

# ROLE OF AGNI IN JWARA

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## ABSTRACT

*Agni* is regarded as the fundamental principle governing digestion, metabolism, tissue nourishment, immunity, vitality, and overall health in *Ayurveda*. Disturbance of *Agni* is considered the primary cause of disease manifestation and occupies a central role in the pathogenesis of *Jwara*. This study aims to review the concept of *Agni* and analyze its role in the pathogenesis, clinical manifestation, prognosis, and management of *Jwara* based on classical Ayurvedic principles. A qualitative literary review was conducted using primary *Ayurvedic* texts including *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, along with classical commentaries and relevant secondary literature. References related to *Agni*, *Ama*, *Dosha*, and *Jwara* were compiled, critically analyzed, and conceptually interpreted. The review demonstrated that *Agnimandya* is the fundamental pathological event in *Jwara*, leading to *Ama* formation, *Dosha* aggravation, *Srotorodha*, disturbance of *Sweda* circulation, and displacement of *Ushma*, ultimately resulting in fever manifestation. The study highlights the interrelationship between *Agni*, *Ama*, *Dosha*, and *Srotas* in the development and progression of *Jwara*. Therapeutic principles such as *Langhana*, *Deepana*, *Pachana*, *Shodhana*, and *Pathya Ahara* were found to primarily target restoration of *Agni* and correction of metabolic disturbances. Assessment of *Agni* also serves as an important prognostic indicator during recovery. The findings establish that *Agni* occupies a central position in the initiation, manifestation, progression, prognosis, and management of *Jwara*. Preservation and restoration of *Agni* remain the cornerstone of *Jwara Chikitsa* and continue to provide a comprehensive framework for understanding fever and its management in *Ayurveda*.

**Index Terms:** *Jwara*, *Agni*, *Ama*, *Langhana*, *Agnimandya*

## INTRODUCTION

*Agni* is considered the fundamental principle responsible for sustaining life and maintaining health in *Ayurveda*. It governs digestion, metabolism, absorption, assimilation, tissue nourishment, immunity, strength, vitality, complexion, and longevity. The balanced functioning of *Agni* ensures proper physiological activity, whereas impairment of *Agni* becomes the primary cause for manifestation of disease.<sup>1</sup> Hence, *Ayurveda* gives supreme importance to the preservation and maintenance of *Agni*.

Extinction of *Agni* leads to death, balanced *Agni* sustains healthy life, and disturbed *Agni* becomes the root cause of disease.<sup>2</sup> Therefore, *Agni* is regarded as the foundation of both health and disease.

*Agni* performs several essential functions in the body including digestion of *Ahara*, transformation of nutrients, nourishment of *Dhatus*, maintenance of *Ojas*, and preservation of *Bala*. *Ayurveda* states that proper nourishment of tissues and maintenance of vitality depend entirely upon the balanced functioning of *Agni*. If *Agni* becomes impaired, digestion becomes defective and improperly processed *Ahara Rasa* known as *Ama* is formed. *Ama* further initiates pathological changes within the body.

Among all diseases described in *Ayurveda*, *Jwara* occupies a special and important place. *Jwara* is regarded as the foremost among diseases because it affects both body and mind simultaneously. It disturbs *Sharira*, *Indriya*, *Satva*, *Bala*, *Agni*, and *Ojas*<sup>3</sup>. Unlike localized disorders, *Jwara* is considered a systemic disease involving multiple physiological disturbances.

*Ayurveda* explains that *Jwara* cannot manifest in a *Dosha*-free individual. This statement indicates that *Dosha* aggravation is essential for manifestation of *Jwara*<sup>4</sup>. However, *Dosha* aggravation itself is closely associated with disturbance of *Agni*. Thus, *Agni* occupies a central role in the pathogenesis of *Jwara*.

