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A PRACTICAL APPROACH ON ASSESSMENT OF AGNIBALA IN PERSONS AND PATIENTS: A CASE STUDY

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ABSTRACT

Ayurveda is the science of life which mainly deals with the preventive and curative aspect. It has described an important factor of digestion and metabolism in our body as *Agni*. *Agni* in Ayurveda has a significant role in maintaining the metabolism and functioning of the human body. It is correlated with the digestive power of the body. *Agni* is one of the factors which are required to be examined before initiating the treatment of a patient. It is stated that all internal diseases are caused by the vitiation of this *Agni*. If this *Agni* is extinguished, the person is considered to be dead. Hence, *Agni* is one of the most important factor needed to be kept in mind while providing treatment. In assessment the practical considerations are more important without these considerations we cannot assess the *Agnibala*. Hence this article shows importance of practical approach on the assessment of *Agnibala* totally 40 cases were Assessed among them 20 healthy persons and 20 patients.

Keyword: *Agni, Agni-Bala, Jatharagni, Jarana-shakti, Dhatwagni*

INTRODUCTION

Ayurveda is the science of life which is also called “**MOTHER OF HEALING**”. Ayurveda mainly deals with the prevention and cure of disease. By the knowledge of Ayurveda makes one to understand how to control the body, mind and consciousness according to one's own individual situation. The body made up of *Dosha, Dhātu and Mala* and the health is said to be the equilibrium of these three. To maintain the health of an individual *Agni* plays an important role.

Agni considered as the holistic and super power in the body. *Agni* is the super power because it can digest any *Loha, Dhātu* even the *Kama, Krodadi Bhavas* also. It is *Moola* for the life; it is situated in all over the body. In each cell it is present, though it is power house of the body. In each cell, mitochondria is ‘**power house of cell**’ same way is *Agni* also, but it is showing its main function in *Koshta*. *Koshta* is the *Moola* for the *Agni*, *Sarvantaragata Agnihi* the tree is having the branches as well as the root, in the same way the *Agni* is having the branches in the body but the root is in the *Koshta*. No creation in this world arise without reason in the same way if the disease is raised then it must have the cause for that. Any imbalance of *Agni, Dosha, Dhātu* can lead to disease. For occurrence of the disease impairment of *Agni* is the main reason for that. *Agni* plays an important role for the enhancement of Ayu (longevity), *Varna* (complexion), *Bala* (strength), *Swastha* (healthy), *Utsaha* (enthusiasm), *Upachaya, Prabha, Ojas, and Tejas*. When the *Agni* stops functioning then there will be end of the individual life. If the *Agni* is functioning normally the person will lead the healthy life. If *Agni* is impaired in the body then it leads to formation of various disease. *Agni* is the root cause for health and longevity of individual. *Agni* is one among the constituents of *Prana*. It is correlated with the digestive power of the body. *Agni* is the most important factor which is required to be examined before initiating the treatment of patient.

REVIEW OF LITERATURE

Agni is mentioned in various literatures. It is the **Gate keeper of life**. One wing bird cannot fly in the sky, in the same way *Agni* and *Vayu* are two wings of life with one wing survive of life is not possible.

It is having 106 synonyms in *Shabdakalpadruma* like *Vaishvanar*, *Vahni*, *Pavak*, *Anala*, *Shuchi*, *Vrattana*, *Sarvapaka*, *Ameevachatan* and *Damuna*. These synonyms help in explaining the nature and functions of the *Agni*. Thereference of *Agni* has come from the *Satyayuga*.

In *Rigveda* i.e. *Veda Adhyayanathey* mentioned *Agnim Namskrutya*. That means they have started to write the scripts by prayinggod *Agni*.

In *Mahabharata- Draupadi*, the daughter of *Agni* called by the name of *Parishudda Agni* is the purest.

In *Atharvaveda -Agni ChikitsayiKaya Chikitsa*. Treat the *Agni* first then itself it treats the whole body, in *Brahmasutra -Agni* is the sign of body. *Acharya Yasaka* - "*Agni*," which is as follows *Agni* = A + G + Ni. The word "A" - root "I," meaning "to go"; "G" denotes the root "Anja," - "to glitter" or root "Daha," meaning "to burn" and "Ni" means "to carry. *Agni* in uncountable because it is present all over the body, but the enumeration of types of *Agni* present in various classical texts as shown below:

- *Acharya Charaka*: Four types of *Agni* on the base of *Agnibala*:

1. *Tikshnagni* 2. *Mandagni* 3. *Samagni* 4. *Vishamagni*.

