

AGNI IN AYURVEDA – A REVIEW

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ABSTRACT

In Ayurveda, agni maximally represents digestive and metabolic fire in the body. It is the substance in the secretions of body which are directly responsible for chemical changes in the body. It consists digestive (pak) and different kinds of hormones, enzymes and co-enzymes etc. which participates in these digestive and metabolic activities. Vigor and vitality of human being is maintained by proper functioning of agni. It is also responsible for growth and development of human being. Depletion of agni taking place in old age causes instability in agni, which ultimately leads to atrophy, decay due to defective digestion in metabolism. In Ayurveda thirteen types of agni are mentioned which are classified into three main categories jathragni, bhutagni and dhatwagni. If all the thirteen agnis are not in normal state and remain untreated several types of diseases may develop.

KEYWORD: Agni, jatharagni, dhatwagni, bhutagni.**INTRODUCTION**

The term of agni in common language, means fire. However, in the context of the functioning of a living organism, which maintains its integrity and performs its vital activities, by converting in pakadi karmas or bio-physical or bio-chemical processes. It also provides Shakti or energy necessary for processing with its innumerable vital activities in these way the term agni comprehends various factors which participates in and direct the cause of digestion and metabolism in living organism.^[1]

AIM AND OBJECTIVES

Agni is an agent that helps in the digestion and metabolism of food stuffs and drugs. Agni have strong relation with different types of prakriti.^[12,13,14] If all the thirteen agnis are not in normal state and remain untreated several types of diseases may develop due to accumulation of ama. The dhatwagni and bhutagni may be vitiated in the same way as jatharagni by tridosha. Thus if dhatwagni and bhutagni are depressed it will lead to production of ama.

MATERIAL AND METHODS

Jathragni is related with the gastro intestinal digestion and

absorption. The concept of dhatwagni and bhutagni refers to the intermediary tissue metabolism. The dhatwagni are seven (rasagni, raktagni, mansagni, medagni, asthiagni, majjagni, shukragni) and bhutagni are five (parthivagni, apyagni, agneyagni, vayavagni, and nabhasagni).^[3]**RESULT**

Agni have strong relation with different types of prakrities. In vataprakriti individuals vishmagni is very common. In person having pitta prakriti agni is very potent. Mandagni is common in kaphaprakriti individuals. The disorder of kapha is the root cause in the genesis of ama.

DISCUSSION

Types of agni: It has been classified into three broad headings:

- 1) Jatharagni
- 2) Dhatwagni
- 3) Bhutagni

Further they may be classified as one, seven and five types respectively.

¹ Jatharagni: It is mainly responsible for gross digestion. The ayu, varna, bal, swasthya, utsahaswasthya, sharir vridhi, prabha, oja, tej, agnis

and the pran are derived from the agni in the body.^[4]

2. Bhutagni: There are five kinds of agni of each mahabhuta in the body – prithvi, aapya, aagneya, vayavya, and nabhasa every bhutagni digests its own corresponding component.
3. Dhatwagni: seven dhatus of body are going through pachanavastha by their respective dhatwagnis. By this dhatwagnidhatu transformed into sara and kitta.^[7]

RESULTS

Agni have strong relation with different types of prakritis. In vataprakriti individuals vishmagni is very common. In person having pitta prakriti agni is very potent. Mandagni is common in kaphaprakriti individuals. The disorder of kapha is the root cause in the genesis of ama.

CONCLUSION

Agni may be co-related with digestive and metabolic fire in the body.

It is the substance in the secretions of body which are directly responsible for chemical changes in the body. It consists digestive (pak) and different kinds of hormones, enzymes and co-enzymes etc. which participates in these digestive and metabolic activities. Agni have strong relation with different types of prakritis

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