In the pathogenesis of *Jwara*, aggravated *Doshas* impair *Jatharagni* leading to *Agnimandya*. Due to impaired digestion, *Ama* and *Aparinita Ahara Rasa* are formed. *Ama* associated with *Doshas* obstructs various *Srotas*, particularly *Rasavaha* and *Swedavaha Srotas*. This obstruction disturbs the normal circulation of *Sweda* and *Ushma* resulting in manifestation of *Jwara*. This indicates that due to obstruction of channels, *Sweda* cannot circulate properly and *Agni/Ushma* becomes displaced from its normal site, resulting in acute *Jwara*.

The concepts of *Agni*, *Ama*, *Dosha*, and *Srotorodha* provide a comprehensive understanding of fever pathogenesis.

The management of *Jwara* in *Ayurveda* primarily aims at restoration of *Agni*. Therapeutic measures such as *Langhana*, *Deepana*, *Pachana*, and *Pathya Ahara* are administered to correct *Agnimandya*, digest *Ama*, and restore metabolic balance. Consequently, restoration of *Agni* forms the cornerstone of *Jwara Chikitsa*.

Therefore, understanding the role of *Agni* in *Jwara* is essential for proper comprehension of its pathogenesis, progression, prognosis, and management. The present article aims to critically analyze the role of *Agni* in *Jwara* based on classical *Ayurvedic* principles and conceptual interpretation.

## REVIEW OF LITERATURE-

### Review of *Agni*

#### Nirukti and Definition of *Agni*

The word *Agni* is derived from the Sanskrit root “*Añcu*,” which denotes movement, transformation, brightness, and worship. In *Ayurveda*, *Agni* is responsible for digestion, metabolism, transformation, and maintenance of life. It is not merely physical entity but a functional principle governing all biochemical and metabolic activities within the body.

*Agni* is regarded as the most important factor responsible for sustaining life. *Ayurveda* repeatedly emphasizes that proper functioning of *Agni* is essential for maintenance of health, while impaired *Agni* becomes the root cause of disease. According to Charaka, *Agni* is responsible for *Ayu* (longevity), *Varna* (complexion), *Bala* (strength), *Swasthya* (health), *Utsaha* (enthusiasm), *Upachaya* (growth and nourishment), *Ojas*, *Tejas* and *Prana*<sup>5</sup>. It digests and transforms food into absorbable nutrients required for the nourishment of *Dhatus* and maintenance of physiological equilibrium. Without proper *Agni*, nourishment and sustenance of the body are impossible.

#### Types of *Agni*

*Ayurveda* describes thirteen types of *Agni* which are classified into three categories: one *Jatharagni*, five *Bhutagni*, and seven *Dhatvagni*. Among these, *Jatharagni* is considered the principal *Agni* because all other forms of *Agni* depend upon it.<sup>6</sup>

## ***Jatharagni***

*Jatharagni* is situated in *Amashaya* and *Grahani* and is responsible for digestion of *Ahara* and separation of *Sara* and *Kitta* portions. Proper functioning of *Jatharagni* results in proper digestion, formation of *Ahara Rasa*, nourishment of *Dhatu*s, and maintenance of *Bala* and *Ojas*.<sup>7</sup> Its impairment leads to defective digestion, *Ama* formation, and metabolic disturbances, thereby initiating disease processes.

## ***Bhutagni***

Five *Bhutagnis* correspond to the five *Mahabhutas*—*Prithvi*, *Ap*, *Tejas*, *Vayu*, and *Akasha*. *Bhutagni* act upon the *Panchabhautika* components of *Ahara* and transform them into forms suitable for tissue utilization.<sup>8</sup> Through this process they help in elemental transformation, maintenance of *Panchabhautika* equilibrium, and support of tissue metabolism. The functioning of *Bhutagni* depends upon the proper functioning of *Jatharagni*.

## ***Dhatvagni***

Seven *Dhatvagnis* are located within the respective *Dhatu*s and include *Rasagni*, *Raktagni*, *Mamsagni*, *Medagni*, *Asthiagni*, *Majjagni*, and *Shukragni*. These *Agnis* are responsible for transformation and nourishment of *Dhatu*s.<sup>9</sup> *Dhatvagnis* perform *Dhatu* metabolism, *Dhatu* nourishment, formation of *Upadhatu*s, and production of *Ojas*. Disturbance of *Dhatvagni* results in defective tissue metabolism and *Dhatu Dushti*.