Thirteen types of *Agni*: *Jataragni*-1, *Bhutagni*-5, and *Dhatwagni*⁷¹

- *Acharya Sushrutha*: Five types of *Agni*:. *Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadhakagni*, *Bhrajakagni*²
- *Acharya Vagbhata* has mentioned different types i.e. *Audaryagni*-1, *Bhutagni*-5, *Dhatwagni*-7, *Doshagni*-3, *Malagni*-3, *Pitta*-5
- *Sharangadhara* mentioned only 5 pittas (*Ranjaka*, *Alochaka*, *Sadhaka*, *Bhrajaka*, *Pachaka*)
- *Bhavamishra* mentioned as same like *Acharya Charaka* and *Vagbhata*.

Relationship between *Pachakagni*, other *Pittas* and *Agni* of body

Bhrajakapitta, *Alochakapitta*, *Ranjakapitta*, *Sadhakapitta*

Pachakagni in *Koshta* (producing *Annarasa*)

Rasadhatwagni Pachamsta Sthayirasa, Raktadhatwagni Pachamsta Sthayirasa, Mamsa Dhatwagni Pachamsta Sthayirasa, Medodhatwagni Pachamsta Sthayirasa, Asthidhatwagni Pachamsta Sthayirasa, Majjadhatwagni Pachamsta Sthayirasa, Shukradhatwagni Pachamsta Sthayirasa.

After seeing all these according to the *LokaSamyaSiddhanta* whatever present in the universe that is present in the human body. In the nature fire is used in many forms and purposes. The ingested food is digested by *Jataragni*.

Concept of *Jataragni*

Here the word consist of two words *Jathara* and *Agni*. “*JATHARA*” means *Udara* (abdomen). It is present in the place of *Jathara* (stomach and duodenum). It is so called *Jatharagni*. It also have synonyms like *Kosthagni*, *Kayagni*, *Pachakapitta*, *Antaragni*, *Pachakagni* and *Dehagni*. As per Ayurveda ,human body consists of 7 important factors called *Dhatu* viz., *Rasa* ,*Rakta*, *Mamsa*, *Meda*, *Asthi*, *Meda* and *Shukra*. If the level of *Dhatu* is normal and has good function then it indicates the good condition of *Agni*. As per *Vagbhata*, *Kayagni* means fire like agent which is present in the body. As it is situated in *Koshta* so called as *Kosthagni*. *Acharya Sushrutha* said *Jataragni* as God. According to *Ashtanga Hridaya* , *Jataragni* which is situated in *Grahani*. *Acharyas* have different opinions regarding *Grahani*. Some *Acharyas* considered duodenum as *Grahani*. *Acharyas* have accepted *Grahani* as the region from pyloric end of the stomach to ileo – caecal junction. Some *Acharyas* considered small intestine as *Grahani*. It withholds the food for a certain time of duration inside the *Amashaya* for digestion. As per *Dhanwantari*, it is one of the *Kala* known as “*Pittadhara*”, “which is present in the *Pakwashaya* acting as a channel.

If the *Grahani* gets vitiated then the *Agni* will be vitiated. As we know, the ingested food will be digested in the *Jatara* with the help of *Jataragni*. In the human body all the *Dosha*, *Dhatu* and *Malas* are depended on the level of *Jataragni*. *Jataragni* is directly related to *Dhatwagni* or bio-energy in the cells and their metabolic processes with ultimate tissue metabolism or *Dhatu-Paka* process. If the *Jataragni* is hyperactive (*Tikshna*) or hypoactive (*Manda*), it leads to excessive or retarded action of the *Dhatwagni*. The *Dhatwagni* depends on the normal and healthy state of *Jataragni*. This

disturbed action of *Dhatwagni* ultimately leads to various disorders. *Jataragni* is the main important *Agni* that controls the function of all other 12 *Agni*'s. All the *Agni*'s are totally dependent on the status of *Jataragni*.

Jataragni is also classified into four categories. According to its performance of digestion in the human being namely *Vishmagni*, *Tikshnagni*, *Mandagni* and *Samagni*, According to *Harita Samhita*, *Samagni* depends on whether the *Doshas* (*Vata*, *Pitta*, and *Kapha*) are in normal or abnormal stage.

Functions:

1. *Jataragni* digests all the food substances which we intake in the form of *Chavya*.
2. *Agni* is to produce temperature in the body.

By both the actions, the *Jataragni* controls and gives strength to all other *Agni* in the body. In modern science, the different digestive juices and enzymes corresponding to the gastro-intestinal tract, that are involving the splitting of complex food substances into their simplex components, proteins into amino acids, carbohydrates into glucose and fats into fatty acids and glycerol, so that they might have rendered fit for absorption.

