

Sarve Rogo API Mandagnou a Conceptual Study

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ABSTRACT

The creation and destruction of the universe, metabolism and catabolism in organism all are regulated through Agni. The presence of 'Agni' in human system responsible for digestion and metabolism. Agni digests the Ahara (food) on which the strength of body (Bala), VarĀea, Oja, etc depends. Hypofunctioning of Agni leads to indigestion and formation of Ama which in the turn is the root cause of various ailments meanwhile hyperfunctioning leads to several other digestive as well as generalised metabolic anomalies. Agni is the most important aspect of Ayurveda as all the states diseased or health revolves around the status of agni. Agni accompanes all the changes include the digestion and absorption of food, cellular transformation, and assimilation of sensory perception, mental and emotional experiences.

KEYWORDS: Agni, ama, metabolism

INTRODUCTION

In Ayurveda, the term "Agni" is used in the sense of digestion of food and metabolism. Agni is one of the ten factors which are required to be examined before initiating the treatment of patients. Agni is responsible for absorbing the nutrients and essential elements the body needs while burning off waste products (Agni is the root of the English word "ignite"). If our Agni is strong, we're able to digest food efficiently and easily. On the other hand, if Agni is weak, our body won't digest the ingested food item well, creating toxic residue or Ama that lodges deep in our cells. If digestive fire is not functioning properly, one has poor digestion, languid blood-circulation, poor complexion, low energy levels, flatulence and poor immunity against diseases. Thus according to Ayurvedic principles promoting proper functioning of the digestive fire is the main key of treating the root cause of the diseases.

Agni in various Literature:

In Brahmasutra, Agni has been meant to be a sign of life in the body.

In Shabdakalpadruma, 61 synonyms of Agni have been compiled. These synonyms help in explaining

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the nature and functions of the Agni, e.g., Vaishvanara, Sarva Paka, Tanoonpata, Amivachatana, Damunasa, Shuchi, Vishwambhar, Rudra etc.

Nyaya & Vaisesika Darshana divided Agni into following categories-

Bhauma or the physical fire,

Divya or the celestial fire like the lightning, rays of sun, moon, and the stars,

Audarya or the abdominal fire which is responsible for the digestion as well as metabolism and,

Akaraja which is present in the metals such as gold and silver.

It has been shown here that the matter and energy are separable only upto a certain level beyond which they are interchangeable and inseparable from each other.

Acharya Charak mentioned that after cessation of the function of Agni, the individual dies, and when the Agni of an individual is sama, then that person would be absolutely healthy and would lead a long, happy,

healthy life. If somehow the Agni of a person is disturbed either vitiated or diminished, the whole metabolism of the body would be disturbed, resulting in ill health and diseased state. That's why, Agni is said to be the base (mool) of life. (Cha.Chi.15/4.).

According to Acharya Sushruta, there is no other form of Agni in the body except the Pitta, and when this Pitta dosha is vitiated or diminished the digestion of the food material is affected the same way as the combustion of fuel is affected with diminished or vitiated fire in the outer world and both the conditions are tackled in a similar manner. (Su. Su. 21/09)

Chakrapani has commented on "Pittantargatta," that the function of Pitta inside the body is not combustion

but its work is to provide Heat energy of Agni. (Chakrapani Tika on Cha.Su.-12/11).

According to Hemadri, Pitta is of five divisions, which is located in the middle of the pakvashaya and amashaya, although it is composed of panchabhutas, because of an increase of (predominance qualities of) tejas bhuta, it is devoid of liquidity (although it is a liquid). Also, because it does not possess snigdha (viscosity), sita and such other properties of apa bhuta, it is called by the term "Anal". Because of its function of paka it cooks the food, dividing it into essence (prasad) and waste (kitta) separately. The Jatharagni bestows grace (help) to the other Pitta in the body and to the dhatvagni present in the dhatus. (As.Hr.Su.12/10-12)

TYPES OF AGNI

Author	No.	Name	Reference
Acharya Charaka	13	Jatharagni-1, Bhutagni-5, Dhatvagni-7	Ch.Chi.15/38).[8]
Acharya Sushruta	5(agni)	Pachak, Ranjak, Sadhak, Bhrajak, Alochak	(Sh.Su.21/10).[9]
Acharya Vagbhata	18	Bhutagni-5, Dhatvagni-7, Doshagni-3, Malagni-3	(Sha.Sa.Pu.Kh.-5/32).[10]
Sharangadhara	5(pitta)	Pachak, Ranjak, Sadhak, Bhrajak, Alochak	
Bhavamishra		Same as Acharya Charaka & Vagbhata	(Bh.Pu.Kh.-3/169,180).[11]

Detailed Study of Jatharagni, Bhutagni, Dhatvagni-

The strength of the Grahani is from Agni itself, and the strength of Agni is from Grahani. When the Agni undergoes vitiation, Grahani also gets vitiated and produces diseases (As.Hr.Sha.3/50-54).