## **Functions of Agni**

*Agni* performs several essential physiological functions necessary for the maintenance of life and health. The primary function of *Agni* is digestion of *Ahara*. *Agni* converts consumed food into absorbable nutrients which are utilized for tissue nourishment and energy production. Proper digestion depends upon balanced *Agni*, while impaired *Agni* results in incomplete digestion and formation of *Ama*.

## **States of Agni<sup>10</sup>**

*Ayurveda* describes four major states of *Agni*: *Samagni*, *Mandagni*, *Tikshnagni*, and *Vishamagni*.

### ***Samagni***

*Samagni* refers to balanced and normal functioning of *Agni*. Digestion occurs properly, appetite remains normal, tissues are nourished adequately, and the individual enjoys good strength, immunity, and health.

### ***Mandagni***

*Mandagni* refers to diminished digestive and metabolic activity, resulting in indigestion, heaviness, anorexia, *Ama* formation, and lethargy. It is considered a major pathological factor in the development of diseases, including *Jwara*.

### ***Tikshnagni***

*Tikshnagni* refers to excessively strong digestive activity usually associated with *Pitta* predominance. It leads to rapid digestion and excessive hunger and may be associated with burning sensation.

### ***Vishamagni***

*Vishamagni* refers to irregular digestive activity associated with *Vata* predominance. In this state appetite becomes irregular and digestion fluctuates, often accompanied by symptoms such as flatulence and abdominal discomfort.

## **Importance of Samagni in Health**

Balanced *Agni* is essential for the maintenance of physiological equilibrium. *Ayurveda* considers *Samagni* as the basis of health because it ensures proper digestion, *Dhatu* nourishment, *Dosha* equilibrium, *Ojas* production, and overall strength and immunity. When *Agni* remains balanced, all bodily functions proceed normally. Disturbance of *Agni* results in impaired digestion, formation of *Ama*, aggravation of *Doshas*, and manifestation of disease. Therefore, preservation and maintenance of *Agni* are considered among the most important principles in *Ayurveda*.

## Review of *Jwara*

### Definition of *Jwara*

In *Ayurveda*, *Jwara* is not considered merely a rise in temperature but a systemic disorder involving *Dosha*, *Agni*, *Dhatu*, *Srotas*, and *Manas*. Acharya Charaka describes *Jwara* as the foremost among all diseases because of its severe effect on both body and mind. *Jwara* affects *Sharira*, *Indriya*, *Satva*, *Bala*, *Agni*, and *Ojas* thus it is regarded as a systemic psychosomatic disorder. Since *Jwara* cannot occur without *Dosha* involvement, *Dosha* aggravation associated with impairment of *Agni* forms the fundamental basis of its pathogenesis.

### *Nidana* of *Jwara*<sup>11,12</sup>

Table 1: *Nidana* of *Jwara*

Category	<i>Nidana</i>	Effect on pathogenesis
<i>Aharaja Nidana</i>	<i>Guru Ahara</i> , <i>Ati Snigdha Ahara</i> , <i>Viruddha Ahara</i> , <i>Adhyashana</i> , <i>Ajirna Bhojana</i> , excessive intake of cold foods, excessive intake of oily and heavy foods	Impairs <i>Agni</i> , produces <i>Ama</i> , and initiates <i>Dosha</i> aggravation
<i>Viharaja Nidana</i>	<i>Divaswapna</i> , <i>Ratrijagarana</i> , <i>Ati Vyayama</i> , excessive exposure to heat or cold, excessive physical exertion, <i>Vegadharana</i>	Disturbs <i>Dosha</i> equilibrium and weakens <i>Agni</i>
<i>Manasika Nidana</i>	<i>Krodha</i> , <i>Bhaya</i> , <i>Shoka</i> , <i>Chinta</i>	Causes mental stress, impairs <i>Agni</i> , and predisposes to disease manifestation
<i>Agantuja Nidana</i>	Trauma, infections, environmental factors, poisonous substances	Produces <i>Agantuja Jwara</i> initially, which subsequently involves <i>Doshas</i> and <i>Agni</i>

Thus, irrespective of their origin, the various *Nidanas* ultimately lead to *Dosha* Prakopa, *Agnimandya*, *Ama* formation, and the development of *Jwara*.