According to its intensity, the digestive power *Jataragni* can be divided into four categories.

1. *Tikshnagni* 2. *Mandagni* 3. *Vishmagni* 4. *Samagni*

1. *Tikshnagni* - It is capable of tolerating of irregularities. It is common in person, having dominance of pitta *Dosha*. Individuals owing to this type of digestive power can able to digest easily even heavy food in heavy quantity.
2. *Mandagni*- Persons having mild digestive power are inferred bearing *Mandagni*. Even small irregularities in food habits and material, impair the functions of digestive system. These individuals have dominance of *Kaphadosa* in the ir physical constitution.
3. *Vishmagni*- It is opposite to balanced type of *Agni* in nature. As sometimes it gets impaired and sometimes it does not get impaired by the irregularities. In case of individuals having the dominance of *VataDosha* in their constitution, due to the

affliction of the site of *Agni*.

4. Samagni- *Agni* belonging to this group is the most beneficial for healthy living. Samagni gets impaired even by minor irregularities. It maintains its normalcy as long as there will be no irregularities.

Concept of *Bhutagni*

It is one among the type of *Agni*'s. There are five *Agni*'s in each of the five basic elements. Namely – *Parthiva* (Earth), *Apya* (Water), *Tejas* (*Agni*), *Vayavya* (*Vayu*) and *Nabhasa* (*Akasha*). Each and every cell in our body is composed of the five *Mahabhutas* or five basic elements naturally. All the nutrients in this world that we eat also consist of the same five basic elements with their respective *Agni* or bio energy.

Acharya Charaka has mentioned that the five *Bhutagnis* digest their own part of the element present in the food materials. After the digestion of food by the *Bhutagni*, digested materials containing the elements and qualities similar to each *Bhutas* nourish their own specific *Bhautika* elements of the body. These *Bhutagni* act after the *Jataragni* present in the stomach and duodenum, acting on the food and causing their disintegration. In the modern physiological perspective, the action of *Jataragni* can be equated with the digestion in the stomach and duodenum like that the action of the *Bhutagni* can be equated with the conversion of digested materials in the liver. Coming to the site, there is no direct reference with regards to the site of *Bhutagni*. In *Charaka* opinion, the entire event like *Jataragni* Paka and *Dhatwagni* Paka including absorption of food-stuffs takes place in *Amashaya* these *Agnimakes* Panchabhutika components of food to release their qualities while *Jataragni* digests the complex food particle into simpler ones. .

Concept of *Dhatwagni*:

This *Agni* is responsible for nourishment of seven *Dhatus*. It exists in *Dhatu* itself. Hence it is called *Dhatwagni*.

When digested nutrients reach this *Dhatwagni*, in the *Dhatuvahasrotas* the nutrients are digested once more. Food is the final product of digestion by *Pachakagni* in *Maha Srotas*.

After the *Bhutagni Paka* in the food substances the *Dhatwagni Paka* starts continuation. *Dhatwagni* sares even in number corresponding to the seven *Dhatus* which are as follows.

- a) *Ras agni* present in the *RasaDhatu*.
- b) *Raktagni* present in the *Rakta Dhatu*
- c) *Mamsagni* present in the *MamsaDhatu*.
- d) *Medagni* present in the *MedaDhatu*.
- e) *Asthyagni* present in the *AsthiDhatu*.
- f) *Majjagni* present in the *MajjaDhatu*.
- g) *Shukragni* present in the *ShukraDhatu*.

Dhatugnis will act upon the concerned nutrients circulating as *Poshakambha* in the diet and result in the production of *Prasadakhya Dhatus* and *Malakhya Dhatus*. The *prasada* fraction is transported by *Rasa Rakta Dhatus* and made available through the irrespective channels only. They are utilized by the *Dhatus* to make good and the loss is sustained by them due to wear and tear.

Sites of *Dhatwagni's*

It would seem that the *Dhatwagni Vyapara* as in the case of *Bhutagni Pakam* may be considered to take place for the most part in the *Yakrit*. The final synthesis of *Asthayi Dhatus* into *Sthayi Dhatus* obviously takes place themselves. All these seven *Dhatwagni's* will act under the influence of *Jataragni* because the *Amshas* of *Jataragni* is over active the *Dhatwagni's* also become over active, combust the tissue concerned and result in the wasting or reduction of the concerned *Dhatus*. Similarly if *Jataragni* is normal, the *Dhatwagni* also will be normal and maintain the normalcy of the tissue. When the *Jataragni* becomes defective in action, *Dhatwagni's* also become defective and result in abnormal growth of the *Dhatu*. Here particular *Dhatwagni* effect to particular *Dhatu* only. Same in modern, particular enzymes affect to particular organs so to maintain the action *Jataragni* should be in proper level.

