

## A REVIEW ON AGNI: THE FACTOR BEHIND DISEASE MANIFESTATION

Vinod Kumar Meena<sup>1</sup>, Rajesh Kumar Sharma<sup>2</sup>, Dinesh Chandra Sharma<sup>3</sup>

<sup>1</sup>P.G. Scholar, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

<sup>2</sup>Professor and H.O.D., P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

<sup>3</sup>Associate Professor, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

Corresponding Author: [vinod55522@gmail.com](mailto:vinod55522@gmail.com)

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## ABSTRACT

*Agni* is described practically by *Ayurveda*, which is an applied science. The notion of *Agni* is one of the most unique in *Ayurveda*. Countless alterations take happen in the body every second in the form of biochemical, biophysical, or other types of biotransformation. The body grows, develops, and eventually destroys as a result of these continual transformation procedures. All of these events are impossible without *Agni*, according to *Ayurvedic* principles, because *Agni* is a medium for any type of transformation. The *Agni* is responsible for the complete range of digestive and metabolic functions in the body. The body compounds can acquire nutrients and conduct their duties normally with the support of the specific *Agni*. Because anybody cell cannot function without the assistance of *Agni*, a *Vaidya* should always look after *Agni*, as the *Prasama* or *Prakopa* of *Dosha*, *Dhatu*, and *Mala* are all dependent on *Agni's* health. Health is defined as the balance of these *Dosha*, *Dhatu*, and *Mala*. Any change in *Agni's* functional physiology causes illness to appear. The *Agni*, its kinds, and how *agni* disequilibrium leads to illness manifestation were the subject of this review.

**Keywords:** *Agni*, *Ayurveda*, disease, biotransformation.

## INTRODUCTION

*Agni* is a material that is found everywhere around the universe. This concept implies that *Agni* pervades

the whole universe, and because the human body is a part of the cosmos, it is safe to assume that *Agni* ex-

ists everywhere in the body. Aside from the literary definition, it refers to the body's entire range of digestive and metabolic activity, which is carried out with the support of the body's biological conversion media. In the true sense of the word, *Agni* is the material that keeps the flow of events like *Dahana*, *Pachana*, and other similar occurrences going until death or until different activities cease<sup>1</sup>. It means that *Agni* is responsible for all conversion processes in the body and across the cosmos.

Homeostasis of *Dosha*, etc. may be preserved using *Agni*, according to *Acharya Charaka*<sup>2</sup>. The *Charaka* statement was also accepted by *Acharya Vagbhata*, who correctly claims that "All diseases are caused by *Agni's* malfunction<sup>3</sup>; thus, protection and promotion of *Agni* is the first and foremost step to be performed in every therapeutic endeavour and patient treatment." The situation will be life-threatening if *Agni* does not function at all. When it deteriorates, a person becomes unwell. *Agni* is responsible for a healthy elongated life when it is in a regular state with proper functioning. As *Maharishi Charaka* states in *Grahani dosha Chikitsa*, *Agni* is responsible for *Bala* (strength), *Varna* (complexion), and *Utsaha* (healthy life)<sup>4</sup>. It is possible to live a long and healthy life by properly nourishing it. *Maharishi Sushruta* recognized *Agni's* balance as a distinctive trait of wellness after realizing its relevance<sup>5</sup>. So this present review focused on *agni* importance and its role in disease manifestation.

#### Material and Methods:

This topic is examined using a variety of Ayurvedic classic literature. Materials on *agni*, its kinds, its importance, and other relevant topics were gathered, examined, and debated to get a comprehensive grasp of the concept of *agni* in connection to illness manifestation.

#### Etymology of word *agni*

By using the Sutra "*Agniranalopascha*," the name *Agni* is formed from "*Agi gatau*" *Dhatu*. *Dhatu* is most commonly associated with mobility and wisdom. So, according to the etymology, the literal meaning of the term *Agni* is a specific substance that

is continually present and through which knowledge may be perceived.

