

CONCEPT OF AGNI AND ITS CLINICAL IMPORTANCE

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ABSTRACT

Ayurveda is an old Indian arrangement of life sciences and medication with establishes in the Vedas. Agni is a critical stomach related and metabolic component in our bodies, as per Ayurveda. Agni is accountable for strength, wellbeing, life span, indispensable breath, and how much food to be ingested. In Ayurveda, Agni plays out the processing, retention, and osmosis of food, which is undeniable for the support of life. The expression "Agni" alludes to the absorption of dinners and metabolic cycles. Agni has been characterized into 13 classifications in light of its jobs and locales of activity, to be specific 1 Jatharagni, 5 Bhutagni, and 7 Dhatvagni. About the meaning of Agni, Acharya Charak expressed that when the capability of Agni is intruded on, the singular passes on, and when the Agni of an individual is Sama, that individual is totally sound and carries on with a long, blissful, solid existence; in any case, assuming the Agni of an individual is

vitiated, the whole digestion in his body is upset, bringing about weakness and sickness.

KEYWORDS: Agni, Bhutagni, Dhatvagni, Jatharagni, digestion, absorption.

INTRODUCTION

Agni is the vital piece of the body for every physiology. The absorption, catabolism, change, osmosis, demolition of toxins all are accomplished by Agni. In sort Agni is life, when Agni is lost there will be end of life. Its capacities at various levels and powers bring normal

congruity of life. However lengthy Agni works conventionally inside the body the singular continues to live. Customary and redesigned property of Agni gave extraordinary prosperity, life length, strength, food. The uprightness of Agni is conveyed by authentic Prabha, Varna and right working of Ojas. In case the working of Agni gets debilitated, all the goodness in the body will be lost. The body gets open to various diseases and life closes in view of debilitating of fundamental abilities Ayurveda trusts Agni to be a basic substance in the assurance of good prosperity. As per Ayurveda, on the off chance that Agni isn't in its regular state, it will bring about the creation of a sickness.^[1] Ayurveda's whole fundamental physical science and science contrast significantly from present day essential sciences, and its comprehension of the design and capability of the human body, pathology, and diagnostics depend on its own speculations of Trigunas (Satva-Raja-Tama), Tanmatra, Panchamahabhuta, Tridosha (Vata-Pitta-Kapha), and Agni. In Ayurveda, the expression "Agni" alludes to the assimilation of food and metabolic cycles. Agni changes food into energy, which is answerable for our body's all's essential cycles.^[2] This Agni isn't a fire like the earthly fire, yet rather a fluid that Ayurveda alludes to as "Pitta". There is no Agni separated from pitta, and pitta is Agni, Caraka states. Food can be ingested in various ways, like eatables, drinks, linctus (licked), and masticable food sources, which are nutritious whenever drunk in adequate amount and are liberated from defilement.^[3] These synthetic compounds are changed metabolically by the activity of Jatharagni, Bhutagni, and Dhatvagni. At first, Jatharagni invigorates Bhutagni since eaten food is Panchabhautikatva and should be changed by the different Bhutagni before it tends to be utilized for tissue digestion by Dhatvagni.^[4] Then, with the backing of Vata dosha, handled metabolic items flow persistently inside the Srotas. This advances improvement, strength, tone, and joy, as well as tissue development. Dhatus keep on working regularly subsequent to acquiring supplements from processed dietary things. Jatharagni is the essential substance accountable for disorder and wellbeing.^[5]

During its generally expected state, it is answerable for life expectancy, appearance, strength, wellbeing, excitement, well-builtness, radiance, invulnerability (Ojas), temperature, different Agnis (Bhutagni and Dhatvagni), and other fundamental exercises.^[6] Thus, the solid or unhealthy condition of the body is totally reliant upon the Agni status.

AIM AND OBJECTIVE: The principal point of this article is to audit Agni from different Ayurvedic texts.

MATERIALS AND METHODS: Information in regards to Agnis gathered from different Ayurvedic Samhitas.

