

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 it 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. Tisnagni state due to pitta. Mandagni state due 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 perforus normal functions follows by abnormal one and manifest flatulence abdominal pain . upword movement of vata inside the kostha . intestinal gurgling and straining exercise for evaclation of stool. . To managment this agni Vranropan and Shothhara chikitsa is very important for that this drug should have properties like Dahaprashmana, Amashayakshata sandhan, Pittashamak, Amlatanashak, shothhara considering above factor Rasonadghrit.*

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 atom-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 *yuva 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 *pacagni*.

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

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, *Dhatu*s and *Malas* are impaired and this will lead to accumulation of waste products in the body. *Agni Dusthi* 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*, *Bhinna sanghata*, *Prinama*, *Ranjana*, *Varnakarana* and *Prabhakarana*. The term *Agni* not only includes

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Jatharagni but also *Bhutagnis Dhatvagnis*. These are responsible for digestion and metabolism at different levels.

Types of Agni

Agni is innumerable because of its presence in each and every *dhatuparamanu* (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* underlying in the brief description made to the transformation of food stuff. (Sh.Su.21/10.)[4]
- Vagbhata has described different types *Agni*, viz. – *Bhutagnis* – 5, – *Dhatvagnis* – 7, – *Dhoshagni* – 3 and – *Malagni* – 3.
- Sharangadhara 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* from five basic elements.
- 3) *Dhatvagni* – seven *Agni* present, one in each of the seven *dhatu*s.

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

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 *pramana*, *Guna* and *Karma* is known as *Agnivaishamyā* (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* (*jatharāgni*), established in its own place (the stomach), are distributed to and permeate all the *dhatu*s. A decrease of it (below the normal) allows for an increase of the *dhatu*s, while an increase of it (above the normal) makes for a decrease of the *dhatu*s." (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 *sharira dhatu*s, 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 dhātāro dhātavo dvididham punaḥ | yathā svamagnibhiḥ pākam yānti kitta prasādatav.

"The *dhatu*s 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 *pakvāsāya* and *āmāsāya*, contributes parts of itself to the *dhatu*s and, (ii) the moieties of *pachakagni* present in the *dhatu*s, when excessive/hyperactive, leads to their atrophy or if hypoactive, to their hypertrophy.

Role of Rasonaghrin in Pacagni

Kwath Dravya

No.	Ingriants	Quantity
01	Lahsuna	2250g
02	Bilva Twaka	450 g
03	Sonapatha	450 g
04	Agnimantha	450 g
05	Gambhari Twaka	450 g
06	Padhal	450 g
07	Madha	2250 g
08	Kanji	2250 g
09	Dadhi	2250 g
10	Muli	2250 g
11	Ghrita	2250 g

Kalka Dravya %&

No.	Ingriants	Quantity
01	Sunthi	1Pala
02	Pipali	1Pala
03	Maricha	1Pala
04	Aanardana	1Pala
05	Vricchamala	1Pala
06	Ajvayana	1Pala
07	Chavya	1Pala
08	Saindhava	1Pala
09	Sudhha Henga	1Pala
10	Amlavetasa	1Pala
11	Swetjeera	1Pala
12	Ajvayana	1Pala

Ghrta 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 ghrta.

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*, *grahni*, *arsa*, *swasa*, *Unmada*, *Chhaya roga*, *Joar*, *kasa*, *Aapasmara*, *Plihavridhi*, *Soolroga*, 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 *Jatharagni* is likely to affect the function of other 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 Rasonadghrita have *sothahara*, *Vranropan*, *Amlatanashak*, *Pitta shamak*, *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.

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