

## International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



### A Study Of Agni On The *Ritucharya* W.S.R. Digestion

Prakash Choudhary<sup>1</sup>, Rajesh Kumar Sharma<sup>2</sup>, Dinesh Chandra Sharma<sup>3</sup>, Mukesh Saini<sup>4</sup>

VOLUME 4 ISSUE 8

1. P.G. Scholar, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India.
2. Professor and H.O.D., P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India.
3. Associate Professor, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India.
4. P.G. Scholar, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India.

**Corresponding Author :-** Mukesh Saini, P.G. Scholar, P.G. Department of Kriya Sharir, Dsrrau, Jodhpur, Rajasthan, India. Email, Id- drmukeshsaini8255@gmail.com

Article received on 2<sup>nd</sup> august 2021

Article Accepted 27<sup>th</sup> August 2021

Article published 31<sup>st</sup> August 2021

#### ABSTRACT: -

As per Ayurvedic ideas, the body is comprised of three sorts of Doshas, viz. *Vata*, *Pitta*, *Kapha*. Adjusting between Doshas prompts wellbeing through the awkwardness prompts illness condition. At an explicit time in every day, or seasons or given age the harmony between *Tridosha* is in consistent motion. Adjusting of Doshas is conceivable with '*Dinacharya*' and '*Ritucharya*', which will prompt synchronizing of the internal natural clock. In Ayurveda, this idea depends on three *Doshas-Vata*, *Pitta*, *Kapha* - which dominantly administer our everyday schedule life. These Doshas keep up with the uprightness of our body by making, acclimatizing, and diffusing strength. In this article, endeavors will be made to relate the *Doshic* impact which influences the human body. When digestion is healthy and comfortable, your cells are nourished and damaging toxins cannot build up in your body. Take our virtual workshop, get nourished. Ayurveda for Better Digestion to discover more simple secrets that will leave you feeling light, bright and energized every day.

**KEYWORDS:-** *Doshas*, *Ayurveda*, *Dinacharya*, *Ritucharya*, chronobiology.



This work is licensed under a creative attribution -Non-commercial-No derivatives 4.0 International License commons

**How to cite this article:** Choudhary P, Sharma R.K, Sharma D.S Saini M, A Study Of Agni On The *Ritucharya* W.S.R. Digestion, IRJAY. [Online] 2021;4(8): 93-99. Available from:

<http://irjay.com> ;

DOI:<https://doi.org/10.47223/IRJAY.2021.4812>

## INTRODUCTION

These doshas maintain the integrity of our bodies by creating, absorbing, and distributing energy in the same way that *soma, Surya, and anila* – according to Sushruta – maintain the legitimacy of the terrestrial world. As indicated by Sushruta and Madhukosha on this guideline, the prevalence of these three doshas keeps the cycle or melody going and effects our *balas* (strength), which is boosted or decremented during Adana and visarga Kaal (seasons). Ayurveda has prescribed a certain diet and way of living to adjust to these sporadic changes. *Ritucharya* is the name given to a collection of principles with some variation.<sup>[1]</sup>

This Agni (Sanskrit for "fire") is what we employ to turn food into fuel, according to Ayurveda. According to the Sushruta Samhita, an ancient Sanskrit medicinal treatise and one of the foundations of the Ayurvedic approach, "*sama dosha* is a type of dosha. "One maintains a decent state when the primary components of the body (counting dosha and dhatu), absorption (Agni), and discharge (mala kriya) are all together with a

satisfying brain, soul, and spirit<sup>[2]</sup>," according to *Sama agnischa sama dhatu mala kriyaaha/Prasanna Atma indriya manaha swastha iti abhidheeyate."*

Ayurveda recommends a few basic strategies for promoting a healthy stomach fire. It is widely known that the proper balance of food should be consumed, and that stools should be disposed of on a regular basis. Additionally, as per Ayurvedic advice, consume sufficient oils (such as ghee) and follow a diet that is tailored to your Ayurvedic constitution. Furthermore, seasonal variations in food trends. You may have noticed that you require servings of mixed greens in the summer and stew in the winter. According to Ayurveda, there are regular seasons when processing consumes heat and times when it consumes cold, which is good news when you sneeze at a chilled soup in the winter! Obviously, there are extra outside elements, such as stretch, that might cause a strong or weak stomach-related fire. All infection, according to Ayurveda, occurs as a result of the body's hopeless absorption and digestion.