Pitta is Agni

- Agni in the body is Pitta = The Pitta expressions of intensity and absorption supports the Life.
- Five gatherings (5 Pitta) of Agni derivatives arranged in healthy body disperse the impacts of Agni.

Forms of Agni

- Sariramin the sun powered district – Adityaloka
- Indriya-in the eye (chakshu)
- Vishay -object.
- Divyam - lightning etc.
- Audaryam-the reason for assimilation of ingested food.
- Akarajam-delivered in mines - gold etc.

Agni and Body: Thus Chikitsa depends on Agni and its regulations.

Agni derivative

- Ayu-Longevity
- Varna-Coloring
- Balam-Strength
- Swasthya-Wellbeing
- Utsaha – Enthusiasm
- Upacaya-body accumulation
- Prabha-Luster
- Ojas-tissue essence
- Agneya-Bio fires
- Prana-Life Prana vata

The spot of Agni

- The seat of Agni is Grahani
- Grahani is named as it gets the food
- Its position is among Amashaya and Pakvashaya

Agni and Ritu Functions of Agni

- Agni is the reason for digestion
- It changes over the food in to Ahara Rasa
- Rasa feeds the tissues
- Tissues construct the body Without Agni the food can't change over food and foster the tissue.

Hetu of Agni Dushti

- Excessive Water Intake
- Untimely Food Intake
- Vegdharana
- Nidra Viparyay
- Psychological Causes like Hatredness, Outrage, Dread, and Grief.
- Dosha Vaishamya causes illness and similar causes Agni Vaishamya.
- Long standing illness will likewise crumble the nature of Agni.

Samprapti of Agni Dushti

Agnimandya is a primary step happening in pathogenesis of much illness. Hetu Sevan causes Dosha-Prakop. These Prakopita Dosha vitiate Dushya and their Sammurchana which prompts numerous illnesses, generally it start with Agnimandya.

Due to diminish in power of Agni, the Apachit ahar Rasa is delivered lead to Srotorodha and Rasa Aama nirmiti. There while treating any disease consistently to be start with Ama pachan and Agni vardhan Chikitsa to get quick and complete cure.

Types of Agni

- Jatharagni/Pachakagni - is stomach related secretions
- Bhutagni-are natural catalysts that is liable for miniature basic converters
- Dhatvagni-are 7 comparing tissue building compounds
- Few more related terms utilized are
- Kosthagni-the absorption cycle capable secretions throughout Gastro Digestive system
- Dehagni-internal heat level food mechanism
- Kay Agni Amsha-the miniature katabolic specialists dispose of the heat.

KOSTHAGNI VYAPARA (STOMACH RELATED FIRE CAPABILITIES)

The food devoured is followed up on by the regular Kothagni versus Pachak pitta and fittingly ready to create two substances, Sarabhaga or Ahara rasa (food pith) and Kitta bhaga (food side-effects). The Sarabhaga or ahara rasa goes through extra adjustments as it is followed up on by the Bhutagni and is transformed into Rasadhatu-the body's first dhatu (first tissue). Ahara paka, or food absorption, is framed by the movement of Kothagni and Bhutagni.^[7] The Rasadhatu incorporates the nutritious components got from food and expected by the dhatus (tissues). This Rasadhatu circles all through the body, conveying supplements to all of the other dhatus, which utilize this material for their capabilities their turn of events (digestion).^[8]

SIGNIFICANCE OF AGNI

Agni and its capability (fire-like action) oversee Bala (strength), varna (variety), Swasthya (wellbeing), Utsaha (energy), upacaya (body improvement), prabha (appearance), Ojas (strength), Tejas (bravery), vaya (age), and even Ayu (life). Man can have a sound and long life for however long Agni is ordinary; all things considered, Agni misfortune brings about death.^[9] Food varieties containing dhatus healthful parts can help the dhatus solely after they have been entirely cooked (processed) by the Agni.