### *Purvarupa* of *Jwara*<sup>13</sup>

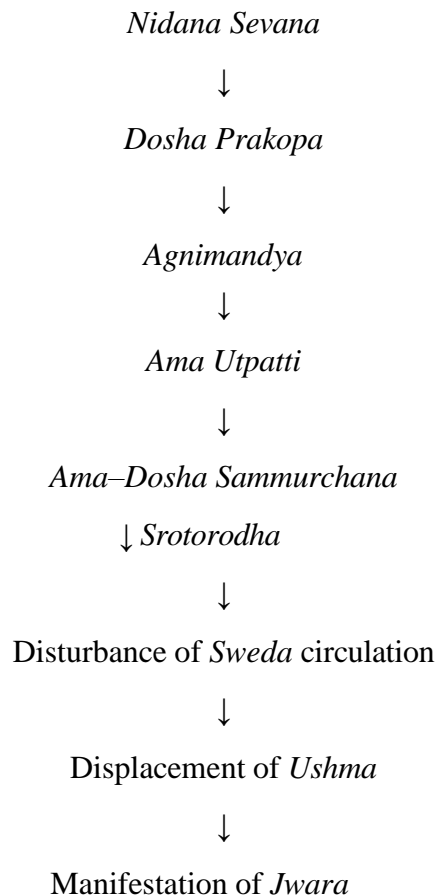
*Angamarda* (body ache), *Aruchi* (loss of taste), *Gaurava* (heaviness), *Alasya* (fatigue), *Tandra* (drowsiness), *Jrumbha* (yawning), *Arochaka*, *Avipaka*, and loss of appetite. These symptoms mainly occur due to *Agnimandya* and the formation of *Ama*.

### *Rupa* of *Jwara*<sup>14</sup>

*Rupa* refers to the fully manifested clinical features of *Jwara*. The general manifestations include elevated body temperature, chills, body ache, excessive thirst, fatigue, sweating abnormalities, weakness, headache, loss of appetite, and malaise. The specific presentation of symptoms varies according to the predominance of *Doshas* involved in the disease process.

## *Samanya Samprapti of Jwara*<sup>15</sup>

The general pathogenesis of *Jwara* involves:



**Figure :** Flow chart showing *Samprapti of Jwara*

In *Jwara*, aggravated *Doshas* enter *Amashaya* and impair *Jatharagni*. Due to impaired digestion, *Ama* is formed. *Ama* associated with *Doshas* obstructs various *Srotas*, particularly *Rasavaha* and *Swedavaha Srotas*. This indicates that due to obstruction of channels, *Sweda* fails to circulate properly and *Ushma* becomes displaced from its normal site resulting in manifestation of *Jwara*.

Thus, *Agnimandya*, *Ama* formation, and *Srotorodha* form the central pathological basis of *Jwara*.

### *Agni as Moola of Jwara*

*Agni* occupies a central position in the pathogenesis, progression, prognosis, and treatment of *Jwara*. *Ayurveda* clearly states that impairment of *Agni* forms the basis for disease manifestation. Among all diseases, *Jwara* is considered one of the most important disorders directly associated with *Agni* disturbance.

In *Jwara*, disturbance of *Agni* occurs at both digestive and metabolic levels. *Agni* loses its ability to properly digest and transform *Ahara*. As a result, improperly processed *Ahara Rasa* is produced, which further contributes to disease manifestation. Thus, *Agni* is regarded as the *Moola* factor in the pathogenesis of *Jwara*.

The entire pathological process of *Jwara* revolves around *Agnimandya*, *Ama* formation, *Dosha* aggravation, and *Srotorodha*. Therefore, understanding the role of *Agni* is essential for understanding the mechanism of *Jwara*.