ASSESSMENT CRITERIA

Prior to proceeding to the practical study on *Agnibala*, it is necessary to examine the existence of a possible correlation among *Agnibala*, as understood from *Jarana-shakti* (digestive capacity). *Bala* as evidenced by capacity to perform physical work with all of which, *Pachakagni* is concerned as heat, thus produced which represents the degraded aspect of energy left over after the performance of work

Ahara+Japhorügmī-Upodana Rasa(Anna Rasa); Upodana rasa Dhotvogni-Indhana, Indhana+Pacakariias-Dharukarma(energy) +Agni (heat) +Ap(water-H₂O)

That *Dehagni* is the basis of *Bala* (strength), *Arogya* (positive health), *Ayush* (longevity), *Prana*(elan-vital), *Varna* (complexion), *Upachaya* (increase of cheerfulness), *Prabha* (lusture), *Ojas* (resistance to disease and decay), *Tejas* (energy) and other *Agni's* of the body seen from the observation of *Charaka*¹

Criteria or Considerations for *Agnibala* Assessment are as follows.

- *Abhyavaran Shakti* (capacity of food intake) 2. *JaranaShakti*(digestion capacity)
- *Rutu* (climatic conditions)
- 4. *Vaya*(age)
- 5. *Prakruti*
- 6. *Nishacharya*
- *Nidra*
- *ManasikaSthiti*
- Time, number and quantity of motions
- *Akruti* (appearance of the stools).
- *Samhatatva* (consistency of the stools).
- *Varna* (colour of the stools).
- *Gandha* (smell of the stools).
- *Jala Pariksha* (examination by water)

MATERIAL AND METHODS

Selection of study material

Literary: Ayurvedic classical text books were preached to evaluate the concept of *Agni* and *Agnibala*. Mainly *Veda*, *CharakaSamhita*, *SushrutaSamhita*, *AstangaHridaya*, *AstangaSangraha*, *Madhava Nidana* , *Bhavaprakasha*, *Harita Samhita* and available commentaries of these *Samhithas* are selected for the study. Some books of physiology, biochemistry, journal etc.have been looked over. From these books references have been collected.

Selection of patients and healthy person

Totally: 40cases

- Group A:-20 patients were selected from the OPD and IPD
- Group B: - 20 healthy volunteers from the college

For Assessment scale of *Agnibala* is analyzed according to the parameters adopted for the purpose of the study. All 20 patients and 20 healthy Persons are selected and were registered for the study after clinical examination. All the patients and healthy persons were studied to detect the type of *Agnibala* according to the parameters.

The assessment of *Agnibala* of patient and healthy person is done according to the parameters only.

INCLUSIONCRITERIA

- Agebetween20 to60years
- Gender: Both male and Female
- Patient and healthy person who satisfy their enquire criteria and willing to take trial.

EXCLUSIONCRITERIA

- Age: below 20years and above60years

- Any serious systemic illness like (cardiac ischemia etc.)
- History of any serious mental disorders
- Alcoholic patients

Data are collected under following headings:

- ✓ Demographic Data
- ✓ Data related to clinical features
- ✓ Data related to results of Agni bal assessment scale

Demographic Data

The following points were noted: Name, Age, Gender, Address, Religion, OPD/IPD number, Occupation, Socio-economic status, marital status, Habitat, Dietary habits, Family data related to clinical features. All patients after preliminary registration were subjected to detailed case history and physical examination.

Examination as per following schedule.

- ✓ Chief complaints
- ✓ Associated complaints
- ✓ History of present illness
- ✓ History of past illness
- ✓ Family history
- ✓ Treatment history
- ✓ Personal history:

Agni, Kosta, Ahara, Aharkala, Aharamatra, Samasan/Vishamasan/Adhyasan/ Viruddha asana/ Adyashana, Ahararasa, Guna, Vihar, Oksatmya, Sleep duration, Type of sleep, Daysleep, Vyayam, Micturition, Manasika Avastha.

Astavidha Pariksha: Nadi, Mala, Mutra, Jihva, Shabda, Sparsha, Drik, Akriti.

Dashavidha Pariksha:Prakriti, Vikruthi, Sara, Samhanana, Pramana, Satmya, Satva, AharaShakti, VyayamShakti ,Vaya.

