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Review article on *Agni Pareeksha*

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ABSTRACT

Agni has been accorded prime importance by all the Acharya's, as it plays a crucial role in the digestion, disease manifestation and overall health. The vitality, strength, and longevity of an individual depend on *Agni*. According to its site of action and the function *Agni* has been categorized into 13 types: *Jataragni* (1), *Dhatvagni* (7), *Bhutagni* (5). Acharya Vagbhata stated that all the diseases result from *Mandagni*, thus assessing *Agni Bala* is essential for understanding the pathogenesis (*Samprapti*) of the disease, planning treatment and determining prognosis. *Anumana Pramana*, *Lakshana* of *Mandagni* *Vishmagni*, *Teekshnagni*, *Vyadhi* based assessments can help to evaluate *Jataragni*, While the status of *Dhatvagni* can be inferred from the symptoms of *Dhatu Vruddhi* and *Kshaya*. Therefore, a physician's path in treating a patient is significantly influenced by *Agni* assessment.

Key words: *Agni*, *Pareeksha*, *Jataragni*, *Dhatvagni*, *Bhutagni*

INTRODUCTION

The term '*Agni*' is derived from the word *Anga* which means *Gati* i.e. an object which is movable in nature.^[1] *Dehagni* is the source of *Ayu*, *Varna*, *Bala*, *Prana*.^[2] Normal functioning of *Agni* is vital for digesting *Ahara* and nourishment of *Sapta Dhatu*. Acharya Charaka classified *Agni* into 13 types: 1. A. *Jataragni* B. *Dhatvagni*: 2) *Rasa Dhatvagni* 3) *Rakta Dhatvagni* 4) *Mamsa Dhatvagni* 5) *Meda Dhatvagni* 6) *Asthi Dhatvagni* 7) *Majja Dhatvagni* 8) *Shukra Dhatvagni* C. *Bhutagni*: 9) *Pruthvi* 10) *Aap* 11) *Teja* 12) *Vayu* 13) *Akasha*.^[3] However, Acharya Vagbhata introduced a different classification: *Doshagni Dhatvagni* and

Malagni.^[4] The normal function of the *Doshas* relies on *Agni*.^[5] Acharya Sushruta in *Sutra Sthana* 15th chapter while defining *Swasthya* considers *Samagni* as one of the parameters for health.^[6] *Agni Pareeksha* is one of the *Sushruthoktha Dwadasha Pareeksha*.^[7] Acharya Charaka in *Matrashitiya Adhyaya* quotes that the quantity of food intake differs from person to person due to *Agni Bala* emphasizing the significance of *Agni* in health assessment^[8]

REVIEW AND DISCUSSION

Synonyms of *Agni*

- *Antaragni* [Cha. Sutra Sthana 28/3]

Acharya Chakrapani clarifies that *Antragni* should be considered as *Jataragni*

- *Udarastha Agni*, *Pachakagni* [Su.Sutra Sthana 21]
- *Jatharanala* [A.Hr.Sutra Sthana 13]
- *Paktru* [Cha. Chikitsa Sthana 15]

Agni Pareeksha

Before assessing *Jataragni*, physician should consider following factors as these can varies *Agni Bala* physiologically^[9]

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A. Season

Rutu	Agni Bala
Hemantha	Increased
Shishira	Increased
Vasantha	Decreased
Varsha	Decreased
Sharad	Increased
Greeshma	Decreased

B. Age

Age	Agni Bala
Yavana	More
Vardhakya	Less

C. Prakruthi^[10]

Vataja Prakruthi - Vishamagni

Pittaja Prakruthi - Teekshnagni

Kapha Prakruthi - Mandagni

Assessment of Jataragni

1. By Anumana Pramana
2. By Lakshana
3. Based on Vyadhi

Anumana Pramana^[11]

Acharya Charaka while explaining Ahara Shakthi Pareeksha [one among the Dasha Vidha Pareeksha] quotes that Ahara Shakthi should be assessed by Abhyavarna Shakthi and Jarana Shakthi.^[12] Chakrapani explains that Abhyavarna Shakti means the ability to consume more food and Jaranashakti refers to capacity to digest large quantity of food, on basis of both Ahara Shakthi is determined. Person who has the ability to eat more and unable to digest cannot be considered to have good Ahara Shakti. Acharya Charaka in Matrashitiya Adhyaya states, that the quantity of food intake depends entirely on Agni Bala.

