



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume 3, Issue - 5



I J I M

INDEXED

May 2022



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

An appraisal on relation of Agni and Ahara Parinamakar Bhavas.

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Abstract:

According to Ayurvedic medicine, the state of one's health is solely determined by Dosha, Dhatu, Mala, and Agni. One of the most essential features among them is Agni. Agni is associated with digestive fire, which is primarily responsible for digestion and metabolism. The primary forms of Agni are Jatharagni, Dhatwagni, and Bhutagni, which cause metabolic transformations (Ahara paka) and offer nutrients to the body through these metabolic transformations of consumed foods. If the creation of Ahara paka is disrupted owing to an insufficient digestive fire (Agni Dushti), aberrant physiological functioning may result. Agni Dushti can result in Doshas, Dhatus, and Malas Dushti, which can cause a variety of clinical symptoms. The components involved for digestion and metabolism of ingested food are known as Ahara Parinamakar Bhavas. Ushma, Vayu, Kleda, Sneha, Kala, and Samyog are the six of them. Each of them has a distinct role in the digestive process. Food that is adequately digested and metabolised aids in the nourishment of the Dhatus. Improper digestion is caused by the absence or deficiency of any of these Ahara Parinamakar Bhavas.

Keywords: *Agni, Agnidushti, Ahara Parinamakar Bhavas, Jatharagni, Dhatwagni, Bhutagni.*

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How to cite this article : Shweta A. Redasani, Vivek S. Chandurkar. Ayurvedic Management of Bahupitta Kamala W.S.R. Hepatocellular Jaundice- A Case Report. Int J Ind Med 2022;3(4):13-20 <http://doi.org/10.55552/IJIM.2022.3502>

INTRODUCTION:

Biological fire, which seems to play a vital role in digestion and metabolism in our bodies, is best symbolised by the name Agni. Agni is important both physiologically and pathologically. Digestive fire is necessary to carry out the many metabolic pathways that occur in our bodies on a continuous basis. Agni is the root of all ailments, which implies that the majority of illnesses are caused by a malfunction of the Agni, which is rightfully referred to as the "main engine of health." Agni is not only important for macro- and micronutrient absorption, but it is also harmful to infections.^[1]

Broadly Agni can be divided into three major categories by Acharya Charaka into Jatharagni (1), Dhatwagni (7) and Bhutagni (5).^[2] According to Sushruta, five types of Agnis are illustrated, viz. Pachakagni, Ranjakagni, Alochakagni, Sadhakagni and Bhrajakagni.^[3] Acharya Vagbhata has described different types of Agni's, viz. Audaryagni (1), Bhutagnis (5), Dhatvagnis (7), Dhoshagni (3) Malagni (3), Pitta (5).^[4]

Objectives

1. To elaborate and define the various types of Agni.

2. To explain the relation of Agnidushti and Ahara Parinamakar Bhavas.

Jatharagni

It is the fundamental Agni. When Jatharaagni is dormant, it causes mortality, but when it is active, it enhances lifetime and prevents sickness. It digests Panchmahbhutatmak food items and changes them for use by the different Dhatus, as well as Sara and Kitta division of the food material in our bodies.^[5] It causes a variety of ailments when it is in an aberrant state. As a result, Jatharagni is regarded as the root or chief of all the Agni categories. Because other Agni are dependent on Jatharagni, aggravation and reduction of Jatharagni causes aggravation and diminution of another Agni.^[6]

Bhutagni

Mahabhutas are said to be transformed by it. The activity of Jatharagni, Bhutagni, and Dhatvagni on consumed meals causes metabolic change. The Bhutagni is initially sparked by Jatharagni. As a result, both Jatharagni and Bhutagni act on the food items in the gastrointestinal tract. Bhutagni's activity continues after food digestion by Jatharagni in the GIT, and it turns Vijaatiye Panchbhautik elements of Aahar rasa into Sajaatiye panchbhautik elements, which

nurture their own particular Bhautika parts of the body.^[7] Bhutagni is responsible for the last alteration in Aahar rasa that happens at the completion of the digestion of Jatharagni paka. Vipaka is the name of this procedure. Bhutagni is a group of five people. They are found naturally in food. Each of the five panchbhoutik dravyas has five fundamental components and five Bhoutika agnies. Each element has one Bhoutika agni, which is designated appropriately. Bhoumyagni (Agni of Prithvi element), Apyaagni (Agni of Apya element), Taijasaagni (Agni of Taijasa element), Vayavya Agni (Agni of Vayavya element), Akasheeya Agni (Agni of Akasha element).^[8]

