

A REVIEW ARTICLE ON IMPORTANCE OF AGNIBALA IN RELATION TO AAHAR MATRA

[Neha Sajwan](#)¹, [Rajesh Kumar Sharma](#)², [Dinesh Chandra Sharma](#)³

¹P.G. Scholar, P.G. Department of *Kriya Sharir*, DSRRAU, Jodhpur, Rajasthan, India

²Professor and H.O.D., P.G. Department of *Kriya Sharir*, DSRRAU, Jodhpur, Rajasthan, India

³Associate Professor, P.G. Department of *Kriya Sharir*, DSRRAU, Jodhpur, Rajasthan, India

Corresponding Author: sajwanneha23@gmail.com

<https://doi.org/10.46607/iamj2910012022>

(Published Online: January 2022)

Open Access

© International Ayurvedic Medical Journal, India

Article Received: 08/12/2021 - Peer Reviewed: 17/12/2021 - Accepted for Publication 18/12/2021



ABSTRACT

Ayurveda is a traditional Indian system of life sciences and medicine with roots in the *Vedas*. *Agni* is a key component of digestion and metabolism in our bodies, according to *Ayurveda*. *Agni* is in charge of strength, health, and longevity, as well as vital breath and the amount of food to be ingested. In *Ayurveda*, digested food must be absorbed, assimilated, and digested food must be digested, absorbed, and assimilated, which is unavoidable for the maintenance of life and is performed by *Agni*. According to *Acharya Sushruta* the *satva* and *raja gunas* combine to generate *agni*. *Agni* is divided into 13 varieties, with 1 *Jatharagni*, 5 *Bhutagni*, and 7 *Dhatvagni*. When it comes to the importance of *Agni*, *Acharya charak* says that when the function of *Agni* is stopped, an individual dies, but when the *Agni* of an individual is *sama*, that person is completely healthy and will live a long, happy, and healthy life. As a result, *agni bala* is extremely important in relation to the amount of food consumed.

Keywords: *Agni*, *bhutagni*, *dhatvagni*, *jatharagni*, digestion, absorption

INTRODUCTION

Agni is a key digestive and metabolic element in our bodies, according to *Ayurveda*. *Agni* has various synonyms, including *vaishwanar*, *jatweda*, *shuchi*, *pawak*

and *bhaskar*. Among all the *agni*, *jatharagni* is the most powerful. It is known as *antaragni* because it performs *dahan* and *pachan kriya*. *Acharya sushruta* is

called *bhagwan*¹ or *ishwar* (GOD) to *agni* and termed *shasthi pittadhara kala* to *Agni* which digests four types of food².

According to *Charak*, the human body is made up of *aahar* (*aaharsambhav*), and diseases emerge as a result of unwholesome *aahar*. Ayurveda has given the body three sub pillars, *Aahar*, *Nidra*, and *Brahmacharya*³. The prominence of *Aahar* is demonstrated by the fact that it was listed first.

IMPORTANCE OF AGNI

Our age, body colour, strength. Health, energy, *buddhi* (intellectual power), *kanti* (lusture), immunity, *tej*, *prana* (life) all depends upon *Agni*. They all continue in their constant state of *Agni* is in its higher level. If *Agni* is in a lower state, humans will die, and if *Agni* becomes *vikruta* humans will grow ill, hence *Agni* is referred to as *moola* in terms of age, colour, strength, and so on⁴.

मात्राशी स्यात् | आहारमात्रा पुनरग्निबलापेक्षिणी ||⁵

It indicates that humans must eat within their usual calorie range, as the strength of the *Agni* is determined

by the amount of food consumed. For that person, a good quantity is defined as the amount of food that may be digested in a reasonable amount of time without causing any disturbance to *prakriti*.⁶

CLASSIFICATION OF AGNI

There are 13 types of *Agni* in *Ayurveda* –

➤ 1 *Jatharagni*

➤ 5 *Bhutagni* –

parthiv *Agni*

Aapya Agni

Aagneya Agni

Vayavya agni

Nabhas agni

➤ 7 *Dhatwagni* –

Rasagni

Raktagni

Mamsagni

Medagni

Asthyagni

Majjagni

Shukragni

Types of Agni by Various Acharyas -

AUTHOR	NO.	NAME
<i>Acharya Charak</i>	13	1 <i>jatharagni</i> , 5 <i>bhutagni</i> , 7 <i>dhatwagni</i>
<i>Acharya Sushruta</i>	5	<i>Pachak</i> , <i>Ranjak</i> , <i>Sadhak</i> , <i>Bhrajak</i> , <i>Alochak</i>
<i>Acharya Vagbhatt</i>	18	5 <i>bhutagni</i> , 7 <i>dhatwagni</i> , 3 <i>doshagni</i> , 3 <i>Malagni</i>
<i>Sharangdhar</i>	5	<i>Pachak</i> , <i>Ranjak</i> , <i>Sadhak</i> , <i>Bhrajak</i> , <i>Alochak</i>
<i>Bhavamishra</i>		Same as <i>Acharya charak</i> and <i>Vagbhatt</i>