CONCEPT OF PITTA AND AGNI

It is easily proven wrong on the off chance that pitta and Agni are compatible. Is there one more Agni aside from pitta? Or on the other hand is pitta equivalent to Agni? Sushruta expressed that no other Agni is viewed as other than pitta. The qualities of hotness in pitta cause consumed cooking, and other related exercises performed by pitta are viewed as Agni itself, and are alluded to as antaragni.^[10] During the diminished stage, the utilization of prescriptions with comparable characteristics is supported, while during the expanded condition, cold medicines are pushed; No notice of Agni is tracked down in the sacred texts. Pitta's activity precisely and synthetically separates enormous food particles into more modest atoms. Besides, pitta supports the most common way of moving these more modest atoms across the gastrointestinal wall, working with assimilation and, at long last, the expulsion of undigested food and byproducts from the body.

AGNI ASSORTMENTS

Agni is various because of its presence in each dhatu paramanu (cell) in the body. In any case, the quantity of Agnis recorded in different old style Ayurvedic compositions shifts, as shown underneath. Charaka specifies around 13 Agnis.^[11]

1. Dhatvagni – 7
2. Jatharagni – 1
3. Bhutagni - 5.

Sushruta portrays five kinds of Agnis, specifically Pachakagni, Ranjakagni, Alochakagni, Sadhakagni, and Bhrajakagni. Notwithstanding, there is a fundamental implication to the Five Bhutagnis in the short record of food change.^[12]

Vagbhata portrayed other Agni sorts, including.

1. Audaryagni-1
2. Bhutagnis-5
3. Dhatvagnis-7
4. Dhoshagni-3
5. Malagni-3
6. Pitta-5

Just five pittas have been distinguished by Sharangadhara (Pachak, Bhrajak, Ranjak, Alochaka, and Sadhak). Bhavamishra is a supporter of Acharya Charaka and Vagbhata.^[13] Agni has been characterized into 13 classifications in light of its capability and area of activity.

1. Jatharagni - One Agni tracked down in the stomach and duodenum.
2. Bhutagni - Five Agnis got from the five essential components.
3. Dhatvagni - There are seven Agnis present, one in every one of the seven dhatus.

Subsequently, they are isolated into three gatherings: Jatharagni, Bhutagni. Dhatvagni

JATHARAGNI

The Agni or bioenergy found in the Jathar (stomach and duodenum) is known as Jatharagni. As per Jatharagni of Ashtanga Hridaya, the seat is grahani (duodenum), so named on the grounds that it keeps nourishment for a while inside the Amasaya (stomach) to help processing. As per Dhanvantari, it is the Kala known as "Pittadhara," which is situated at the entry of the Pakvashaya (digestive tract) and goes about as a bolt to the entryway of the food

pathway/channel.^[14] It is accountable for the length of life, wellbeing, boldness, Ojas (pith of the dhatus), and the strength of all the Bhutagni and Dhatvagni. The grahani's solidarity comes from Agni, and Agni's solidarity comes from grahani. At the point when Agni becomes vitiated, Grahani additionally becomes vitiated and creates sicknesses.

Jatharagni is viewed as the most indispensable since each supplement consumed first passes by means of the Jathar and is exposed with the impact of Jatharagni. Jatharagni digests food sources containing the five essential components and converts them for use by the relating Dhatus paramanu (tissues).^[15]

It is additionally accountable for isolating dinners into the fundamental part (Prasad) and the byproducts (Kitta) in our bodies.

Jatharagni is straightforwardly attached to Dhatvagni, or bio-energy in cells and metabolic cycles, with definite tissue digestion or the Dhatu-Paka process.^[16] The Dhatvagni are all subject to Jatharagni customary, solid status. Contingent upon whether the Jatharagni is hyperactive (Tikshna) or hypoactive (Manda). This will lead the Dhatvagni to work unreasonably or gradually. This sporadic way of behaving ultimately prompts different afflictions. Jatharagni is the main Agni, controlling the elements of the other 12 Agnis.^[17] The state of Jatharagni decides the destiny, everything being equal. Jatharagni is additionally sorted into four gatherings in view of its processing execution in people, to be specific Vishamagni, Tikshanagni, Mandagni, and Samagni.^[18]