Modernparameters:

- ✓ Physical Examination
- ✓ General examination
- ,Pulse, BP, Weight ,Pallor, Oedema ,Jaundice, Temperature
- ✓ Systemic Examination: all system especially gastro intestinal system.

Data related to results of *Agni* assessment scale. It completely depends upon the symptomatology and number of characters of *Agni* found in the patient. To assess the *Agni* clinical symptoms depends upon its severity are important.

Questionnaire:

- ✓ *Vega Utsarga*-Proper evacuation ,Frequency ,Stool sink in water,
- ✓ Consistency of stool ,Urination, Sweating
Agree/Uncertain/Disagree/Strongly agree
- ✓ Pain in abdomen before food
- ✓ Pain in abdomen after food
- ✓ Bloating in abdomen-Agree/Uncertain/Disagree/Strongly agree
- ✓ Gurgling sounds in abdomen-Agree/Uncertain/Disagree/Strongly agree
- ✓ Distension of abdomen- Agree/Uncertain/Disagree/Strongly agree
- ✓ *Sharira Laghuta*-Agree/Uncertain/Disagree/ Strongly agree
- ✓ Feeling intense thirst after taking food-Agree/Uncertain/Disagree/Strongly agree
- ✓ Feeling hungry frequently even after consumption of heavy amount of food-Agree/Uncertain/Disagree/Strongly agree
- ✓ Feeling indigestion repeatedly even after consumption of less food-

Agree/Uncertain/Disagree/Strongly agree

- ✓ Not feeling hungry even after not taking food
Agree/Uncertain/Disagree/Strongly agree
- ✓ Feeling lack of strength even after taking sufficient food-
Agree/Uncertain/Disagree/Strongly agree
- ✓ Daha, Sosha in Talu and Osha-Agree/Uncertain/ Disagree/Strongly agree
- ✓ Taste in mouth-Madhura/Amla/Katu/Tikta

Assessment of Agnibala

Table No 1: ABHYAVARANSHAKTI

hara samaya	Type of food	Quantity	Time of intake of Water	Quantity
Breakfast	Idli	3to4	After breakfast	1glass
Lunch	Roti and Rice	1	After lunch	1glass
Snacks	Tea and Biscuit	1cup	Sometimes	½glass
Dinner	Rice	1bowl	After dinner	1glass

Annagrahamatra: Alpa/Madyama/Mahan

Table No2: KSHUT

<i>TIKSHNAAGNI</i>	<i>MANDAGNI</i>
<i>Danta shukd</i>	<i>AlpaKshut</i>
<i>Prabhuta Ashana</i>	<i>Kshut Asaha</i>
	<i>Alpa Ashana</i>

Table No 3: JARANASHAKTI

<i>Jeerna Ahara Laxana</i>	Symptoms arrival time	Gap between Symptoms appearance and Food intake
<i>UdgaraShuddhi</i>	After food-present	Immediately
<i>Utsaha</i>	After food-present	Immediately
<i>Yatochita Vegotsarga</i>	Absent	-
<i>Laghuta</i>	After digestion	Proper
<i>Kshut</i>	After digestion	Proper
<i>Pipasa</i>	Proper	Proper

Agni Vinischaya: SamaAgni, MandaAgni, TikshnaAgni, Vishama Agni,

DISCUSSION:

Concept of Agni as Pitta

The word *Pitta* arised from “*Tapa*”, it means: (1) combustion/digestion –, (2) to maintain heat– It means of heat. By seeing this question arises i.e „*Agni* and *Pitta* are same or different? About this different types are opinions are present in literatures. According to som e*Achary as* ,*pitta* is considered as *Agni*. As per *Acharya Sushrutha*, there is no existence of *Agni* in the body without *Pitta*.²*Chakrapani* has commented on “*Pittantargata*”, that the function of *Pitta* inside the body is not combustion but its work is to provide heat of *Agni* .*Acharya Bhoja* also considered *Pitta* as *Agni* .*Acharya Marichi* says that *Agni* present in the *Pitta* gives good or bad results when it is normal or vitiated. *Hemadri* ,*Pitta* is of five divisions, which are located in *Amashaya*and *Pakwashaya* as known it is composed of *Panchamhabhuta*. About this concept, there is no clarification. *Acharya Sushrutha* says, is there any *Agni* in the body other than *Pitta*,

or is the pitta itself *Agni*, we do not perceive any *Agni* other than *Pitta*. But *Pitta* is not *Agni*. It self it is *Agneya*.

Discussion on assessment criteria

For the *Agni bala* assessment, I considered 20 healthy persons and 20 patients.

