



Clinical assessment of agni.

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According to shabdkalpa druma the word agni compromises of

- i. “अ” denotes the root means “to go”
- ii. “गी” denotes the root “अञ्ज” meaning to “glitter” or root “दाह” which means to “burn”
- iii. “नि” means to “carry”.

Thus the word अग्नि means the one which can move everywhere, burn , glitter and grow. also various synonyms have been explained of agni upon its action viz *Sarva paka*, *Rudra* etc.

Swaroopa of Agni:

“Yadya Angati Urdvam Gacchati Iti Agni Gatou Tejo Padartah Visheshha”

The one which is having urdwagati and predominance of Teja mahabhuta is called as Agni.

Agni Guna

रूप स्पर्श संख्या परिमाण पृथक्त्व संयोग विभाग परत्वापरत्व द्रवत्व संस्कारवत्। (Prashatapada)

The qualities of Agni are stated as:

1. Rupa (Light, Color and Vision)
2. Sparsha (Touch, capable of stimulating tactile sensation)
3. Sankhya (Number, Numerability)
4. Parimana (Dimension)
5. Prithaktwa (Separateness and Separability)
6. Samyoga (Conjunction, capable of combining or bringing about the union of things)
7. Vibhaga (Disjunction, capable of bringing about the separation or break down of things)
8. Paratwa Aparatwa(Priority and Posteriority)
9. Dravatwa(Liquidity)
- 10.Samskara (Increases quality)

Agni in Ayurveda

Agni denotes fire in common language.

It converts the food by *pakadi karma* (by means of bio-physics and bio chemical process)

Converts the food into its various structural and functional component and also provides *Shakti* i.e. energy.

It is considered that *dehaagni* is the cause of life, complexion, strength, health, nourishment, luster, oja and prana.

It is of two types:

1. *Nityam (Paramanurupa)*
2. *Anityam (Karyarupa)*

In Ayurveda, kayagni is divided into three as

JATHARAGNI which looks after the functions of food digestion and absorption,

BHOOTHAGNI which turns all the vijateeya panchabouthic dravyas consumed to sajateeya panchabouthic dravyas i.e. conversion of heterogenous to homogenous ones.

DHATWAGNI for the purpose of synthesis and break down of tissue.

Jatharagni, Bhootagni and Dhatwagni can be considered as name given to a group of pakas (processes) occurring in Jathara (abdomen), pakas taking place in vijateeya panchabhouthika paramanus and pakas taking place in tissues for synthesis or breakdown respectively.

TYPES OF AGNI(13):

- A) Jathragni- There is only one type in this group,
- B) Bhutagnis- there are five types in this group.
Akasiya agni, Vayaviya agni, Agneya agni,
Apya agni, Parthiva agni
- C) Dhatwagnis this group has seven types.
Rasa agni, Rakta agni, Mamsa agni, Medo agni, Asthi agni, Majja agni, Shukra agni.

According to fundamental principles of ayurveda, agni has an important role to play in the physiological functioning of body. jatharagni has been considered to be prime among all agnis. The functioning of other agni's, Dhatvagni and Bhuthagni are dependent upon the strength of jatharagni.

The main function of the agni in the body is to breakdown or to disintegrate the food into their simplest possible components making it fit for absorption and utilization by the body.

Out of these thirteen kinds of agnis much importance has been given to Pachaka-Agni, as it helps in the digestion and absorption of food. In addition to this, it has a control over the remaining varieties of agnis also, so there is corresponding rise and fall in these, therefore every effort should be made to maintain the proper integrity of jatharagni for the sake of strength and long life.

PITTA IN AYURVEDA:

Pitta performs actions similar to agni, such as pachana, dahana, parinama, pravritti, prakashana, ranjana, prabhakaram, tapana,

शरीरेज्वालादियुक्तवह्निनिषेधेनपित्तोश्मरूपस्यवह्नेःसद्भावदर्शयतिChakrapani

It should not be misunderstood as flaming fire. It really means to the phenomenon of heat.

Paka and *Parinama* are two distinctive characters of pitta which will be understood in terms of digestion and transformation (physico – physicochemical).

PITTA AND AGNI:

अग्निरेव शरीरे पित्तान्तर्गते कुपिताकुपितः शुभाशुभानि करोति!! च सु १२/११
Agni resides in pitta and its responsible for vrudhi, kshaya, shubha ashubha of pitta.

Type of Pitta(5).

Pachaka, Ranjak, Sadhaka, Alochaka and Bharajaka.

Agni(13)- one Jatharagni, five Bhutagnis and seven Dhatwagnis have been described in ayurved.

We find that the site and function of five pittas are quite different from thirteen agnis, but the concept of jatharagni and pachaka pitta are overlapping. But it should not be inferred that the jatharagni and pachak pitta are exactly the same. In spite of overlapping, they possess different identity.

The basic difference between pitta and agni, pitta performs the functions of fire (physical fire), so it is also designated as agni or antaragni. pitta are also designated as agni i.e., pachaka pitta-pachaka agni, ranjaka pitta ranjaka-agni, alochaka pitta-alochaka agni, bhrajaka pitta-bhrajaka agni, sadhaka pitta-sadhaka agni, It implies that, though pitta and agni perform similar functions but they have a separate identity, thus these five pittas and thirteen agnis, all together eighteen can be put under one heading agni. this will not be the last number limiting the types of agnis.