### *Agnimandya in Jwara*

*Agnimandya* refers to diminished digestive and metabolic activity and is considered one of the earliest pathological events in *Jwara*. Due to improper *Ahara* and *Vihara*, *Doshas* become aggravated and impair *Jatharagni*. When *Agni* becomes weak, digestion becomes incomplete, appetite decreases, metabolism becomes

defective, and *Ama* is formed. Clinical manifestations of

*Agnimandya* in *Jwara* include *Aruchi*, *Gaurava*, *Avipaka*, *Alasya*, anorexia, and malaise. These symptoms indicate defective digestion and metabolic impairment. *Agnimandya* not only initiates *Jwara* but also influences its severity, duration, and prognosis.

### **Role of *Jatharagni* in Manifestation of *Jwara***

*Jatharagni* is situated in *Amashaya* and *Grahani* and is responsible for digestion of food and formation of *Ahara Rasa*. In *Jwara*, aggravated *Doshas* enter *Amashaya* and impair *Jatharagni*. As a result, *Jatharagni* fails to digest food properly, leading to formation of *Ama*, improper nutrient transformation, metabolic disturbance, and defective *Dhatu* nourishment. Thus, disturbance of *Jatharagni* becomes the initiating factor for the entire pathological process of *Jwara*.

### ***Dosha–Agni* Relationship in *Jwara***

*Agni* and *Doshas* share a close interrelationship. This indicates that the equilibrium and aggravation of *Doshas* depend upon the state of *Agni*. When *Agni* remains balanced, *Doshas* remain in equilibrium, digestion remains proper, and tissue nourishment occurs normally. However, when *Agni* becomes impaired, *Doshas* become aggravated, *Ama* is formed, *Srotas* become obstructed, and disease manifests.

### ***Ama* Formation due to *Agnimandya***

*Ama* is formed as a consequence of impaired *Agni* and incomplete digestion. When *Jatharagni* becomes weak, *Ahara* is not properly digested and transformed, leading to the accumulation of improperly processed *Ahara Rasa* known as *Ama*. *Ama* possesses qualities such as *Guru*, *Picchila*, *Sthira*, and *Abhishyandi*,<sup>16</sup> which interfere with normal physiological functions. In *Jwara*, *Ama* plays a significant role in disease manifestation as it combines with aggravated *Doshas* to form *Ama–Dosha* complexes. These complexes circulate throughout the body, disturb tissue metabolism, and contribute to systemic manifestations of fever.

### ***Agni* and *Srotorodha***

*Srotas* are channels responsible for transportation and transformation within the body. *Ama* associated with aggravated *Doshas* obstructs various *Srotas* including *Rasavaha Srotas*, *Swedavaha Srotas*, *Annavaha Srotas*, and *Manovaha Srotas*. This obstruction of channels is known as *Srotorodha*.

### **Role of *Rasavaha* and *Swedavaha Srotas*<sup>16</sup>**

*Rasavaha Srotas* are responsible for circulation and nourishment of tissues. *Swedavaha Srotas* are responsible for sweat production and regulation of body temperature. In *Jwara* *Rasavaha Srotas* become obstructed leading to defective nutrient circulation. *Swedavaha Srotas* become obstructed resulting in abnormal sweating and heat accumulation. This disturbance contributes significantly to manifestation of fever. Impaired circulation and defective thermoregulation are important pathological events in *Jwara*.

### **Displacement of *Ushma* in *Jwara***

Displacement of *Ushma* is an important concept in the pathogenesis of *Jwara*. Due to obstruction of *Srotas*, particularly *Swedavaha Srotas*, the normal circulation of *Sweda* becomes impaired. Consequently, *Ushma* is displaced from its physiological site and accumulates abnormally within the body. This disturbance in heat regulation contributes to the development of fever and associated

clinical manifestations. Thus, *Ushma Vaishmya* represents a key event linking *Srotorodha* with the manifestation of *Jwara*.