Dhatvagni

It is the most essential Agni in the human body, and it is thought to be a composer of Dhatus as well as a controller of Dhatu's increase and diminution. The seven Dhatus that maintain the body include their own Agni, which digests and transforms the materials provided to them to make the entities for absorption and feeding, according to Acharya Charaka. The production of appropriate dhatu occurs when the Dhatvagni is in a regular state. The nutritional part of rasa supplies food to

following Rakta dhatu, Rakta to subsequent Mamsa, Mamsa to subsequent Meda dhatu, Meda to subsequent Asthi dhatu, Asthi to subsequent Majja dhatu, and Majja to subsequent Sukra dhatu.^[9] The Tej part of Rasa dhatu is transformed into Rakta dhatu by the use of Pitta. Rakta attains compactness and is changed into Mamsa dhatu after being acted upon by Mamsa dhatvagni due to the action of Usma of Rakta together with the Vayu, Ambu (water), and Tejas. The Abhyantara mahabhuta is generated by the activity of Panchabhutagni.^[10] The Bhutagnipaka is significant among the Pakas because it offers raw materials for Dhatu creation.

Karmas of Agni

- a) Ayu - Ayu is the combination of Shirara, Mann, Aatma and Indriya.
- b) Varna and Kanti - Skin colour and texture
- c) Bala - Strength
- d) Swasthya - Health
- e) Utsaha -Energy to do heavy work
- f) Deha Pushti - Proper compactness and growth of the body
- g) Veerya - Power

Ahara Parinamakar Bhavas ^[11,12,13]

These are the substances that aid in the digestion and metabolism of meals. Ushma,

Vayu, Kleda, Sneha, Kala, and Samyog are the six of them. Each of them has a distinct role in the digestive process. Food that is adequately digested and metabolised aids in the nourishment of the Dhatus. Improper digestion is caused by the absence or deficiency of any of these Ahara Parinamakar Bhavas. In Ayurveda, incorrect digestion is cited as the fundamental cause of all ailments.

Ushma is a word that signifies "heat." We might interpret it as Ushna bhojan and Agni in this case. The Jatharagni or Pachak Pitta, which lives in Aamashaya, reacts to the food consumed and initiates the digestive process. Ama Utpatti is caused by Agni Mandya. The Apakva Ahaara Rasa is generated when Agni Mandya is prevalent. Ama is this Ahaara Rasa. In Ahaara Parinamana, Vayu, Samaana Praana and Apaana Vaata play a vital part. Agni Dhmaapana and Paalana are the responsibility of the three. Praana vayu aids in the transportation of food to the stomach. The Jatharagni is amplified by Samaan Vayu, which stimulates the digestive process even further. Food propulsion and peristaltic motions of the intestines can be linked to Vayu since Gati is a karma of Vayu. As shown in Udavarta, Vikruta, and Vimargasta, Vaata

vitation leads to AamaAma Utpatti. Apaaka is the responsibility of Apaana. Snehansh and Kledak kapha in Amashaya softens the food by disintegrating food into smaller particles. In the absence of Sneha and Kelda the Agni cannot influence the Ahaarastha Bhootagni. Ahaara has to be consumed when an individual has Ksudha Pravrutti. Ahaara if taken prior to Kshuda Pravrutti remains Apakva as the Agni is not Sandhukshita. It is critical to eat only if the previous meal has been thoroughly digested. Improper chewing can be caused by Atidruta (eating too quickly). Ativilambit (slow eating) might cause absorbed food to mingle with partially digested food, causing digestive problems. Kala is also necessary for the appropriate mixing of saliva with food and the action of enzymes on it.

Samyog is the balanced or coordinated functioning of these factors. This indicates that Paachana Karma is an outcome of coordinated functioning of Ahara Parinamakara Bhava.

