Importance of Pacakagni and Theoretical Use for Rasonaghrit

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Abstract: Pacakagni is stated to be responsible for digestion and metabolism. It is of four kinds based on the involvement of dosaj. First variety is not associated with dosas and is called samagni state and it is the physiological state of agni. Remaining three varieties of agni are pathological ones and which are responsible for improper functions. Visamagni state due to vata. Visamagni state to kaph. Samagni state of agni is the conditions in which dosas are in equilibrium state of agni is the condition in which dosas are in education and metabolism functions. Vismagni is the state in which improper digestion and metabolism takes place i.e. some times perform normal functions follows by abnormal one and manifest flatulence abdominal pain. Upward movement of vata inside the kotha. Intestinal gurgling and straining exercise for evacuation of stool. To manage this agni Vranropan and Shothhara chikisa is very important for that this drug should have properties like Dahaprasruman, Anashayakshata sandhan, Pitashamak, Amlatanashak, shothhara considering above factor Rasonaghrit.

Keywords: pacakagni, mandagni, vishamagni, dosha

1. Introduction

The Sanskrit word agni (root ag, to move tortuously), in common language, means fire. In the Western schools of Ayurveda it is commonly understood as “digestive fire” implying its correlation with the various digestive juices of the stomach, small intestines and related exocrine glands. It is commonly understood that agni maintains the integrity of the body by converting consumed foods, via pakadi karmas or bio-chemical processes, into cellular organelles and body structures. However, when the sages of Ayurveda speak of agni with respect to a living organism, it has a much broader significance. Foods are not only converted into various physical structural and functional constituents but also into the biological energy necessary for the myriad of mental, emotional and other vital human activities. Consider what Sushruta tells us in his ancient writings:

The fire burning within the individual is divine in its subtle essence and divine attributes of atomi-like invisibility, weightlessness, as well as digesting all foods.” (SS Su 35;26 ) 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 and bio-chemical processes, the foods consumed in various ways—licked, masticated, drunk, etc. Agni may be correlates with digestive (pak) and different kinds of hormones, enzyme and co-enzymes activities etc. which participate in these digestive & metabolic functions. Due to increased activity of pitta in yava vastava (young stage) digestive & metabolic rate are higher. Vigor & vitality of human being is also maintained by balanced activity of Agni. It is necessary for proper growth & development of the body & their parts.

2. Aim and Objects

• To emphasize and discuss the Concept of Agni in Ayurvedic classical literature.
• Various Ayurvedic, modern literature, text books, articles, and journals are studied for Topic title “Importance of pacakagni and theoretical use for Rasonaghrit ” this review work.
• To theoretical study of the effect of Rasonaghrit in management of pacakagni.

3. Material and Methods

Basically this article is review of various Ayurvedic classical texts. Materials related to agni, in Ayurveda and other related topics have been collected from various Ayurvedic classical texts. The references were compiled, analyzed and discussed for a thorough and in-depth understanding of the concept of Agni and ahara paka (Metabolic transformations) in Ayurveda.

Synonyms of agni: -
In shabdakalpadruma, 61 synonyms of Agni have been compiled. These synonyms help in explaining the natureand functions of the Agni, e.g., Vaishvanara, Sarva Paka, Tanaoopata, Amivatchata, Damunasas, Shuchi, Vishwambhar, Rudra etc. (Shabdakalpadruma)

Concept of Agni:
Human body is derived from food. In healthy state the food consumed is properly digested and assimilated by the body with the help of Agni. Agni provides Bala, Arogya, Ayu, Prana, Swasthyam, Varnam, Utsaha, Prabha, Ojha and Teja to the body[3]. All the transformations in the body is catalyzed by Agni, if Agni is impaired, the proper transformation of food, Dhatus and Malas are impaired and this will lead to accumulation of waste products in the body. Agni Dushthi is the causative factor for most of the diseases. The normal activity of the Agni helps the maintenance of physiological activities while its abnormal state produces pathology and its absence causes of death of the human being that is why Agni is known as Mula or Vital force[5].Agni is closely related to Pitta. The main function of Pitta is described as pachana, separation of sara and kitta, Dahana, Bhinnasanghata, Prinama, Ranjana, Varnakarana and Prabhakarana. The term Agni not only includes
Jatharagni but also Bhutagnis Dhatwagnis. These are responsible for digestion and metabolism at different levels.

Types of Agni
Agni is innumerable because of its presence in each and every dhatus (cell) of the body. But, enumeration of the number of Agnis varies in various classical Ayurvedic texts, as shown below

- Charaka has mentioned about 13 Agnis. Jatharagni – 1, Bhutagni – 5. Dhatvagni – 7 (Ch.Chi.15/38).[3]
- According to AcharyaSushruta, five types of Agnis are illustrated viz. Pachakagni, Ranjakagni, Alochakagni, Sadhakagni and Bhrajakagni. However, there is an indirect reference of five Bhutagnis underlining in the brief description made to the transformation of food stuff. (Sh.Su.21/10).[4]
- Vagbhata has described different types Agni viz. – Bhutagni – 5, Dhatvagni – 7, Dhoshagni – 3 and Malagni – 3.
- Sharangadharas has recognized five pittas only (Pachak, Bhrajak, Ranjak, Alochaka and Sadhak) (Sha.Sa.Pu.Kh. 5/32).[5]
- Bhavamishra has followed AcharyaCharaka and Vagbhata (Bh.Pu.Kh.-3/169,180).[6]

Agni has been divided into 13 types according to the function and site of action. These are:
1) Jatharagni – one Agni present in the stomach and duodenum.
2) Bhutagni – five Agni present from five basic elements.
3) Dhatwagni – seven Agni present, one in each of the seven dhatus.

