

Conceptual critical review study of Agni and its types according to Bruhatrayee**Dr. Priyanka Satyajeet Mane,**Assistant Professor, Kriya Sharir Department,
Ashokrao Mane Ayurvedic Medical College & Hospital Vathar Tarf Vadgaon
Tq - Hatkanangale Dist- Kolhapur**Abstract:**

Human beings are not capable for producing their own food. They are totally dependent on the trees and animals. Grains are plucked when they are ready or ripe. Sun, wind and rain are responsible to carry out this act of ripening by warmth, coolness and water respectively. As 'Lok Purusha Samya' law described by our Ayurveda, all this are present in our body also. Digestive fire has the same work which sun do in universe. Fire cooks, burns, transforms the structure of matter, changes properties of matter. Similarly agni in body digests, helps in absorption of digested material, transforms digested food material into body entities, replaces panchabhautik components existing in special senses and does other many deeds. This agni or fire in living body occupies entire body as several bio-transformations are ceaselessly carried out in living body at all places. Vitiating of this Agni result in the formation of disease in body. So it is of utmost importance in our life. Also its balanced state is required for maintenance of Swastha avastha. It is of 13 types specifically one Jatharagni, five Bhutagni and seven Dhatvagni. Present study is an attempt to conceptualize the agni and its types elaborated in Bruhatrayee.

Keywords: Human, Sun, Agni, Ayurveda

Introduction:

Ayurveda is a branch of science which deals with maintaining health and treating the illness of the body. ¹ One who is established in Self, who has balanced dosas (primary life force), balanced agni (fire of digestion), properly formed dhatus (tissues), proper elimination of malas (waste products), well-functioning bodily processes, and whose mind, soul and senses are full of bliss is called a healthy person. It is called as Swasthya avastha. ² For this, balanced state of agni is required. It is used in the sense of digestion. In starting of the treatment of the disease, Agni is one of the ten factor examined in the patients. It is responsible for the metabolism of the food and absorption of it in the Gastrointestinal tract. If our agni is proper, it helps in the proper digestion, metabolism, absorption of nutrients and removal of waste products. If our Agni is improper, all these actions are hampered and results in the formation of disease. It causes formation of toxic substances or ama in the body, low energy levels, less efficient blood circulation, flatulence etc. Due to this, conceptual knowledge and appropriate application of principles of Agni described in the classical

Ayurveda texts is important for maintaining health and treating the diseased condition.

Aim –

To study Agni and its types according to Bruhatrayee

Objective:

1. To take various references related to Agni in various Ayurvedic Samhitas.
2. To understand types of Agni.
3. To understand the clinical significance of Agni.

Material and Methods –

Main Classical Ayurvedic texts are used. e.g. Charak Samhita, Sushrut Samhita, Ashtang Hrudya, Ashtang Sangraha. Many Ayurvedic Manuscripts are also used for this study. Various online databases, Articles, research materials are also used for this study as a source material.

Discussion:

Fire is seen with naked eyes. According to 'Lok Purusha Samya' law, everything present in the universe is present in human body also. It also functions in the same way. Fire in universe is present

as Agni in human body. Fire cooks, burns, transforms the structure of matter, changes properties of matter. In same way, Agni in body digests, helps in absorption of digested food material, transform digested food into body entities, replaces panchabhautik components existing in special senses and does such other many deeds. This agni or fire in living body occupies entire body as various bio-transformation are ceaselessly carried out in living body at all places. Parts of agni carrying out different functions are named as per their functions.

- Part of the fire, which converts complex food material into simple products is called as **Pachakagni**. Part of fire, which remains in stomach is called Jatharagni. As digestion takes place in Gastrointestinal tract, pachakagni and Jatharagni stand for same entity virtually.
- **Bhutagni** is a part of fire which is responsible to convert 'panchabhautik part of food' into 'panchabhautik part of body Constituents'. Also, it maintains proper functions of sense Organs by replenishing 'indriyadravya'.
- **Dhatwagni** is the fire, which synthesizes Dhatus of living body. For this, they are located at the srotas related to that particular dhatu.

Pachakagni –

Trees synthesize their own food but human system is not capable for this. Human gets their food from trees or other animal. Human has to remain on the mercy of nature for his nurturing. Grains are plucked when they are ripened. Sun offers the required warmth. In living body, this warmth is provided by Pachakagni. As it digests the food, it is called as Pachakagni.

Agni that accomplishes body requirements is called Kayagni or Jatharagni. It stays in Jathara or stomach.³

Jatharagni digests food in stomach. It is like God. It analyses rasa and other things. It is not perceivable due to its minute structure. Pitta which is located in between Amashaya and Pakwashaya is called as Pachaka. It digests food taken in four form, divides useful and wasteful part of digested food, nourishes all remaining Pitta types.⁴

Out of five types of Pitta, which is located in between Amashaya and Pakwashaya is called as Pachaka. Though formed by all five mahabhutas, this Pitta is having predominantly Teja mahabhuta. It digests food. It divides digested food into two parts namely Sara (nourishes Dhatus and upadhatu) and Kitta (not useful part). It nourishes all other types of Pitta.⁵

While examining Agni mentioned in one of the examining factor, we mainly examine this Pachakagni. Because it nourishes other types of Agni. They all are dependent on the status of Jatharagni. Hypo or hyper status of Jatharagni is responsible for hypo or hyper status of other categories of agni (namely Bhutagni and Dhatwagni).