Table No4: GroupA-20-Healthy persons

Children	3
Young girls	6
Young boys	4
Adult	5
Old age	2

Pie chart representing the result of Assessment of Agni in Healthy persons

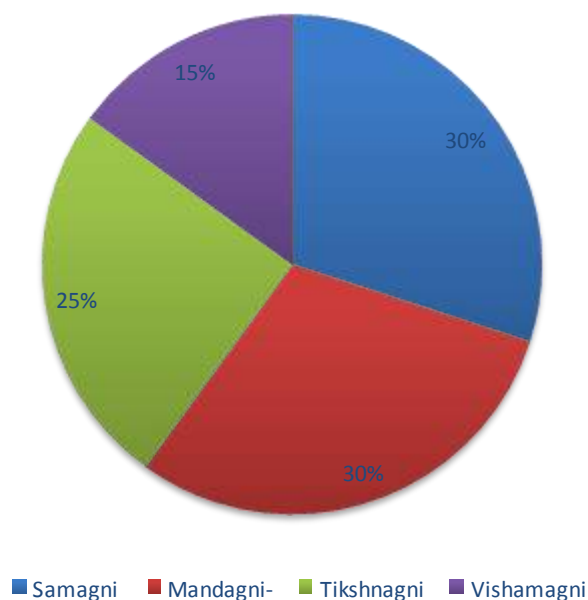
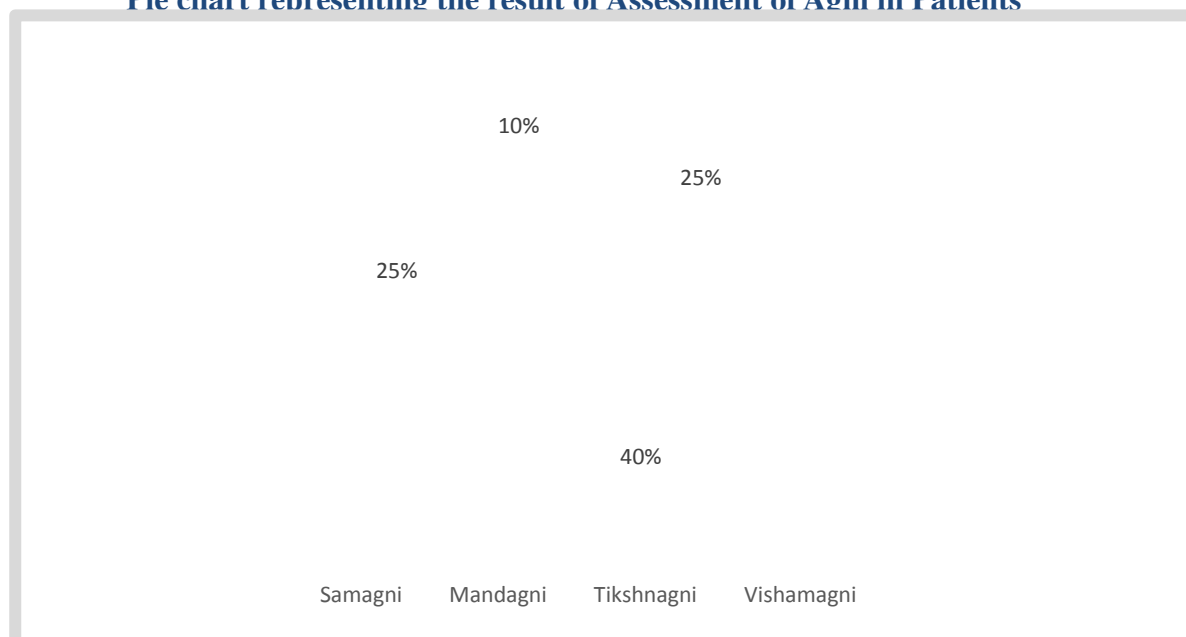


Figure 1: Assessment of *Agni* of Healthy Persons

- ✓ 1stQtr.-*Samagni*30%,
- ✓ 2nd Qtr-*Mandagni*-30%
- ✓ 3rd Qtr. *Tikshnagni*-25%
- ✓ 4thQtr.*Vishamagni*-15%

Table No 5: GroupB-20-Patients

Children	3
Young girls	5
Young boys	7
Adult	2
Old age	3

Pie chart representing the result of Assessment of Agni in Patients**Figure 2: Assessment of *Agni* in Patients**

- ✓ 1stQtr.-*Samagni*25%,
- ✓ 2nd Qtr-*Mandagni*-40%
- ✓ 3rd Qtr. *Tikshnagni*-25%