The *Vyutpatti* of *Agni* is given by *Yaska*, the author of the classic *Nighantu* on Vedic literature. The term with the *Dhatu* "Ni" forms the phrase *Agrani*, which means "leader of the Devas." *Jatharagni* is in charge of maintaining the *Pranas* in the body. *Agni* encompassed all factors involved in digestion, metabolism, and transformation, with an emphasis on *agnimabhata*<sup>6</sup>.

#### Synonyms of *agni*:

61 synonyms for *agni* have been listed in *Shabdakalpadruma*<sup>7</sup>. These synonyms aid in understanding the *agni's* nature and functions. The following are examples of synonyms found in Vedic and Laukik literature:

*Vaishvanara* - It takes on a human body, moves about constantly, and eventually settles in *Kostha*., *Sarvapaka*-*Agni* digests all macro and microparticles in nutrients. *Tanunpata* - Life continues as long as the *agni* is present in the living body. *Amibchatana* - It kills illnesses by removing the vitiating elements that cause sickness in the first place. *Danunasa*, *Shuchi* and, *Rudra*.

As a result, it may be argued that *agni* can be found in every particle of the cosmos. It has a variety of names based on the sorts of changes it does, such as the Sun, stars, electricity, and heat. *Agni* resembles radiant energy that manifests as heat and light.

#### Type of *agni*:

The *Jatharagni*, *Dhavagni*, and *Bhutagni* are included in the Ayurvedic concept of *Agni*, which encompasses not only the five types of *Pitta* but also the *Dhavagni* and *Bhutagni*. The number of *Agni* (which includes *Pitta*) is enumerated differently by different authors in the old Ayurvedic scriptures.

#### *Agni* classification.

Even though "*Agni*" is a single entity, *Acharya Charaka* divides it into 13 categories based on its location and behaviours during food digestion, absorption, and metabolism.

They are divided into three categories: single *Jatharagni*, five different varieties of *Bhutagni*, and seven different forms of *Dhatvagni*. These 13 kinds are

mentioned for clinical research. From *Ahara Grahana* to *Dhatu Nirmana*, these 13 varieties of *Agni* fulfil their functions at various levels. *Sushruta*, on the other hand, has only described five *Agni* according to their duties and locations: *Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadhakagni*, and *Bhrajakagni*<sup>8</sup>. In the brief account of the transformation that nutrients undergo in the organism, the *Sushruta Samhita* makes an oblique reference to five *Bhutagni*. When these five *Agni* are added together, *Maharishi Sushruta* calculates the total number of *Agni* to be 10.

#### Types of *bhutagni*.

The number of *Agni* cannot be tallied, according to *Acharya Vagbhata*, because each bodily material has its own *Agni*. Only five *Pittas* have been identified by *Sharangdhara Bhavamishra*, on the other hand, appears to have followed *Charaka* and *Vagbhata*.

1) *Rasagni*, 2) *Raktagni*, 3) *Mamsagni*, 4) *Medoagni*, 5) *Asthyagni*, 6) *Majjagni*, and 7) *Shukragni* are the seven *Dhatvagni*, one for each of the seven *Dhatu*<sup>9</sup>. The *Dhatvagni* in each *Dhatu* contributes to the metabolism of the particular tissue. They are in charge of digesting the relevant *Poshaka* components from the previous *Dhatu* to change them into the next *Dhatu*. A *Dhatu* assimilates its precursor ingredients with the assistance of the relevant *Dhatvagni*. As a result, the *Dhatvagni* represents the complete spectrum of hormones and enzymes involved in tissue metabolism and absorption. The higher or lower intensity of the *Dhatvagni* present in the *Dhatu* causes the *Dhatu* to increase or decrease.