### Dissimilarities between agni and pitta<sup>[3]</sup>:-

	AGNI	PITTA
Color	-	<i>Neela (Ama) Pita (Nirama)</i>
Taste	No taste	<i>Katu (Nirama)</i>
Smell	No smell	<i>Visra and Pooti</i>
Consistency	<i>Sushaka</i>	<i>Drava</i>
Guna	<i>Ruksha</i>	<i>Snigdha</i>
Intake of Ghrita	<i>Agni Deepana</i>	<i>Pitta Shamana</i>
Gati	<i>Uradhva Gati</i>	<i>Adho Gati</i>

Amount of *Jatharagni* :- In *Bhela Samitha* the amount of *Jatharagni* is as

- In *Sthula Kaya* – *Yava Matra Pramana*
- In *Hraswa Kaya* – *Truti Matra Pramana*
- In *Krimi, Keeta, Patanga- Vayu Matra*

*Pramana*<sup>[4]</sup>.

### Importance of agni :-

- In the text *Bhagavat Geeta* it is referenced that the Ruler Krishna says that he lives in Deha as Agni.

- b. Acharya Charak has referenced that after stoppage of the capacity of Agni, the individual kicks the bucket, and when the Agni of an individual is sama (typical), then, at that point that individual would be sound and would have a long existence. Be that as it may if the Agni of an individual is vitiated, bringing about chronic sickness and illness. Thus, Agni is supposed to be the *Mool* of life.
- c. Agni and Retas are considered as the Moola (source of strength and life), hence one must protect them<sup>[5]</sup>.
- d. If one intakes proper food, his Bala, Arogya, etc entities will be protected as they are dependent upon the Agni<sup>[6]</sup>.
- e. Normal functioning as well as vitiation of dosha depends upon normalcy of Agni. Thus *Nidhana Parivarjana* helps to protect balanced state of Agni.
- f. One has to protect the Agni, as it maintains Ayu, Bala etc entities. Further if a person does not take proper *Ahara*, he will end up in diseases<sup>[7]</sup>.
1. According to Charaka Acharya Kaya (body), addresses the Agni in the human body. He likewise depicted Agni as Mool (base) of life.
2. Before prescribing any therapeutic procedure physician should examine Ayu of patient. If he has long span of life then his *Vyadi, Rutu, Agni, Bala, Satva, Satmya, Prakruti etc* should be examined to get proper therapeutic effect.

Well-being is the condition of intellectual and true prosperity. As indicated by Ayurveda, when *dosa, dhatu and mala are in sama awastha and indriya, aatma, mann* all are working appropriately then the individual is considered as swastha. For dosha dhatu and mala to be in the condition of proportionality Agni ought to be ordinary (samagni).

### Functions' of Agni:-

Agni gives Bala, Arogya, Ayu, Prana, Swasthyam, Varnam, Utsaha, Prabha, Ojha and Teja to the body.

- In Ayurveda pitta has been described as agni (fire) and its main functions are:-
- Raag – (*ranjak pitta*)- *rasa ranjan*
- Pakti –(*pachak pitta*)- *ahaar paachan*
- Tejo- (*alochak pitta*)- *darshan*
- Medho-(*sadhak pitta*)-*budhi, medh*
- Ushma-(*bhrajak pitta*)- *skin complexion*

### Classification of agni:-

ACHARYA	NUMBER	TYPES
CHARAKA	13	<i>Jatharagni – 1, Bhutagni – 5, Dhatvagni – 7</i>
SUSHRUTAAND SHARANGADHARA	5	<i>Pachakagni, Ranjakagni, Alochakagni, Sadhakagni Bhrajakagni</i>
VAGBHATA	18	<i>Bhutagnis –5 Dhatvagnis–7 Dhoshagni – 3 Malagni–3</i>

Agni has been divided into 13 types according to

the function and site of action.

- 1)Jatharagni (1)
- 2)Bhutagni (5)
- 3)Dhatwagni(7)

These 13 types of Agni are further divided into four types on the basis of bala as follows, (Balabhedenā)

- 1)Tikshnagni
- 2)Mandagni
- 3)Vishmgni

#### 4)Samagni

Vishesh Agni is of 4 types

1. *Bhaumyagni*- Agni which is available on earth  
Eg -From wood, charcoal, oil, gas etc
2. *Divyagni*- Agni which is available in sky Eg – Sun, Moon, Stars, Lighting etc
3. *Audaragni*- Agni which is present in udar . Eg - *Jataragni*
4. *Akarajagni* – Agni which is formed from the shining of metals Eg – Gold, silver etc.