There may be many more types and sub types of it, which may be identified or correlated with the substances performing the functions of the agni. The relation between agni and pitta is also established as cause and effect; i.e., agneya sub-stances cause the increase of pitta in the body and the soumya substances reverse. so pitta is the effect where as agni is the cause. In this reference, without going into details, it may be stated that it is true that agni has casual relation with pitta.

JATHARAGNI:

Jatharagni is known by various names pachaka-agni, antara agni, kayaagni, kosthagni and audarya-tejas, but out of these the term kayagni has been used to denote its wider application and important role in the pathogenesis and treatment.

It has been explained that all the diseases of the body may be caused due to the deficiency of kayagni and on the other hand, with treatment they may be controlled.

SEAT OF JATHARAGNI:

अग्न्यधिष्ठानमन्नस्य गृहणात् गृहणि!

The process of digestion goes on in the major part as Maha srotas. In short the important organs taking part in digestion are amashaya (Stomach) and grahani (Small intestine). pachaka pitta is located between amashaya and pakvashaya. The kala which holds pachaka pitta is known as pittadhara kala or grahani.

FUNCTIONAL STATES OF JATHARAGNI:

आयुर्वर्णो बलं स्वास्त्यमुत्साहोपचयौ प्रभा!

ओजस्तेजो अग्न्यः प्राणश्चोक्ता देहाग्निहेतुकाः!

शान्तेअग्नौ म्रियते युक्ते चिरं जिवत्यनमयः!

रोगि स्याद्विकृते मुलम्ग्निस्तस्मान्निरुच्यते!! च चि १५/३,४

According to vagbhata, the functioning of agni is normal when Samana vayu is functioning normally in its own place. on other hand, if this vayu moves to places other than its own, agni will be disturbed and is said to be vishama, if same vayu affected with pitta then jatharagni become teekshna on other hand, if it is affected by kapha the agni becomes manda.

4 types of Jatharagni:**1) SAMAGNI:**

It is a state of agni, which is capable of digesting the normal diet properly. tridoshas remain in equal proportion i.e. in a state of metabolic equilibrium. In other words, Samagni ensures digestion of ingested food at the proper time, without any irregularities.

2) VISHAMAGNI:

vishamagni is caused by influence of predominance of vata dosa. Here agni is irregular; sometimes i.e. digests slowly, sometimes normally, sometimes irregularly and sometimes produces adhmana [distension of abdomen], shula [colicky pain], hrut pida, anaha, mukha swadu becomes kashaya, gaurava [heaviness] antrakujana.

3) TEEKSHNAGNI:

The action of jatharagni, in this state is predominantly influenced by pitta of three doshas. the agni in the condition is excessively excited and hence known as teekshana agni. It easily digests even a very heavy meal in a very short of time. It causes voracious hunger, also known as atyagni [or bhasmaka by some authorities]. after digestion it produces gala-shosha & daha, osha-shosa & daha, talu-shosha & daha and santapa.

4) MANDAGNI:

Kayagni [digestive fire / digestive activity] present in its own place has portions of itself present in the dhatus & dosa. their decrease [in quantity, qualities or function] and increase [in quantity, qualities or functions] give rise to increase and decrease of the dhatus, bhutas respectively. It is unable to digest laghu ahara.

AHARA PAKA KRIYA**Jatharagni Paka:-**

It includes two types of Pakas 1. Awastha-paka 2. Vipaka

The nature of the food is equally important for this process. If there are ample of Madhura-dravyas in the food, Madhura-Paka is predominant and if Amla-rasa and Lavana rasa are predominant in the food, the amla-Paka will be predominant.

similarly if Katu and Tikta along with kasaya-rasas are predominant in the food Katu-Paka. There is another view that the Madhura, Amla and katu Rasas are respectively situated in the first, second and third part of the gastrointestinal tract.

Vipaka-

The term vipaka has been defined as the change in the Rasa of the substances by the effect of jatharagni-paka which is supposed to be reflected at the end of the digestion.

Any food or medicine taken through the mouth undergoes the process of awastha-paka and the final outcome of the same is vipaka, thus the relation between awastha-paka and vipaka is that of cause and effect.

Sara-Kitta-Vibhajana:-

Another important function of jatharagni is to help is sara-kitta-vibhajana, meaning separation of nutrients and the waste products (mala).

AGNI & RUTU.

JHATARAGNI----PRABALA----- MANDA
RUTU----- HEMANTA----- VASANTA
RUTU-----SHISHIRA----- VARSHA
RUTU----- PRAVRITA

INTERVENTION OF AGNI IN SHAMAN CHIKITSA.

पचेन्नमं वन्हिकृच्चदीपन् तध्यधामिसिः

पचत्यामं न वन्हिं च कुर्याध्यतद्धि आचनम!!शा पुर्व खण्ड ४/११

In deepana digestive secretions gets increased without doing aama pachana.
 In pachana only aama pachana occurs without increasing digestive secretions..
 In deepana-pachana digestive secretion increases along with aama pachana...

INTERVENTION OF AGNI IN SHODHAN CHIKITSA.

ANULOMANA- kritawa paakam

SRAMSANA – paktawamyadi paktaiwa

RECHANA- vipakwam yadapakwam

VAMANA- apakwa pitta shleshmanau

VASTI- shatahwa and ushma of antra makes pachana of vasti dravya...

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