✓ 4thQtr.Vishamagni-10%

RESULTS

Abhyavaran Shakti (capacity of food intake)

Every individual have the different level of *Abhyavaran Shakti*. It depends on the Digestion power of the person, it differ from age to age, young age person having the different capacity and old age person is having different capacity. Usually between the healthy person and the patient it differs a lot, patient is having less compare to the healthy person .Both are having different .It also depends on the food which is available and which food is having by the healthy and patient so this condition is also depends on the season (climatic condition) time at which they are having so this condition is not having the exactly value or the range .This is here to tell this condition always varies. To maintain good health this should in proper condition and quantity .This we can't assess by seeing the person physically ,it is only possible by *Prashna Pareeksha* and *Mala Pareeksha*. Mentally unhealthy person will have impairment in this condition. In my study among 40nearly 60%have good *Abhyavaran Shakti*, 40%have poor condition.

JaranaShakti (digestion capacity)

It is the most important factor for maintaining healthy life. Little change in the digestion capacity can leads to the formation of disease. It depends on the *Jataragni* present in the *Amashaya* , it is different from person to person .This will impair on the base of climatic conditions where in day time the *JaranaShakti* is good, in nightis less compare today time. It also depends on the age factor, if the impair of this leads to *Ama* formation then that leads to many symptoms like abdomen discomfort, nausea etc. It also important that the quantity of water intake ,if that is less than the digestion capacity will be decreased .As per assessment

in 40 cases nearly in 20 patients 14 patients were having improper *Jarana Shakti* that is may be *Mandagni*, *Vishamagni*, *Samagnior* *Tikshnagni*. Impairment of *Jarana-shakti* may occurs in all types of *Agni's*. In healthy persons also the impairment of *Jarana Shakti* is present. In 20 healthy person 16 persons are having proper *Jarana Shakti*, 4 persons improper *Jarana Shakti*. *Jarana Shakti* also depends on the age factor, usually Young age people usually have good *Jarana Shakti*, old age people have poor *Jarana Shakti*.

Rutu (climatic conditions)

The *Agnibala* is always depends on the climatic conditions, because in *Grishma*, *Varsha* *Rutu* the *Agnibala* is low always, because the Sunrays is less. In *Hemanta* *Rutu* the *Agnibala* is high like this *Agni bala* varies in the season also.

Vaya (age)

The *Agnibala* is also depends on *Vaya*. As all known in *Balavasta* (children) is having *Kapha Prakruti*. There is presence of *Mandagni*. In *Youvanavasta* (young age) there is the presence of *Tikshnagni*. There is presence of *Pitta Prakruti* mostly. In *Vriddavasta* (old age) There is presence of *Mandagni* in all criteria there is presence of all types *Agni*. *Agni* is depends on the *Vaya* also because in all *Avastha* the *Agni* are sometimes it can be impaired. As per the assessment described in the above pie chart.

Prakruthi

As to consider the *Prakruti* the individual is having different *Prakruti*, some are having *Ekadoshaj* (*Vata*, *Pitta*, *Kapha*), *Dwandanja* (*Vatapitta*, *Pittakapha*, *Kaphavata*), *Sannipata j* (*Vatapittakapha*). As to *Vata Prakruti* *Vishamagni*, *Pitta Prakruti* is having *Tikshnagni*, *Kapha Prakruti* is having *Mandagni*. *Youvana Avastha* mostly *Pitta Prakruti*. As per assessment there were all types of *Prakruti* and all type of *Agni's*.

Nishacharya

Nishacharya means day and night .The person is having high *Agnibala* in daytime as compare to night. As season wise the *Agni* impairment will be present in *Varsha Rutu* in day time also the *Agni* was *Manda* like this *Agnibala* also depends on *Nishacharya*.

Nidra

It is one among the daily routine condition of a person, if the person is not having proper sleep then definitely there is presence of *Agni bala* impairment .when the person is not having proper sleep then the person may get symptoms like tiredness, burning of eyes, headache etc. by these all symptoms raised the person will be irritated and won't take proper food their the *Abhyavaran Shakti* hampered then obviously the *JaranaShakti* will be hampered when the this is happens then their will the presence of *Agnibala* impairment. Among 40 cases 15 cases are having imbalance of *Nidra*.

Manasika Sthiti

When the person is mentally ill or not strong mentally, then the routine works will be hampered when it occurs then the person will becoming weak day by day when this happens for a long time there the effect was huge that was mainly to the *Agni* in *Koshta* .When the *Agni* is hampered then the diseases will arises easily. Among 40 cases 3 cases were having the condition of mentally unstable .They were having different kind of symptoms and also they were having the mood swings in them sometimes they will have proper food next time not having food only ,like this patient was having.