This digestive fire is of four types –

1. First type is intense fire or **Tikshagni**. It is a special type of fire. It allows a person to eat as and when a person likes to eat. It remains in proper functioning even if all the rules and regulations of eating are neglected.⁶
2. Second type is dull one or **Mandagni**. It is exactly opposite to the Tikshagni. It means its rules and regulations of eating are neglected in minor form, the digestive fire gets vitiated.⁷
3. Third type is regular functioning or **Samagni**. It reciprocates to rules and regulations. If rules and regulations of eating are well followed, digestive fire remains well. If rules and regulations of eating are not followed, the digestive fire gets vitiated.⁸
4. Fourth type is irregularly functioning digestive fire or **Vishamagni**. It is an unpredictable agni. It gets vitiated even after application of all rules and regulations of eating. Sometimes this digestive fire shows astonishing results of functioning even after rules and regulations of eating are neglected.⁹

In four types of individual, four types of digestive fire is observed. In Vata individual, if Vata dominates location of digestive fire, it becomes Vishama. In Vata individual, if Vata dominates location of digestive fire, it becomes Vishama. In Pittala individual, if Pitta dominates location of digestive fire, it becomes Tikshana. In Shleshmala individual, if Kapha dominates location of digestive fire, it becomes Manda. In Samavatapittakapha

individual, if all three doshas dominate location of digestive fire equally, it becomes samagni.¹⁰

This Packagani digests food to vipaka stage. It change rasa of food. Rasa of food, which changes after digestion are Lavana rasa gets digested in Madhura vipaja, Tikta and kashaya gets digested in Katu vipaka. Rasa of food, which remains unchanged after digestion are Madhura rasa gets digested in Madhura vipaka, Amla rasa gets digested into Amla vipaka and Katu rasa gets digested into Katu vipaka.

Bhutagni –

Part of digestive fire, which maintain proper proportion of panchabhautik components is called Bhutagni. According to Acharya Charaka, five types of Bhutagni is present, namely Parthiva agni, Apya agni, Tejas agni, Vayaviya agni and Akashiya Agni. As they are components of food, they are released by the action of Jatharagni. Bhautikagni also exists in digestive tract.¹¹

In this, Parthiva agni digests Parthiva food item. This means that attributes of Parthiva food item are released and body uses it for replenishing attribute of body entities. It is not capable of generating any new matter. It is capable of releasing attributes owned by the matter after digestion.¹²

- It actually means Parthiva agni releases qualities of Parthiva portion of food, namely hardness or durability and provides to Parthiva entities in body, who need replenishment.
- Apya agni releases qualities of Apya portion of food namely fluidity or flow and provides to apya entities in body.
- Teja agni releases qualities of Teja portion of food namely heat or colour and provides to teja entities in body.
- Vayaviya agni releases qualities of Vayu portion of food namely anti – unctuous or lightness and provides vayu entities in the body.
- Akashiya agni releases qualities of Akasha portion of food namely porosity, softness or lightness and provides Akash entities in the body.

Food replenishes special sense Organs of body. Food has it's own smell by which it replenishes smell of special senses. It looks good. So it nourishes eyes.

It is tasty, so taste buds on tongue are replenished. For this, bhutagni replenishes matter of special senses.¹³

Dhatvagni –

The agni which is responsible for nourishment of seven Dhatus is called as Dhatvagni. When digested food nutriments reach the Dhatvagni, in respective dhatuvaha srotas, nutrients are digested once more. It converts nutrients from ahararasa to dhatu as required. They are seven in number as follows –

1. Rasa Dhatvagni digests ahararasa and replenishes rasa dhatu, its upadhatu and creates Poshya Rakta dhatu, mala.
2. Rakta Dhatvagni digests Poshya rakta dhatu and replenishes Rakta dhatu, its upadhatu and creates Poshya mamsa dhatu, mala.
3. Mamsa Dhatvagni digests Poshya mamsa dhatu and replenishes mamsa dhatu, its upadhatu and creates poshya Meda dhatu, mala.
4. Meda Dhatvagni digests Poshya Meda dhatu and replenishes Meda dhatu, its upadhatu and creates Poshya Asthi dhatu, mala.
5. Asthi Dhatvagni digests poshya Asthi dhatu and replenishes Asthi dhatu, its upadhatu and creates Poshya Majja dhatu, mala.
6. Majja Dhatvagni digests poshya Majja dhatu and replenishes Majja dhatu, its upadhatu and creates poshya shukla dhatu, mala.
7. Shukra Dhatvagni digests Shukra dhatu and replenishes shukra dhatu, its upadhatu and creates oja, mala.

Conclusion –

- Digestive fire digests complex food into simpler products which are easy for absorption.
- It is mainly called as Pachakagni.
- It digests food material into two parts namely Sara (useful for body) and Kitta (not useful for body).
- It gives nourishment to all other types of agni.
- Pachakagni is most important type of digestive fire as all body entities are dependent on appropriate quality and quantity of this.

- Bhutagni makes release of panchabhautik components of food to replenish respective panchabhautik body entities.
- Dhativagni is present in respective dhatu and helps for replenishment of respective dhatu, upadhatu.

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ISSN 2349-638X

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