As per Harit Samhita, still up in the air by the Doshas (Vata, Pitta, and Kapha) being in a customary state. Tikshnagni is a condition that happens when the Pitta is higher than ordinary. Mandgni is a condition that happens when Vata and Kapha levels are higher than ordinary.^[19]

BHUTAGNI

Bhutagni is the one tracked down in a fundamental component (Bhutas). Every one of the five essential components has five Agnis: Parthiva (earth), Apya (water), Tejas (Agni), Vayavya (vayu), and Nabhasa (Akash). Each cell in our body is comprised of the five mahabhutas, or fundamental constituents. Normally, these five Bhutagni are available in every cell (dhatu paramanu).^[20]

Every one of the supplements on the planet that we gobble is comprised of similar five fundamental components, each with its own Agni or bioenergy. Subsequently, they are completely identical as far as the five essential components with their Bhutagni in our body cells as well as the whole external supplement that we retain for our body's sustenance. As per Acharya Charak, the five Bhutagnis digest their own piece of the component present in the food parts. After the Bhutagni digests food, processed parts containing components and characteristics indistinguishable from each Bhuta sustain their own unmistakable Bhautika components of the body. These Bhutagnis follow the Jatharagni in the stomach and duodenum, following up on the food and making it deteriorate. In a cutting edge physiological viewpoint, Jatharagni activity can be connected with processing in the stomach and duodenum, while Bhutagnis activity can be likened with the transformation of processed materials in the liver.^[21]

DHATVAGNI

Every one of the seven Dhatus (seven component tissues of the body) has their own Agni to process the supplements shipped off them by means of their particular Srotas.

1. Rasagni can be found in the Rasa Dhatu.
2. The presence of Raktagni in the Rakta Dhatu.
3. The presence of Mamsagni in the Mamsa Dhatu.
4. The presence of Medagni in the Meda Dhatu.
5. The presence of Asthyagni in the Asthi Dhatu.
6. Majjagni can be found in the Majja Dhatu.
7. Shukra Dhatu has Shukraagni.

Each Dhatvagni, or bioenergy contained in each Dhatu, blends and changes the fundamental Rasa Dhatu expected for that particular Dhatu or cell from the essential supplements tracked down in the Anna Rasa, or pith of the eating routine that we most youthful. Each Dhatvagni has a specialty in blending and changing the fixings as per its own Dhatu.^[22] This is a sort of particular activity.

As per Acharya Charaka, the seven dhatus that help the body contain their own Agni, and by their own Agni, they digest and adjust the materials provided to them to make the substances like them for absorption and taking care of.^[23]

IMPORTANCE OF JATHARAGNI

The elements of various Agnis have been completely made sense of above, with Jatharagni being the most significant among a wide range of Agnis on the grounds that the capability of Bhutagni and Dhatvagni is reliant upon it. Jatharagni exacerbation or reduction leads in Bhutagni and Dhatvagni disturbance or abatement.^[24]

Consequently, definitely, one should safeguard Jatharagni by consuming suitable healthy dietetics and conduct, since life span and strength are reliant upon Agni's regular state.^[25] Then again, one who devours an unwholesome food out of eagerness surrenders to affliction actuated by grahani vitiation?

PHYSIOLOGICAL AND PATHOLOGICAL STATE OF AGNI

1. **Sama Agni:** The main assortment is irrelevant to dosha and is known as Samagni state, which is Agni's physiological condition. The Samagni processes and acclimatizes food accurately and at the suitable time. This works on the nature of the Dhatus (body's supporting tissues). Individuals that consume Samagni are dependably healthy.
2. **Vishama Agni:** Vishamagni is a condition where ill-advised processing and digestion happen, bringing about fart, stomach torment, up development of vata inside the Kostha, looseness of the bowels, and greatness in the midsection, gastrointestinal sputtering, and stressing exercise for stool departure. At the point when this Agni is affected by Vata Dosha, it creates a few kinds of vatavyadhi.
3. **Tikshna Agni:** Tikshnagni signifies "very speedy/incredibly sharp/very quick. "Tikshnagni is a state wherein food is processed rapidly, no matter what the sort of food. As indicated by Acharya Sushrut, when the stomach related strength is upgraded from typical to better than average, food processes rapidly, causing hunger or the longing for food. At the point when food is processed, the throat, mouth cavity, and lips become dry and disturbed, with a consuming inclination. As indicated by Ayurveda, this condition is known as "Bhasmak Roga. "The Tikshnagni condition causes the advancement of vatavyadhi.
4. **Mand Agni:** "Mand" signifies "slow" in Mandagni. The Mandagni addresses slow stomach related power or stomach related ability. Mandagni patients eat very little and can't process even the littlest measure of food. As per Dhanvantari, Agni processes minimal amount of food in the briefest timeframe and shows weight in the midsection and