Mala

It is the excretions of waste products from human body; it is the indicator for the *Jarana Shakti*. Normally the healthy person will go 1 time for stool passing ,but when comes to patients it depends on condition .Among 40 cases 18 were normal in remaining 22, 4 cases were severely disturbed to GI system. They were having the symptoms like giddiness Diarrhoea, constipation etc. remaining 18 cases were in between some time proper some time not proper, specially here in healthy persons and patients both are having the impairment in the excretions of stool .while assessment the following points were kept in mind, because without the following points the assessment of *Mala* and Assessment of *Agni* by *Mala* is not possible Time, number and quantity of motions, *Akruti* (appearance of the stools). *Samhatatva* (consistency of the stools), *Varna* (colour of the stools), *Gandha* (smell of the stools), *Jala Pariksha* (examination by water).The Assessment of *Agni* by *Mala Pareeksha* depends on the above factors. So by the Assessment of 40 cases i got that *Agnibala* is not only depends on *Ahara*. It depends on the other factors which are mentioned above. While thinking about back some says *Agni* is only present is *Koshta* some says all over the body. Here by study we can say that *Agni* is the key for happiness. It is present all over the body.

SUMMARY:

Ayurveda is the science of life which mainly deals with the preventive and curative aspect. Ayurveda has described an important factor of digestion and metabolism in our body as *Agni*. *Agni* in Ayurveda has a significant role in maintaining the metabolism and functioning of the human body. It is correlated with the digestive power of the body. *Agni* is one of the factors which are required to be examined before initiating the treatment of a patient. It is stated that all internal diseases are caused by the vitiation of this *Agni*. If this

Agni is extinguished, the person is considered to be dead. Hence, *Agni* is one of the most important factor needed to be in mind while providing treatment *Acharyas* have mentioned total 13 *Agni's*– 1 *Jatharagni* , 5 *Bhutagni*, 7 *Dhatwagni*. The *Agni-Bala* describes the strength of this *Jatharagni*. The quantity of the food we take (*Ahara Matra*) depends upon the *Agni-Bala*. According to *Agni-Bala*, it is of four types namely,- *Tikshna-Agni*, *Manda-Agni*, *Sama-Agni* and *Vishama-Agni*. *Agni-Bala Pariksha* hence becomes very important before providing the treatment. . In assessment the practical considerations are more important without considerations we cannot assess the *Agnibala*. This article shows importance on the practical approach on the assessment of *Agni bala* in healthy person and patients. Total 40 cases were Assessed 20 healthy persons, 20 patients .In those what the results came that is represented in the form of pie charts.

.Without assessing the *Agnibala* the treatment is not possible by anyone. *Agnibala* various according to 14 considerations according this study.

Totally this all points helps to assess the *Agni bala* of individual in proper manner.

CONCLUSION:

- ✓ *Agni* is the key for healthy and happy life. Without proper *Agni* there is no healthy and happy life.
- ✓ Between the healthy persons and patients the *Agni* impairment is present in both condition but in patient it shows symptoms because the *Prakrutik Agni* is different, but in healthy persons the *Agni* impairment is present naturally, so that *Agnibala* is present in both healthy person and patient but condition or situation is different.
- ✓ *Agnibala* impairment may be happen by the climatic conditions, on the base of Age related changes, *Abhyavaran Shakti* , *Jarana Shakti*, *Nidra*, *Manasika Sthiti* and *Mala*

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also.

- ✓ In healthy persons also the *Agni* impairment is present that is because it is by *Prakrutik* so it can't effect to the body of the person , but in the patients the *Agni* impairment is done because of *Stanik Avastha*, the *Prakrutik Avastha* is different. So here this study state that impairment of *Agni* present in both healthy person and patient.
- ✓ As per the assessment the *Agni* impairment is happening because of improper sleep because as per present era the young age people always busy in the social media so that is affecting them slowly.
- ✓ For the Assessment of *Agni Bala* i m stating 14 considerations which are discussed inthe discussion, without those consideration the *Agnibala* Assessment is not possible atall.
- ✓ *Agni* is key for life, without the presence of proper *Agni* there is no healthy and happy life. As per here 14 considerations should be monitored. As per Ayurveda ***NIDANVARJITE CHIKISTITE*** for the treatment just ignore the cause then itself it is the treatment so here also the person either healthy or patient if they got the cause for the *Agni* impairments then they should avoid it be happier and healthy in life.

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