## ***Agni as Prognostic Indicator in Jwara***

The condition of *Agni* plays an important role in determining prognosis in *Jwara*. Features indicating good prognosis include:

- Improvement in appetite
- Proper digestion
- Lightness of body
- Reduction in *Ama* symptoms
- Restoration of strength

Persistent *Agnimandya* indicates poor recovery and prolonged disease. Therefore, assessment of *Agni* is essential during management of *Jwara*. Complete recovery occurs only after restoration of *Samagni*.

### ***Samprapti Ghataka of Jwara Dosha-Vata, Pitta, Kapha***

*Dushya* – *Rasa, Rakta*, Other *Dhatu*s in chronic stages

***Agni***-*Jatharagni*, *Dhatvagni*

*Srotas* -*Rasavaha Srotas*, *Swedavaha Srotas*, *Annavaha Srotas*

*Srotodushti* -Mainly *Sanga* (obstruction).

*Udbhava Sthana*- *Amashaya*.

*Vyakta Sthana*- *Sarvashareera*

*Roga Marga*-*Abhyantara Roga Marga*.

*Vyadhi Swabhava*-Generally acute in onset but may become chronic if untreated.

Thus, the *Samprapti* of *Jwara* clearly demonstrates the central role of *Agni*, *Ama*, *Dosha*, and *Srotorodha* in disease manifestation.

### ***Chikitsa Siddhanta of Jwara***

The treatment principles of *Jwara* in *Ayurveda* primarily focus on restoration of *Agni*, digestion of *Ama*, elimination of aggravated *Doshas*, and re-establishment of physiological equilibrium. Since *Agnimandya* forms the central pathological basis of *Jwara*, correction of *Agni* becomes the primary therapeutic objective.

The major treatment principles of *Jwara* include:

- *Langhana*
- *Deepana*
- *Pachana*
- *Shodhana*
- *Pathya Ahara*
- *Brimhana* after recovery

The therapeutic approach progresses systematically from reduction and digestion therapies to nourishing therapies after restoration of *Agni*.

## Importance of Agni Restoration

Restoration of *Agni* is the primary objective in the management of *Jwara*. In *Jwara*, *Agni* becomes impaired, digestion becomes defective, *Ama* is formed, *Doshas* become aggravated, and tissue nourishment becomes disturbed. Therefore, treatment should first correct *Agnimandya*.

### *Langhana* in *Jwara*<sup>17</sup>

*Langhana* is considered the first line of treatment in *Jwara*. *Langhana* means measures that produce lightness in the body. *Langhana* is especially indicated during the early stage of *Jwara*, *Ama Jwara*, *Kapha*-dominant conditions, and *Agnimandya*. *Langhana* produces several therapeutic effects such as *Dosha* reduction, *Ama Pachana*, *Agni Deepana*, *Laghuta*, improvement of appetite, and *Srotoshodhana*. *Langhana* allows *Agni* to recover and function properly.

*Ayurveda* describes different forms of *Langhana* according to disease condition. *Trut Rupi Langhana* includes controlled intake of warm water and medicated fluids. Its benefits include *Ama Pachana*, *Agni* stimulation, *Srotoshodhana*, and reduction of thirst. *Ushna Jala* and *Shadanga Paniya* are commonly used.<sup>18</sup>

*Pachana Rupi Langhana*<sup>19</sup> involves administration of drugs that digest *Ama* without directly increasing digestion of food, and these therapies help in digestion of *Ama*, reduction of *Doshas*, and improvement of metabolic activity.

*Pachana* in *Jwara* refers to digestion of *Ama* using medicinal substances. *Ama* plays a major role in *Jwara* pathogenesis therefore, *Ama Pachana* becomes an important therapeutic principle. *Pachana* drugs digest *Ama*, clear channels, improve metabolism, and reduce heaviness and anorexia. *Pachana* is especially indicated in *Sama Jwara*, *Kapha*-dominant conditions, and *Ama*-associated symptoms. After proper *Pachana*, appetite improves, the body becomes light, fever reduces, and *Agni* becomes stronger.