If formation of Ahara Paka does not occur properly due to the improper digestive fire (Agni Dusthi) then abnormal physiological functioning may be observed. Agni Dushti can

lead Doshas, Dhatus and Malas Dushti results various pathological manifestations.

Vitiating factors of Ahara parinamakara in Agnidushtikara

- a) Abhojana (lack or no food intake) - Vayu
- b) Atibhojana (excessive food intake) - Ushma, Vayu, Kala
- c) Ajirnanashan (food taken during indigestion) - Vayu, Kala
- d) Vishamashana (eating at Irregular time) - Vayu, Kala
- e) Vegadharana Vayu
- f) Dosha-Vaishamya (increased or decreased in level of Dosha) - Ushma, Vayu, Sneha, Kleda
- g) Dosha-Vaishamya (increased or decreased in level of Dosha) - Ushma, Vayu, Sneha, Kleda.

Discussion

Agni is subdivided into thirteen kinds' i.e., one- Kosthagni, five-Bhutagnis and seven-Dhatwagnis. Kosthagni is the chief of all the other kinds.^[14] It is present inside the Amasaya (stomach and small intestines) and Pakwasaya (large intestine), it attends to the function of digestion of food and contributes to the other Agnis also, thereby providing them with strength. Bhutagnis are five in number, and present in the Kosthagni or

Pachaka pitta itself. These are known as Parthivagni, Apyagni, and Nabhasagni. They help the Kosthagni in the digestion of food, especially to digest those kinds of foods which are of identical nature. Dhatwagnis are seven in number, are present, one in each of the seven dhatus (tissues) of the body, and each one is called by name of the dhatu in which it is present such as Rasagni, Raktagni, etc. Agni can be considered as Ushma entity which is the most important source for the process of digestion. But digestion will not achieve its good quality if Agni is not subordinate with other Ahara parinamakara Bhava.^[15] Hence Agni and Ahara parinamakara Bhavas both are essential for transformation of food.

Heavy (Gurubhojana) and large quantities of food are difficult for Agni to digest (Atibhojana). Excessive chilly food also stifles Agni by obstructing Ushma. Pratiloma Gati of Vayu is vitiating by Vegadharana, Ajirnanashana, Atibhojana, and other practices, resulting in Vata Dosha vitiating and inability to do Deepana Karma effectively. Drava Gunadhikya is caused by too much Sneha in Snehapana, which obstructs Jatharagni's Tyakta Dravtava Guna, resulting in Agnimadhya. Previous food is not digested

adequately in Atibhojana, Gurubhojana, Vishamashana, Ajirashana, and other practises, and we continue to add additional food, which impedes digestion of both food items. It also takes longer to digest, whereas food in Abhojana or Alpashana is absorbed swiftly and efficiently. If this effect is repeated on a regular basis, it will create Agnidushti by obstructing the Kala unit of the Ahara parinamakara Bhava.^[16] Asht-Ahara-Vidhi-Visheshyatana is connected to Samayoga. It would assist to sustain Dhatu's Samyavastha if we eat according to Asht-Ahara-Vidhi-Visheshyatana (i.e., all body tissue). According to Upbhokta, Asatmya and Samdushta Bhojana are vital components of Asht-Ahara-Vidhi-Visheshyatana (the one who is consuming the food). Both of these factors contribute to Manovaha Strotas Vaigunya, which leads to Agnidushti.

Conclusion

Ayurveda regards Agni as a fundamental component of the human body that not only aids in digestion but also regulates numerous metabolic processes. Agni governs the processing of food into nutritional energy, as well as the regular physiological functioning of the organism. Agni Dushti is caused by a disruption in Agni, which leads to the

accumulation of numerous pathological illnesses. Ushma, Vayu, Kleda, Sneha, Kala, and Samyog are known as the Ahara Parinamakara Bhava because they are the elements that determine whether food intake will create and feed healthy Dhatus and our bodies, or if it would cause Dosha vitiation and appear as various ailments. Appropriate food intake procedures are described in Ayurved under the topics of Ahara Parinamakara Bhava.

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Source of Support : None declared

Conflict of interest : Nil

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