head, hack, dyspnea, unreasonable salivation, heaving, and actual shortcoming. The sign of Kaphaj vikara is brought about by the Mandagni condition.^[26]

DISCUSSION

Jatharagni is the Agni or bioenergy present in the Jathara (stomach and duodenum). As indicated by Ashtanga Hridaya, Jatharagni, the seat is grahani (duodenum), supposed on the grounds that it keeps the nourishment for a specific time frame inside the Amasaya (stomach) to work with processing.^[27] According to Dhanvantari, it is the Kala known as "Pittadhara," arranged at the entry of the Pakvashaya (digestive tract) and going about as a bolt to the entryway of the pathway/channel of food. It is answerable for the span of life, wellbeing, bravery, Ojas (quintessence of the dhatus), strength of all the Bhutagni and Dhatvagni. The strength of the grahani is from Agni itself, and the strength of Agni is from grahani. At the point when the Agni goes through vitiation, grahani likewise gets vitiated and delivers sicknesses.

Every single cell in our body is made out of the five mahabhutas or five fundamental components. Normally, every cell (dhatu paramanu) comprises of these five Bhutagni moreover. Every one of the supplements in this world that we eat likewise comprise of similar five fundamental components with their particular Agni or bio energies.^[28] Consequently, they are totally comparable as for the five essential components with their Bhutagni in our body cells too in every one of the external supplement that we ingest for the nourishment of our body.^[29] Acharya Charak has referenced that the five Bhutagni digest their own piece of the component present in the food materials. After the assimilation of food by the Bhutagni, processed materials containing the components and characteristics like each Bhutas support their own particular Bhautika components of the body (Cha. Chi. 15/13, 14). These Bhutagnis act after the Jatharagni present in the stomach and duodenum, following up on the food and causing their crumbling. In the cutting edge physiological viewpoint, the activity of Jatharagni can be likened with the absorption in the stomach and duodenum, and the activity of the Bhutagni can be compared with the change of processed materials in the liver.^[30]

Each Dhatvagni or the bioenergy present in each Dhatu blends and changes the fundamental Rasa Dhatu expected for that specific Dhatu or cell from the essential supplements present in the Amarasa or embodiment of the eating routine that we consume.^[31] Each Dhatvagni has a specialty to combine and change the constituents reasonable to its specific Dhatu. This

activity is a kind of particular activity. Acharya Charaka has referenced the way that the seven dhatus that are a help of the body contain their own Agni, and by their own Agni they digest and change the materials provided to them to make the substances the same to them for osmosis and sustenance.

CONCLUSION

After a careful assessment of AGNI, it is feasible to presume that AGNI plays a basic capability in human wellbeing support. In clinical practice, the patient's AGNI PARIKSHA is basic since it decides the patient's future treatment procedure. AGNI decides both the sound and neurotic condition of the body. VATA (Prana, saman, apan and udana) fires up the stomach related fire. Food utilization ought to safeguard AGNI since it goes about as a boundary fuel.^[32] At the point when an individual is denied of food or devours unnecessary measures of nourishment for a lengthy timeframe, it causes trouble. Sickness creates in the body because of AGNI. Jatharagni is essential since it advances the arrival of various synthetics, compounds, and different substances that guide in good feast processing. Dhatvagni and Bhutagni additionally help in the processing, retention, and digestion of food substances into the body.^[33] As per AYURVEDA, the center reason for all illnesses is a disturbance in AGNI capability.

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