*Deepana*<sup>20</sup> in *Jwara* refers to stimulation of *Agni*. *Deepana* drugs improve digestive and metabolic activity without directly digesting *Ama*. The functions of *Deepana* include *Agni* stimulation, improvement of appetite, enhancement of digestion, and prevention of *Ama* formation. *Deepana* is important after initial *Ama* reduction because restoration of *Agni* is necessary for complete recovery. Common *Deepana* substances include *Shunthi*, *Pippali*, *Maricha*, and *Jeeraka*. *Deepana* helps restore *Samagni* and prevents recurrence of disease.

*Shodhana Rupi Langhana* includes elimination therapies such as *Vamana* and *Virechana*, which remove aggravated *Doshas* from the body. *Shodhana* in *Jwara* is indicated when *Doshas* become

mature and localized within the body, and these therapies eliminate *Doshas* and restore physiological equilibrium. *Vamana* is especially useful in *Kaphaja Jwara*, *Kapha* accumulation in *Amashaya*, and in the presence of nausea and heaviness. The benefits of *Vamana*<sup>21</sup> include elimination of *Kapha*, reduction of *Ama*, relief from heaviness, and restoration of *Agni*. However, *Vamana* should not be administered during the acute *Ama* stage when *Doshas* are immature. *Virechana*<sup>22</sup> is mainly indicated in *Pittaja Jwara* and conditions associated with *Daha*, *Trishna*, and excessive *Pitta* aggravation. Its benefits include elimination of *Pitta*, reduction of heat, correction of metabolism, and improvement of *Agni*.

## AIMS AND OBJECTIVES

1. To review the concept of *Agni* in *Ayurveda* and analyze its role in the pathogenesis, manifestation, progression, prognosis, and management of *Jwara* based on classical Ayurvedic texts.
2. To examine the relationship between *Agni*, *Ama*, *Dosha*, and *Srotorodha* in the development of *Jwara* and evaluate the therapeutic significance of *Agni* restoration through Ayurvedic treatment principles such as *Langhana*, *Deepana*, *Pachana*, and *Shodhana*.

## METHODOLOGY

### Study Design

The present study is a conceptual and literary review aimed at analyzing the role of *Agni* in the pathogenesis,

progression, prognosis, and management of *Jwara* based on classical Ayurvedic principles.

## Source of Data

The data for the present study were collected from classical Ayurvedic texts and relevant secondary sources.

## Primary Sources

- *Charaka Samhita*
- *Sushruta Samhita*
- *Ashtanga Hridaya*

## Secondary Sources

- Standard Ayurvedic commentaries of *Chakrapani*, *Dalhana*, *Arunadatta*, *Hemadri*
- Published research articles related to *Agni*, *Ama*, and *Jwara*
- Ayurvedic textbooks and review articles available in scientific databases.

## Framework

The collected references were analyzed through the following steps:

### 1. Identification of Relevant Contexts

Verses and explanations related to *Agni*, *Ama*, *Dosha*, and *Jwara* were identified and compiled from classical Ayurvedic texts.

### 2. Conceptual Interpretation

The selected references were interpreted in relation to the pathological mechanisms of *Jwara*, with emphasis on *Agni* impairment and metabolic disturbance.

## Method of Analysis

All collected references were critically reviewed and conceptually correlated to understand the central role of *Agni* in the pathogenesis, clinical manifestation, prognosis, and management of *Jwara*.

## DISCUSSION

The present study highlights the central role of *Agni* in the pathogenesis, manifestation, progression, and management of *Jwara*. *Ayurveda* considers *Agni* as the fundamental principle governing digestion, metabolism, tissue nourishment, immunity, and vitality. Disturbance of *Agni* forms the basis for disease manifestation, and this principle becomes especially significant in understanding *Jwara*.

*Jwara* is not merely a condition characterized by elevated body temperature. *Ayurveda* explains *Jwara* as a systemic disorder affecting *Sharira*, *Indriya*, *Satva*, *Bala*, *Agni*, and *Ojas*. The pathological basis of *Jwara* revolves around *Agnimandya*, *Ama* formation, *Dosha* aggravation, and *Srotorodha*.