Additionally, based on the quantity of food intake Ahara Matra can be divided into Utkrsta Matra, Madhya Matra and Alpa Matra corresponding to Utkrsta Agni Bala, Madhyama Agni Bala and Alpa Agni Bala respectively.^[13]

Assessment of Jataragni by Lakshana

Acharya Sushruta while explaining Dwadasha Pareeksha explains that Agni is of four types 1. Samagni [which is not vitiated by Doshas] 2. Visham Agni (due to Vata Prakopa) 3. Teekshnagni (due to Pitta Prakopa) 4. Mandagni (due to Kapha Prakopa)

Similar to Acharya Sushruta Acharya Charaka in Vimanasthana also classifies Agni into four types based on Bala

Lakshana are enlisted below

Agni	Dosha predominance	Lakshana according to Acharya Sushruta ^[14]	Lakshana according to Acharya Charaka ^[15]
Samagni	Samadosha	Samyak Pachana of Ahara	As long as proper diet Agni will be in normal condition but gets impaired even by slight irregularities in diet [Vishma Apachara]
Vishamagni	Vata Dosha	Sometimes digestion is normal but sometimes causes Adhmana, Shula, Udavartha Atisara, Jatara Gourava, Antrakunjana, Pravahika	sometimes Agni is impaired by irregular dietary habits sometime its not

Teekshnagni	<i>Pitta Dosh</i>	Even large quantity foods get digested quickly	<i>Sarva Apachara Saha</i> [Can digest all kind of food]
Mandagni	<i>Kapha Dosh</i>	Takes more duration for digesting even small quantity of food Lakshana <i>Udara, Gourava, Sirogourava, Shwasa, Kasa, Praseka, Chardhi Gatra Sadana</i>	Opposite to <i>Teekshna Agni</i> i.e. unable to tolerate even simple dietary irregularities
Atyagni		When <i>Teekshnagni</i> is increased its called <i>Atyagni</i> person take larger quantity of food repeatedly which digests quickly It causes <i>Gala Talu Sosha, Daha, Santapa.</i>	

Based on the Vyadhi^[16]*Vataja Vikara - Vishamagni**Pittaja Vikara - Teekshnagni**Kaphaja Vikara - Mandagni***Assessment of Dhatvagni**

Direct reference to *Dhatvagni* assessment is limited in *Charaka* and *Sushruta Samhitha*. However, *Acharya Vagbhata* in *Astanga Hrudaya* mentions that each of

seven *Dhatu*s contains *Jataragni Amsha*, contributing to their respective *Dhatvagni*. *Dhatu* attains *Vruddhi* and *Kshaya* due to decrease and increase of respective *Dhatvagni*.^[17] Hence understanding these symptoms helps in assessing the status of *Dhatvagni*.

Dhatvagni	Vruddhi Lakshana	Kshaya Lakshana
Rasa Dhatvagni	<i>Rukshatha</i> <i>Shosha</i> <i>Glani</i> Intolerance to sound	<i>Brama</i> Emptiness in the <i>Kapha Sthana</i> <i>Hrudrava</i> <i>Sandhi Saithilya</i>
Rakta Dhatvagni	Desire for <i>Amla Rasa and Sheetha Ahara</i> <i>Sirashaithilya</i> <i>Rukshatha</i>	Suffers from <i>Visarpha, Pleeha, Kustha, Vatarakta, Raktapitta, Gulma, Upakushala, Kamala, Vyanga, Agninasha, Samoha</i> Reddish discolouration of <i>Twak, Netra, Mutra</i>
Mamsa Dhatvagni	<i>Anga Glani</i> Loss of muscle bulk in cheeks and buttocks <i>Sandhi Vedana</i>	Causes <i>Ganda, Arbuda, Granthi</i> accumulation of <i>Mamsa</i> in <i>Ganda, Uru, Udara Pradesha</i>
Medha Dhatvagni	Numbness in <i>Kati Pradesha</i> <i>Plehavrudhi</i> <i>Krusha</i>	<i>Srama</i> Develops <i>Swasa</i> even with minimal exertion sagging of buttocks breast and abdomen
Asthi Dhatvagni	<i>Thoda in Asthi</i> Falling of <i>Danta, Nakha, Kेशha</i>	<i>Adhi Danta</i> [extra dentition] <i>Adhyasthi</i> [extra ossification]
Majja Dhatvagni	<i>Asthi Soushirya</i> <i>Brama</i> <i>Timira</i>	<i>Gouravatha in Netra</i> wound with broad base in the smaller joints which are difficult to treat

Shukra Dhatvagni	Delayed ejaculation/ ejaculation of <i>Shukra</i> mixed with <i>Shonitha</i> <i>Thoda</i> in <i>Vrushana</i>	Increased desired for sex <i>Shukraashmari</i>
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CONCLUSION

Agni which is present in the *Udara* is compared with *Bhagavan Ishwara* due to its supremacy. It's vital for digestion and overall health but due to its *Sukshma Guna* it is not visible.^[18] It's very important to a physician to know the status of *Agni* for understanding *Samprathi, Sadhyasadyata* of the *Vyadhi, Roga Rogi Bala* as well as to plan the treatment. Classical text provides detailed explanations for *Jataragni* and *Dhatvagni* assessments but there is limited information on *Bhutagni Pareeksha* for which standardizing assessment tool is essential. *Acharya Vagbhata* Emphasises the importance of *Agni* in *Shareera Sthana* as the external fire which is in the form of flame with different shapes does not cook food correctly imagine the internal fire in the form of only heat get vitiated easily if proper dietary regimens is not followed hence it should be protected by all our efforts.^[19]

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