DETAILED STUDY OF JATHARAGNI, BHUTAGNI & DHATWAGNI

JATHARAGNI - In the *Jathara*, *Agni* can be found. The stomach and duodenum are represented by *jathara*. *Grahani* is *Jatharagni's* seat according to *Ash-tanga Hridaya* (duodenum). The word *Grahani* comes from the fact that it retains food inside the *Amasaya* (stomach) for a specific amount of time in order to start digestion. The primary *Agni*, *Jatharagni*, is in charge of the 12 *Agnis'* functions.

All of the *Agnis* are completely reliant on *Jatharagni's* state⁷. *Jatharagni* is regarded as the most important since every nutrient consumed first passes via the

stomach and duodenum, where it is subjected to *Jatharagni's* activity. The *agni*, which is located between the stomach and the large intestine, aids in the digestion of four different types of food, the separation of the essence and waste products, and the function of the remaining four pittas, known as *pachak pitta*⁸

Jatharagni is termed as *Ishwar* (GOD) and it helps in the digestion of food, so important amongst all the *agni*. The separation of essence and waste product in the alimentary canal is carried out by *Jatharagni*. *Acharya Sushruta* referred *pachak piita* to *jatharagni*, and *pachak pitta* contains pancreatic juice, bile, and succus entericus.

Pancreatic juice consists of Alkaline (bicarbonate) fluid and enzymes such as trypsin, lipase, and amylase are required for the digestion of the majority of protein, fat, and carbohydrate. Bile is a fluid that is formed and secreted from the liver and stored in the gallbladder. It breaks down fats into fatty acids. Succus entericus is an alkaline fluid secreted by the duodenum, it protects the duodenum from harm by helping to offset the highly acidic and proteolytic chyme that enters the small intestine from the stomach.

According to *bala* (strength) and its ability to digest food in humans, *Jatharagni* is divided into four categories: *Vishamagni*, *Tikshanagni*, *Mandagni*, and *Sa-magni*.⁹

BHUTAGNI - In the five *mahabhutas*, there are five *bhutagni*, which are finer and more delicate *agnis*. These *agnis* are in charge of molecular metabolism and assist in the production and decomposition of materials at the molecular level. Following the function of *jatharagni*, *bhutagni* works on the food in a manner similar to its *panchmahabhoot* property, as *parthiv agni* aids in the digestion of *parthiv aahar*, *aapya agni* digests watery parts of the food, and so on. After that, they increase the same property of the same *pancha mahabhoot* for example When the *parthiv agni* digests the *parthiv* part of the food, the *prithvi guna* rises.

Bhutagni's action continues after food is digested by *jatharagni* in the GIT, and it turns *vijaatiye panchbhautic* elements of *aahar rasa* into *sajaatiye panchbhautic* elements, which nurture their distinct *bhautika* elements of the body. When *Bhutagni* completes its task, *Dhatwagni* gets to work. It converts a complex compound into a simple one.

A complex carbohydrate, starch and polysaccharides, the end product of digestion are monosaccharides. The end product of protein is amino acids, and the end product of fat is fatty acid and monoglycerides. These changes are happened due to *bhutagni* and *dhatwagni*.

DHATWAGNI - The most essential *agni* in the human body is *Dhatvagni*. It controls the creation of *dhatu*s as well as the development and reduction of *dhatu*. The production of proper *dhatu* occurs when the *dhatvagni* is in a regular stage. The nutrient portion of *rasa* provides growth and nourishment to subsequent *rakta*

dhatu, *rakta* to subsequent *mamsa*, *mamsa* to subsequent *meda dhatu*, *meda* to subsequent *asthi dhatu*, *asthi* to subsequent *majja dhatu*, *asthi* to subsequent *sukra dhatu*, and the nutrient fraction of *majja* to subsequent *sukra dhatu*.