#### Relations between agni and bala:-

<i>Agni</i>	<i>Bala</i>
<i>Visham agni</i>	<i>Madyam bala</i>
<i>Tikshna agni</i>	<i>Heen bala</i>
<i>Mandha agni</i>	<i>Heen bala</i>
<i>Sama agni</i>	<i>Uttam bala</i>

#### Relations between agni and dhosa:-

<i>Agni</i>	<i>Dhosas</i>
<i>Visham agni</i>	<i>Vata</i>
<i>Tikshna agni</i>	<i>Pitta</i>
<i>Mandha agni</i>	<i>Kapha</i>
<i>Sama agni</i>	<i>Vata,pitta,kapha</i>

#### Relations between agni and dhatu:-

The increase of *dhatvagni* leads to the burn out and resulting depletion of tissue (*dhatu kshaya*). The decrease of *dhatvagni* leads to accumulation and increase of tissue (*dhatu vridhhi*).<sup>[7]</sup>

#### Relations between agni and mala:-

<i>Agni</i>	<i>Mala</i>
<i>Visham agni</i>	<i>Apakwa- Pakwa</i>
<i>Tikshna agni</i>	<i>Tarala mala</i>
<i>Mandha agni</i>	<i>Apakwa mala</i>
<i>Sama agni</i>	<i>Pakwa mala</i>

#### Relations between agni and kaanti:-

<i>Agni</i>	<i>Kanti</i>
<i>Visham agni</i>	<i>Heen kaanti</i>
<i>Tikshna agni</i>	<i>Madyam kaanti</i>
<i>Mandha agni</i>	<i>Heen kaanti</i>
<i>Sama agni</i>	<i>Uttam kaanti</i>

**Relations between agni and oja:-**

<i>Agni</i>	<i>Oja</i>
<i>Visham agni</i>	<i>Awar oja</i>
<i>Tikshna agni</i>	<i>Madyam oja</i>
<i>Mandha agni</i>	<i>Awar oja</i>
<i>Sama agni</i>	<i>Parwar oja</i>

**Relation of dosas and age, body, day & night and stage of digestion:-**

No.	Relations	VATA	PITTA	KAPHA
1	Age	Old age	Young age	Childhood
2	Stage of Digestion	<i>Pakvavastha</i> (end stage of digestion)	<i>Vidagdavastha</i> (mid stage of digestion)	<i>Amavastha</i> (Initial stage of digestion)
3	Night	<i>Ratri ke antim parhr</i>	<i>Ratri ke madhaya parhr</i>	<i>Ratri ke partham parhr</i>
4	Day	<i>Prata kala</i>	<i>Madhaya kala</i>	<i>Saya kala</i>
5	Body	Below umbilicus	Between umbilicus & heart	Above heart

**Relation of dosas and ritus:-**

<i>Dosa</i>	<i>Sanchaya</i> (Accumulation)	<i>Parkopa</i> (Aggravation)	<i>Shamn</i> (Pacification)
<i>Vata</i>	<i>Grisma</i>	<i>Varsa</i>	<i>Sarada</i>
<i>Pitta</i>	<i>Varsa</i>	<i>Sarada</i>	<i>Hemanta</i>
<i>Kapha</i>	<i>Sisira</i>	<i>Vasanta</i>	<i>Grisma</i>

**DISCUSSION**

The idea of *ritucarya* suggests dietetics, propensities, and conduct acclimations to occasional changes. *Ritucarya* focuses on wellbeing support in all seasons through a reasonable condition of *dosas* for example *dosas samya*. A decent (and composed) diet is the requirement for keeping up with the ideal

condition of *dosas*. Dietary substances are picked based on correspondingly, i.e dietary substances with properties like *vitiated dosas* are kept away from while picking the opposite.<sup>[8]</sup>

The best counsel is to follow the body. Attempt to eat just when hungry, delicately stirring up the stomach-related fire with little dinners and making an effort not to cover it with food sources



that are unnecessarily cool, weighty, or wet. Try not to bother it with abundance fiery, slick, or singed food sources.<sup>[9]</sup>