In the five *Mahabhuta*, there are further finer and subtler *Agni* that are responsible for molecular metabolism. At the molecular level, these *Agni* aids in the creation and breakdown of materials. *Bhutagni* is their name. One for each *Mahabhuta*, there are five of them. These five varieties of *Agni* digest the respective *Bhuta* of *Ahara* after it has been broken down by *Jatharagni*: *Bhaumya*, *Apya*, *Agneya*, *Vayavya*, and *Nabhas*<sup>10</sup>. They also aid in the absorption process by transforming each *Bhuta* into the appropriate *Bhuta* of the body tissues. *Parthiva dravya*, for example, boosts the *Parthiva* character within the

body, whereas other *Dravya* boosts the other *Bhutaguna*.

All of the digestive chemicals and enzymes created in or poured into the gastrointestinal system, which are responsible for the digestion of various components of ingested food, are represented by *Jatharagni*. The *Jatharagni* is the principal *Agni*, and it is said to regulate the operations of all the other *Agni* in addition to its own. If *Jatharagni* is depleted, it causes indigestion of food (*Ajirna*) and the creation of *Ama-anna* and *Ama-rasa*, which function as autotoxins if they are kept in the body.

#### Functional types of *jatharagni*<sup>11</sup>:

Four functioning states of *agni* have been identified based on the effect of *doshas*.

(1) **Mandagni** - When *agni* is unable to metabolize even a modest amount of easily digested food due to *kapha* dominance among the *tridoshas*, *mandagni* can be taken.

(2) **Tikshnagni**- This state of *agni* is mostly influenced by *pitta dosha*. Here, even heavy food is digested in a short period, resulting in hunger. *Atyagni* is another name for it.

(3) **Vishamagni**- When the *agni's* action is erratic and irregular owing to the preponderance of the *vata dosha*, it is referred to as *vishmagni*. It partially digests food at times and produces abdominal distension, colicky discomfort, and other symptoms at other times.

(4) **Samagni**- *Samagni* is the condition of equilibrium of the three *doshas*. Here, food (eaten on time) is digested entirely without any irregularities, ensuring that one's health is not jeopardized.

#### *Agni* as a causative factor behind disease:

The regular functioning of *Agni* is completely dependent on the normal functioning of all of the body's systems. If *Agni* becomes vitiated as a result of any etiological source, whatever it is, pathological processes begin, finally leading to the sick state of the body. Almost all ailments, according to *Ayurveda*, are caused by *mandagni* (low *agni* power), including *Udara roga*<sup>12</sup> (abdominal distension), *Arsha*<sup>13</sup> (hemorrhoids), *Atisaara*<sup>14</sup> (diarrhoea), *Grahani roga* (enteropathy)<sup>15</sup>, and so on. The development of *Ama*

*Dosha* is the outcome of *Agni's* vitiation (undigested food). Products undergo poisonous modifications known as *Ama* as a result of faulty food digestion in *Amashaya* (due to the hypofunction of *Jatharagni*). Intestinal dysgenesis, infection, and a leaky gut, according to contemporary research, are responsible for the development of immunological dysregulation or autoimmunity, which is the cause of the illness and can be linked to *Ama*. This *ama* generation creates *srotorodha*, or channel blockage, which is the most prevalent factor in the onset of any illness. This entire pathogenic occurrence obstructs the digestion and absorption process, resulting in a variety of gastrointestinal problems. In modern science, *ama* production results in the generation of free radicals, which are referred to as hazardous elements. As a result, hypo functioning of *Agni* and *ama* development is a primary role in the presentation of most illnesses, including gastrointestinal problems, allergy and auto-immune diseases, and numerous metabolic disorders. This demonstrates the importance of *Agni* vitiation in disease onset. The primary therapy in *Ayurveda* is *agni* management via *shamana* and *shodana* therapeutic techniques. When the power of *Agni* is raised, the illnesses also improve significantly.

## CONCLUSION

The preservation and stimulation of *Agni* is the first and most important step in any therapeutic endeavour or patient treatment. To control the health of a healthy individual, as well as to analyze the illness process and determine the course of care for a disease, it is necessary to grasp the notion of *Agni*.

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