The creation of tissues (*dhatu*s) and particular tissue metabolism are the responsibility of seven *dhatu agnis*. The *dhatvagni* reflect the whole range of anabolic processes taking place in the various tissues. The *ushma* of *pitta* transforms the *tej* component of *rasa dhatu* and converts it to *rakta dhatu*. *Rakta* attains compactness and is turned into *mamsa dhatu* after being acted upon by *mamsa dhatvagni* due to the action of *usma* of *rakta* along with the *vta*, *ambu* (water), and *tejas*.¹⁰

First and foremost, *jatharagni* digests the food, followed by *bhutagni's* action on complex compounds to convert them to simple compounds. *Dhatwagni* is a partner of *Bhuwagni*. *Dhatwagni* has an effect on *anna rasa*, which feeds *Dhatu*. *Dhatwagni's* function is categorized as metabolism, which encompasses anabolism and catabolism. *Rasa*, *rakta* etc *dhatu*s is further split into essence and waste product after the operation of *dhatwagni*. *Anna rasa* circulates all over the body and continues to pass through the channels with the support of *vyan vayu*, providing nutrients to all *dhatu*s and *mala*. *Rakta* is digested by *raktagni*, whereas *mamsa* is digested by *mamsagni*. When the *pachakagni* weakens, the catabolism process slows down, and the *dhatu* increases as the anabolism process increase

DEFINITION OF AAHAR – According to *Shabdakalpadruma*, *Aahar* is a material that is swallowed through the throat after eating.¹¹

According to *Acharya Dalhana*, the substance that is eaten through *Anna-nalika* is known as *aahar*.¹² "Aahar" refers to whatever is swallowed. Humans eat a range of *aahar* foods, according to *Charak Samhita*. However, due to the necessity of the "swallowing act," whatever is deglutitioned is *Aahar*.

IMPORTANCE OF AHAAR MATRA -

Guru *dravya* (heavy meal) should be consumed in 1/3 or 1/2 of the *kukshi* (stomach), whereas *laghu dravya* (light food) should not be consumed on a full stomach so that *agni* continues to function normally¹³. *Laghu*

dravya, according to *Acharya Sushruta*, must be consumed in its gratification¹⁴. Whoever follows this regimen in his everyday life will undoubtedly attain a healthy age, color, and happiness.

For that person, a good quantity of food is defined as the amount of food that may be digested in a reasonable amount of time without causing any disturbance to *prakriti*.¹⁵

Ayurveda has three sub-pillars that sustain the body: *Aahar*, *Nidra*, and *Brahmacharya*. The prominence of *Aahar* is demonstrated by the fact that it was listed first. *Aahar* is one of four variables that contribute to bodily growth. *Aahar* is necessary for human stability. *Aahar* is the greatest for maintaining the 'Healthy States' of the living body.

AAHAR AND VIHAR THE CAUSATIVE FACTOR FOR DISTURBANCE OF AGNI –

Mandagni is caused by prolonged fasting or overeating, much as a fire in the atmosphere is extinguished if there is insufficient fuel supply or if there is too much fuel covering the *agni*. The perfect amount of food should be consumed at all times because it is the quantity that helps to keep proper digestive power and also provides strength, complexion, happiness, and longevity to a person without disrupting normalcy. Meals, even if suitable and taken in the proper amount, are not adequately digested if the person is suffering from anxiety, sadness, fear, or anger, has had a restless night's sleep, or has been awake for a long time. Indigestion is caused by psychological attitudes such as jealousy, fear, and anger. As a result, *agni's* strength is determined by a healthy diet and a positive mental attitude.

DISCUSSION

When *Agni* is in a balanced state, it leads to regular, healthy life. The *agni* is kept in balance or within physiological limits by the right amount of *aahar*. If *aahar* is not present in sufficient quantities, *agni's* equilibrium is disrupted. If *kayagni* is strong, *dhatvagni* becomes strong within physiological limits. When the *dhatvagni* is powerful, it leads to *dhatukshyaya*. Similarly, if *kayagni* is weak, *dhatvagni* weakens, resulting

in *dhatu vridhhi*. Improper food quantity can be divided into two groups. When the amount of food consumed is reduced for an extended period, *mandagni* develops, leading to *dhaatu kshyaya*, which is an exception. In the second category, when the amount of food consumed is greater, as, in overeating, it also creates *mandagni*, which weakens the *dhatvagni* more, resulting in *dhaatu vridhhi*.

Bhutagni serves as a source of nutrients and aids in the development of *dhatu*s. *Dhatu* is a necessary component of *shareer*. *Shareer* grows as a result of the sustenance of seven *dhatu*s, each of which is a combination of *panchamahabhutas*. *Bhutagni paka* provides raw materials for *dhatu* formation in the form of *vayu*, *ambu*, and *tejas*, among other things.

