digestive power of body) in Ayurveda. the main reason behind its maintenance is that it helps in growth and development of the body. Agni is basically divided in three types which have further type and the main three types. which maintain body balance are jhatragni(digestive fire),bhutagni and dhatuvagni (metabolism at cellular level). Imbalance in the physiology of agni is

the main cause for the formation of aam which is the main reason for many disease. So agni is important for every function of body.

**INTRODUCTION**

Ayurvedic science is an ancient science dealing with basic principals related with dosha, dhatu, and mala. one of them is aam the exact meaning of aam is raw unripened uncooked.

Aam utpatti is at highest level whenever there is low digestive fire. Fire is seen with naked eye in day to day life. as is dictated by loka-purusa' low. Everything that exists in universe is represented by some entity in living body and it function in some way.

Hence fire is represented by agni in living body. Fire cooks, burns, transforms the structure of matter, change properties of matter similarly 'agni' in body digests, help in absorption of digested food into body entities replaces.

Panchabhautic components existing in special senses and does such other many deeds.

Agni in Ayurveda is reflected in the concept of pitta of the system. the term of pitta is derived from root to heat or to burn.

### **Type of Agni**

- 1 Jatharagni
  - 2 Bhutagni
  - 3 Dhatvagni
- Charaka has described about 13 agnis (jatharagni - 1, bhutagni -5, dhatvagni-7)
  - According to sushruta five type of agnis are identified, (pachakagni, ranjakagni, alochakagni, sadhakagni, and bhrajakagni).
  - Vagbhata has described different 18 types (bhutagni -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 charak and vagbhata

### **Nomenclatures of Different Agni Inliving Body**

1. Jatharagni - part of this fire which remains in stomach (and allied digestive tube, duodenum etc.) is called jatharagni.
2. Bhutagni - this converted food is to be absorbed. Bhutagni is part of fire which is responsible to convert pancabhautic part of food. into pancabhautic part of body constituents. Secondly, it has to maintain proper function of sense organs by replenishing indriyadravya
3. Dhatvagni- dhatwagni is name to that part of fire. This need particular environment hence these dhatwagni are located in srotas related to that particular dhatu.

### **Causes of Vitiation of Agni**

The food eaten by one who is given to anxiety, grief, fear, anger, pain, sedentary habits or to keeping awake at night, though it be the pre scribed diet and is eaten with strict regard to measure, will fail to be digested properly.

It is not the excessive intake of food alone that is responsible for setting up the ills of chyme disorder.

The following factors too induce the chyme disorder, namely the untimely indulgence in foods and drinks that are heavy, dry, cold, dehydrated, indignation anxiety and fear.

Due to vitiation of agni. it is sub divided into four type as

1. Vishamagni - here the digestive fire is disturbed by vata. Because of variability in vata.
2. There are episodes of alternating cycle of strong appetite with loss of appetite and forget fullness to consume foods.
3. Tikshagni- here the digestive fire is disturbed by pitta. In these cases, agni is usually high and both pitta and agni share same properties.
4. In these cases immunity against disease is good. Because of variability in pitta.
5. Mandagni - here the digestive fire is disturbed by kapha. Because of variability in kapha. there are episodes of poor appetite sluggish metabolism and tendency to weight gain despite optimal food consumption.
6. Samagni- normal digestive fire is characterised by strong and appealing appetite that is easily satisfied with normal food.

## CONCLUSION

In Ayurveda the theory of agni or biological fire is of prime importance.

Agni is among the critical factors in determining optimal health and internal homeostasis.

Samagni resemble health physical and mental status while vitiated agni resulted disease condition. agirana, aamdosa, alasak, aamvisha, sokajatisar, visuchika, urustambh and ghradhnirrog etc. are disease related to agni.

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