The sequence of pathological events begins with *Nidana Sevana*. Improper *Ahara* and *Vihara* impair *Jatharagni* and disturb *Dosha* equilibrium. Due to weakened *Agni*, *Ahara* is not properly digested resulting in formation of *Ama*. *Ama* acts as a toxic metabolic intermediate possessing *Guru*, *Picchila*, and *Abhishyandi* qualities. This *Ama* combines with aggravated *Doshas* and circulates throughout the body causing systemic manifestations.

The concept of *Ama* is highly significant in understanding the pathology of *Jwara*. *Ama* represents improperly processed metabolic material resulting from defective digestion and metabolism. The symptoms observed in early stages of *Jwara* such as *Aruchi*, *Gaurava*, *Angamarda*, *Alasya*, and *Avipaka* clearly indicate the presence of *Agnimandya* and *Ama*.

*Ama* associated with *Doshas* causes obstruction of various *Srotas* particularly *Rasavaha* and *Swedavaha Srotas*. *Srotorodha* disturbs normal circulation, nutrient transport, and thermoregulation. *Ayurveda* explains that obstruction of *Swedavaha Srotas* interferes with normal movement of *Sweda* and *Ushma* leading to accumulation and displacement of heat within the body.

The concept of displaced *Ushma* described in *Ayurveda* can be interpreted in contemporary terms as disturbance of thermoregulation and altered metabolic heat production. *Ayurveda* explains *Jwara* through disturbance of *Agni*, impaired heat regulation, and obstruction of physiological channels.

*Agni* also plays an important role in maintaining *Bala* and *Ojas*. Persistent *Agnimandya* during *Jwara* impairs *Dhatu* nourishment leading to weakness, fatigue, and reduced immunity. Severe or chronic *Jwara* may ultimately result in *Ojakshaya* producing poor prognosis and complications.

The therapeutic principles described in *Ayurveda* for *Jwara* primarily aim at restoration of *Agni*. *Langhana* is advised as the first line of treatment because it reduces metabolic burden and facilitates *Ama Pachana*. *Deepana* and *Pachana* therapies improve digestive and metabolic functions thereby correcting the root pathology.

The role of *Pathya Ahara* in *Jwara* is also highly important. Warm water, light diet, *Shadanga Paniya*, and easily digestible food help support *Agni* without increasing metabolic burden. Improper diet during *Jwara* may aggravate *Agnimandya* and delay recovery.

Thus, it clearly demonstrates that *Agni* occupies a central role in:

- Initiation of *Jwara*
- Manifestation of symptoms
- Disease progression
- Prognosis
- Therapeutic management
- Recovery process

Therefore, preservation and restoration of *Agni* remain essential for prevention and effective management of *Jwara*.

## **CONCLUSION**

*Agni* is the fundamental principle in *Ayurveda* responsible for digestion, metabolism, tissue nourishment, vitality, immunity, and life maintenance. Balanced *Agni* sustains health, while its impairment is the root cause of disease.

This study emphasizes *Agni*'s central role in the pathogenesis and treatment of *Jwara*, which is not merely elevated temperature but a systemic disorder involving *Dosha*, *Agni*, *Ama*, *Dhatu*, *Srotas*, *Bala*, and *Ojas*. *Agnimandya* forms the metabolic and pathological basis of *Jwara*.

*Ama* acts as a toxic factor causing heaviness, loss of appetite, fatigue, body ache, and channel obstruction. Hence, correcting *Agnimandya* is the key therapeutic goal. Ayurvedic measures such as *Langhana*, *Deepana*, *Pachana*, *Shodhana*, and *Pathya Ahara* aim to restore *Samagni*. *Langhana* reduces metabolic load and aids *Ama Pachana*, while *Deepana* and *Pachana* revive digestive activity. Proper diet supports *Agni* recovery and prevents recurrence.

Therefore, proper understanding of *Agni* is essential for comprehensive understanding of *Jwara*. Preservation and restoration of *Agni* remain the cornerstone for prevention, treatment, and successful management of *Jwara* according to Ayurvedic principles.

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