Accordingly, they are classified into three groups, namely Jatharagni, Bhutagni and Dhatwagni.

Jatharagni / Pachakagni:
It is the main Agni (digestive juice) present in the body which is situated in Kostha and does Pakadi Karmas (digestion). Existence of all the different kind of Agni in their required pramanas, Guṇa and Karma is known as Agnivaishamya (abnormal function of metabolism and digestion).

- As regards the general or systemic influence alleged to be exercised by jatharāgni through dhatvagni on general metabolism, we note several relevant observations contained in the Ashtanga Hridaya and the Charaka Samhita.

"Fractions of kayagni (jatharagni), established in its own place (the stomach), are distributed to and permeate all the dhatus. A decrease of it (below the normal) allows for an increase of the dhatu, while an increase of it (above the normal) makes for a decrease of the dhatu.” (AH Su. 11:34).

- This sloka poses an apparent paradox because it states that an increase in dhatvagni causes a decrease in that respective dhatu. This can perhaps be clarified by considering the clinical presentation of the condition spoken of as atyagni described by Charaka (and other authorities) which bears a striking resemblance to the symptomatology of the hypermetabolic state sometimes associated with the hypo- or hyperactivity of the thyroid gland. Says Charaka,

"In a person, in whom kapha undergoes decrease and pitta becomes excited, aided by vata the excited pitta extends to the pachakasthana where, it augments pachakagni into hyperactivity. The pachakagni thus augmented, together with vata in the body, which latter has been rendered very dry rapidly and with frequency digests the food ingested on account of its intensity, as soon as the food is eaten. Having thus consumed the available food, it (agni) begins to consume the sharrira dhatu, such as rakta etc. The person is then afflicted with extreme asthenia and diseases, leading ultimately to death. His hunger for food appears to be relieved when food is taken, but, he soon after feels faint and restless and develops thirst, dyspnea, burning and other disorders of excessive fire.” (CS Chi. 15:217-221)

Sapta bhirdeha dhātūro dhātavo dvvidhāṃ punah | yathā svamagnibhiḥ pākam yānti kitta prasādavat.

“The dhatus supporting the body are ultimately converted (metabolized) by one of the seven corresponding agnis into one of two substances essence or waste.” (CS Chi. 15:15) (Also see AH Sa.3:49-51)

Two important points emerge out of these references. (i) pachakagni, located in its own place between the pakvāṣaya and āmāṣaya, contributes parts of itself to the dhatus and, (ii) the moieties of pachakagni present in the dhatus, when excessive/hyperactive, leads to their atrophy or if hypoactive, to their hypertrophy.

Role of Rasonaghrit in Pacagni

Kwath Dravya

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Kalka Dravya % &

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Ghrita murcchana:-
Haritaki : 1 pala (48gms)
Bibhitaki : 1pala (48gms)
Amalaki :1pala (48gms)
Musta :1pala (48gms)
Haridra :1pala (48gms)
Matulunga rasa : q.s.
Ghrita :1Prastha (768gms)and
Jala : equal or double quantity of ghrita.

Aims of sneha kalpana
To extract lipid soluble active principles from the drugs.
- To make use of therapeutic values of oil /ghee.
- To enhance the shelf life of the preparation.
- To enhance the drug absorption.
- To make the preparation more palatable.

Method of Preparation
General method of preparation is followed.

Dosage and adjuvant and therapeutic utility:- 6 to 12 gm is given in divided doses along with warm milk. It is indicated in all diseases conditions of Mandagni, gulma, graham, arsa ,swasa, Unmada , Chhaya roga , Joar, kasa , Aapasmara , Plihavridhi, Soorogra , and Vatavikara etc.

4. Discussion and Conclusion
Agni may be correlated with digestive & metabolic fire in the body. It is the substance secreted in our body, which is directly responsible for chemical changes in the body. It consist digestive (pak) enzymes and different kinds of hormones, and co-enzymes activities etc. which participate in these digestive & metabolic functions. It is a logical conclusion that Ama is produced due to hypo-functioning of Agni. At any level of the three Pakas (digestion and metabolism i.e. Madhur, Amla & Katuavasthapaka & vipaka) due to hypo-functioning of the agni concerned unwanted chemical substances are produced known as Ama. Hypo-functioning of any Agni specially of Atheragni is likely to affect the function of other body too, leading to formation of Ama in the different stage of Paka-karma. Lastly we can say that Agni plays very important role in growth, development & maintenance of the body.

As described by Vagbhatta all diseases are due to lack of agni (Mandagni a functional type of agni ) due to Mandagni, Rasaj and Annajagirana these produce deformity at sub cellular levele. A lot indigested and unwanted material circulate in body due to Mandagni and agirana it is called Aamvisha.( A.H.NI.12/1. & A.H.SU.13/27)[20,21] Chakrapani also described the kal (in how much time the Drugs and food should be metabolized)two and three for Aushad and Aahar respectively.

They clearly followed the line of treatment vaman, virechana, basti. Drug Rasongadhrita have sothahara, Vranropan, Amlatunashak, Pitta shaman, Amashaya kshat sandhan properties which are very useful in treatment of mandagni. Mainly this disease are occure in 5th & 6th decade of life so that burning issue of this disease Saptamrit louha play safe and effective role to cure the disease.

References

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