Stomach-related Agni, called *jatharagni*, is focused in the stomach and is the most significant of the 40 sorts of Agni in the body. It administers processing, ingestion, and osmosis of food and different particles into more unobtrusive<sup>1</sup> substances that permit our body to work. At the point when Agni is consuming consistently, the processing is agreeable, your phones are fed, and<sup>2</sup> harming poisons (called ama) are kept from developing in your body.<sup>[10]</sup>

## CONCLUSION

Ayurveda encourages us approaches to assist<sup>3</sup> with adjusting changes in seasons (and in us) so we enhance our stomach-related fire. The antiquated insight educates us to drink 1/2 cup regarding warm water before every supper to actuate *Agni* however to try not to drink liquids<sup>4</sup> with the dinner as the fluid is suspected to splash the stomach related fire and makes the interaction lazy. This suggestion adjusts delightfully with a normal naturopathic exhortation against drinking a lot of water at suppers as it weakens the<sup>5</sup> stomach's corrosive and catalysts required for assimilation.

Ayurveda thinks that the strength of the stomach related framework is at the focal point of ideal<sup>6</sup> wellbeing. On the off chance that you can ingest and absorb beneficial's encounters, regardless of whether physical or enthusiastic, you are sound. This implies that you can deal with life's<sup>7</sup> difficulties and won't be kept down by past 'suppers' or encounters. An undigested dinner leaves distress as can an undigested encounter. Ayurveda shows you the best approach to improve your assimilation and condensation every one of your encounters.

**Acknowledgment:** Nil.

**Financial Support:** Nil.

**Conflict of Interest:** Nil

## REFERENCES

- Sharma R.K& (1<sup>st</sup> Ed.) Vol-1, Sharir Kriya Vigyaan, Dosha, chapter 3, Sakshi publishing house, jaipur, reprint 2016-17, 8, 9, 10, 27.
- Chaturvedi G, Pandey K, editor, (1<sup>st</sup> Ed.) Charak Samhita of Agnivesha Vol-1, Sutrasthanam, Matrashiteeya- adhyaya, Chapter 5. Varanasi Chaukhambha Vishvabharti Prakashana, Reprint 2017, 107.
- Chaturvedi G, Pandey K, editor, (1<sup>st</sup> Ed.) Charak Samhita of Agnivesha Vol-1, Sutrasthanam, Dasha-Mahamooliya-Adhyaya-adhyaya, Chapter 30. Varanasi Chaukhambha Vishvabharti Prakashana, Reprint 2017, 587.
- Chaturvedi G, Pandey K, editor, (1<sup>st</sup> Ed.) Charak Samhita of Agnivesha Vol-1, Sutrasthanam, Deerghanjiviteeya-adhyaya, Chapter 1. Varanasi Chaukhambha Vishvabharti Prakashana, Reprint 2017, 7.
5. Shastri AD, editor, (1<sup>st</sup> Ed.) Vol-1, Sushruta Samhita of Sushruta, Sutrasthanam, Dhatu-Maia-Kshaya-Vridhhi-Vijnaniya-Madhyayam-adhyayam, Chapter 15, reprint 2017, 84.
6. Shastri AD, editor, (1<sup>st</sup> Ed.) Vol-1, Sushruta Samhita of Sushruta, Sutrasthanam, Varnh-Parsniye-adhyayam, Chapter 21, reprint 2017, 114.
7. Chaturvedi G, Pandey K, editor, (1<sup>st</sup> Ed.) Charak Samhita of Agnivesha Vol-1, Sutrasthanam, Tasyashiteeya- adhyaya, Chapter 6. Varanasi Chaukhambha Vishvabharti Prakashana, Reprint 2017, 134-149.

8. Shastri AD, editor, (1<sup>st</sup> Ed.) Vol-1, Sushruta Samhita of Sushruta, Sutrasthanam, Ritucharya-adhyayam, Chapter 6, reprint 2017, 27-32. 10. Vrittaadhyaya, Chapter 64, reprint 2017, 610-617.
9. Shastri AD, editor, (1<sup>st</sup> Ed.) Vol-2, Sushruta Samhita of Sushruta, Uttara-Tantra, Svastha- 10. Tripathi R, Ashtangahridayam of Srimadvagbhata, Sutrasthanam, Ritucharya-adhyayam, Chapter 3, reprint 2012, 43, 55.