Jatharagni is the Agni present in the Jathara. Jathara stands for the stomach and duodenum. As per Ashtanga Hridaya, seat of Jatharagni is Grahani (duodenum). The name Grahani, as it holds the food for certain amount of time inside the Amasaya (stomach) in order to initiate digestion. Jatharagni is the main important Agni that controls the function of all other 12 Agnis. All the Agnis are totally dependent on the status of Jatharagni (Cha. Chi. 15/39-40).

Jatharagni is considered to be the prime because each and every nutrient that one ingests first comes to the stomach and duodenum and is subjected to the action of Jatharagni. Jatharagni plays a key role in digestion of food-stuffs composed of the five basic elements and transforms it for utilization by the respective tissues. Jatharagni separates food material into the sara (essence portion) and kitta (waste products) in the human body. Jatharagni is also classified into four

categories according to its performance of digestion in the human being (Cha.Chi.15/51) namely Vishamagni, tikshanagni, Mandagni and Samagni.

A. Samagni- Normal digestive fire is characterised by strong and appealing appetite that is easily satisfied with normal food. Digestive functions are proper; there are no episodes of gas, colic and constipation. It digests and assimilates food properly at the proper time. This thus increases the quality of the Dhatus (supportive tissues of the body).

B. Vishamagni (Variable) Here the digestive fire is disturbed by vata. Because of variability in vata, there are episodes of alternating cycles of strong appetite with loss of appetite and forgetfulness to consume foods. This type of Agni changes between digesting food quickly and slowly. It creates different types of udargata roga.

C. Tikshnagni (High) Here the digestive fire is disturbed by pitta. In these cases, agni is usually high and both pitta and agni share same properties. In these cases, immunity against diseases is good. Because of variability in pitta, there are episodes excessive appetites. Tikshnagni means

very quick/very sharp/very fast. Acharya Shushrut states that when the power of digestion is increased

from normal to above normal, food digests very quickly and produces hunger or the desire for food. When food is digested, the throat, the mouth cavity and the lips become dry with a burning sensation. This condition is known as “Bhasmak Roga” according to Ayurveda.

D. Mandagni(Low) “Mand” means slow. 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. Excessive mucus or phlegm production and congestion are striking features. The meaning of the Mandagni is slow digestive power or digestive capacity. Those who are having Mandagni eat very little and are unable to digest the smallest amount of food. Lord Dhanvantri says that Agni digests the least amount of food in the greatest amount of time.

According to Hareet Samhita, Samagni depends on whether the Doshas (Vata, Pitta, Kapha) are in normal stage. When the Pitta is higher than normal, the condition is known as Tikshnagni. When Vata and Kapha are higher than normal, the condition is known as Mandgni

Five bhutagni are fine and subtler agnis located in the five mahabhutas. These agnis are responsible for the molecular metabolism and help in synthesis and break down of materials at molecular level. These represent the catabolic processes in our body. There are five Agnis in each of the five basic elements, namely – Parthiva (earth), Apya (water), Tejas (Fire), Vayavya (Wind) and Nabhasa (sky).

Seven dhatu agnis are responsible for the formation of tissues (dhatus) and participate in the specific tissue metabolism. The dhatvagni represent the entire range of anabolic processes functioning in the respective tissues. Acharya Charaka has mentioned the fact that that the seven dhatus that are a support system of the body contain their own Agnis, and by its virtue they digest and transform the materials supplied to them to make the substances alike to them for nourishment (Cha. Su. 28/15)

1. Rasadhatu (nutrient fluid) – Rasagni.
2. Rakta dhatu (blood tissue) - Raktagni.
3. Mamsa dhatu (muscle tissue) - Mamsagni.
4. Medas dhatu (Adipose tissue) – Medo agni
5. Asthi dhatu (Bony tissue) – Asthyagni.
6. Majja dhatu (Bone marrow and nervous tissue) – Majjagni
7. Sukra dhatu (Reproductive tissues including sperm and ovum) – Sukragni

CONCLUSION

Agni apart from the digestive function, is also responsible for the production of strength which has two aspects namely 1. strength to resist the occurrence of disease and decay in the human body 2. strength to perform physical exercises. Due to faulty agni status, a number of unripe, undigested or unmetabolised byproducts are formed and have tendency to block the micro channels of the body, thus resulting in accumulation of doshas (morbid matters) and finally precipitate in the form of disease. Ayurveda emphasizes that most of the diseases are the byproduct of agnidushti that is why the main principle of treatment of all diseases in Ayurveda is to restore and strengthen the agni (digestive and metabolic fire).

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