CONCLUSION

Agni plays a critical function in human health maintenance. In clinical practice, the patient's *agni pareeksha* is critical, as it is used to determine the patient's future treatment strategy. The state of health and sickness in the body is entirely dependent on *agni*. When a person is denied food or consumes an excessive amount of food for an extended period of time, and when the person did not follow the prescribed regimen as told by many *Acharyas* *agni* is disrupted, and sickness occurs in the body. Because food serves as fuel for the *agni*, it should be preserved.

Jatharagni is significant since it aids in the secretion of numerous chemicals, Enzymes, other substances that aid in appropriate meal digestion. *Dhatwagni* and *Bhutagni* also aid in the digestion, absorption and assimilation of nutrients in the body. According to *Ayurveda*, *agni* dysfunction is the root cause of all ailments.

REFERENCES

1. Shastri AD, editor (1st ED.) vol. 1, *Sushruta Samhita of Sushruta, sutrasthanam*, Aaturopkramaniya adhyay, chapter 35, verse 32, Varanasi Chaukhamba Sanskrit Sansthan, reprint 2017, page no. 173
2. Shastri AD, edition (1st ED.) vol. 1, *Sushruta Samhita of Sushruta, Sharir Sthanam, GarbhaVyakaran Sharir*, chapter 4, verse 18, Varanasi Chaukhamba Sanskrit Sansthan, reprint 2017, page no. 40,

3. Vd. Jadavaji T. Charak samhita by agnivesha revised by Charak and Dridhabala with Ayurved dipika commentary of Chakrapanidatta. Chaukhambha Prakashan, Varanasi. 2009. Sutrasthan, Trieshaniya Adhyay, verse. 35, page no 74)
4. Pandit K, Chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 2, chikitsa sthana, Grahnidosha Chikitsa: chapter 15, verse 3-4 Varanasi: Chaukhamba bharti Academy, reprint 2018, page no. 452
5. Pandit K, Chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 1, Sutra Sthana, Matrashitiya Adhyay, chapter 5, verse 3 Varanasi: Chaukhamba bharti Academy reprint 2018, page no 102
6. Pandit K, Chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 1, Sutra Sthana, Matrashitiya Adhyay, chapter 5, verse 4 Varanasi: Chaukhamba bharti Academy reprint 2018, page no 103
7. Pandit K, chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 2, chikitsa sthana, Grahnidosha Chikitsa: chapter 15, verse 39-40 Varanasi: Chaukhamba bharti Academy, reprint 2018, page no. 459
8. Shastri AD, edition (1st ED.) vol. 1, Sushruta Samhita of Sushruta, sutrasthanam, Vranaprashna adhyay, chapter 21, verse 10, Varanasi Chaukhamba Sanskrit Sansthan, reprint 2017, page no. 115
9. Pandit K, chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 2, chikitsa sthana, Grahnidosha Chikitsa: chapter 15, verse 50-51 Varanasi: Chaukhamba bharti Academy, reprint 2018, page no. 461
10. Pandit K, Chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 2, chikitsa sthana, Grahnidosha Chikitsa: chapter 15, verse 28 Varanasi: Chaukhamba bharti Academy, reprint 2018, page no. 457
11. Raja Radhakant Deva. Shabdakalpadruma. Vol- 1. Nag Publishers Delhi; 1988. Aahaar, Page no. 199)
12. (Prof. K.R. Srikantha Murthy. Sushruta Samhita. Vol- 1, Chaukhamba Orientalia, Varanasi: 2008, Sutrasthan, Annapanavidhi adhyaya, Shlok no. 3, page no.371.)
13. Pandit K, Chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 1, Sutra Sthana, Matrashitiya Adhyay, chapter 5, verse 7 Varanasi: Chaukhamba bharti Academy reprint 2018, page no 105
14. Shastri AD, edition (1st ED.) vol. 1, Sushruta Samhita of Sushruta, sutrasthanam, Annapanavidhi adhyay, chapter 46, verse 501, Varanasi Chaukhamba Sanskrit Sansthan, reprint 2017, page no. 286
15. Pandit K, chaturvedi G, editor, (1st edition), Charak Samhita of Agnivesh, vol 1, Sutra Sthana, Matrashitiya Adhyay, chapter 5, verse 4 Varanasi: Chaukhamba bharti Academy reprint 2018, page no 103

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Neha Sajwan et al: A Review Article On Importance Of Agnibala In Relation To Aahar Matra. International Ayurvedic Medical Journal {online} 2021 {cited January 2022} Available from: http://www.iamj.in/posts/images/upload/179_183.pdf