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THE CONCEPTS OF AGNI IN AYURVEDA WITH MORDERN SCIENTIFIC CORRELATION

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AGNI

- **Same vital & important As TRIDOSA in Ayurveda Text**
- When they described etiopathology of serious ailments. They described vitiation of the related Agni * |

“रोगाः सर्वेऽपि मन्देऽग्नी”

- In ayurveda Agni word often come with the deha dhatwagni
- Deha dhatu is one that's responsible for maintenance, protection and construction of body. Agni, on the other hand, is involved in the formation of various tissues.

AGNI

- *aham vaisvanaro bhutva
praninam deham asritah
pranapana-samayuktah
pacamy annam catur-vidham*

- Bhagvad Gita

- "I am the fire of digestion in the bodies of all living entities, and I with the help of prana & apana, digest the four kinds of foodstuff. "That is Bhaksya, Bhojya, Lehya, and Choshya".

आयुर्वर्णा बलं स्वास्थ्यमुत्साहोपचर्यौ प्रभा ।
ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ॥
शान्तेऽग्नौ म्रियते युक्ते चिरं जीवत्यनामयः ।
रोगी स्याद् विकृते मूलमग्निस्तस्मान्निरुच्यते ॥

(चरक. चि. अ. १५) - ३,

Lifespan, complexion, strength, health, enthusiasm, corpulence, luster, immunity, energy, health process and vital breathe-all these depends on body fire. One dies if his fire is extinguished. If it is functioning properly, one may live long free from disorder. Get it ill if it is deranged hence agni is the root cause of all for health.

TYPES of AGNI

- In ayurveda text particularly charaka samhita or kaychikitsha they described 13 types of agni.
- Bhutagni – 5
Dhatvagni – 7
Jatharagni – 1

PANCHA BHUTA AGNI

- Both the human body and food that goes to build our body, it is pancha bhautica in structure. The final and finish protoplasmic matter are physically, physiologically and psychologically too different than the food.
- That agency has to be postulated to initiate the process of metabolism culminating in the conversion of the simple constitution of food into the highly complex and specialized human tissue
- This agency consists of the 5 agnis of the respective 5 Bhutas.

AAKASH MAHABHUTAGNI

- Digestion of aakash portion of food—
This Akasha Agni is responsible for digestion of akashbhuta portion of food. No sooner, the food is digested then it reaches udhva amashaya and that increase the activity of the heart through which Akasha Agni is transferred to the circulation and this Agni helps the digestion of aakash portion of the food.

VAYUMAHABHUTAGNI

- Digestion of Vayu portion: This Agni residing in the upper part of Pakavasaya is responsible of digestion of Vayu and call as Vayvya agni.
- Samana agni seated as it is in the Swedavaha and Udakavaha srotas and bringing out of the Bhrajaka pitta of skin helps the digestion of Vayu portion of our food. when the Vayu agni is uniformly spread the skin gets luster, when the agni is deranged there is a discoloration of skin and disturbances in the sense of touch (Sparsha). Sense of touch is a function of Vayu.

VAYUMAHABHUTAGNI

- A point for research:- When we get fear or excitement, how adrenal secretion “pumping” and vagus nerve exertion ends in shivering the body and cooling of the extremities of the skin?
- Why the application of cologne water reduces temperature of skin during fever.?
- Why the application of brandy on the skin heats the body?
- Can we explain these with concept of Agni?

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।
ह्लासहेतुविशेषस्तु प्रवृत्तिरुभयस्य तु ॥
सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत् ।
वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ॥

TEJO MAHA BHUTA AGNI

- Digestion of Tejas portion of food: Every type of Agni has Tejas guna, then why is it a different Tejas Agni? Because, it has a dominance of Teja. The main function of Tejas is Prakash (illumination) “visual perception”. Roop is the main quality. We all know that Pitta seated in the eyes – Alochaka Pitta-is responsible for the visual perception. This Agni digest Tejas portion of the food.
- What is the relation between Alochaka pitta seated in the eyes and Pachaka pitta produced by Kloma-pancreas.? We all know about diabetic retinopathy. Why the Agni mandata seated in agnashaya pachaka pitta reduces alochaka pitta and vice versa pachaka pitta nourishes alochaka pitta.

TEJAMAHABHUTAGNI

- “Yat Satve Yat Satvam anvayah, Yadbhave yadbhavo vyatirekah”
- This Anvaya Vyatirac principle shows that Pachakpitta nourishes Alochaka pitta.
- Susruta says Pachaka pitta which is secretion of pancreas is Tejas agni. Tejas qualities are Tikshna, Ruksha, Ushna, Vishad, Laghu, Tikta, Katu vipak and Daha, Paka and Varnaprakashak - burning digestive better for complexion. Same as Chitraka, Haldi, Shilajit have, so we use in this Tejasagni Kshya-

JALA MAHA BHUTAGNI

- Digestion of Jaliya portion of food: Both Charaka and Sushruta accept that Rasa derived from digested food is transformed into Rakta by means of particular Agni. This Agni also helps in the digestion of all other Jaliya portion of food, namely in Rasa, Rakta, Lasika etc.

PRITHVI MAHA BHUTA AGNI

- Digestion of Prithvi portion of food: Shhusruta shows the Partihiva quality present in Rukta Purisha and Pitta of Pittashaya. When the quality of vishra is lost in Purish and Pitta they form stone like body. Since the Purisha of ahar is colored by Pitta it is logical to conclude that Pitta of Pittashaya is the Parthivagni, responsible of digestion of Parthiva portion of food.
- Basically Shushruta Five pittas are not different from Pancha maha bhuta agni.

JATHRAGNI

- Acharyas consider jatharagni is the center of all Agni
- Lifespan, complexion, strength, health, enthusiasm, corpulence, luster, immunity, energy, health process and vital breathe-all these depends on body fire. One dies if his fire is extinguished. If it is functioning properly, one may live long free from disorder. Get it ill if it is deranged hence agni is the root cause of all for health.

JATHARA AGNI

- The one occurring between Pakvashaya & Aamashaya. Although 5 types of Pitta and is composed of 5 Bhutas, situated in this Pakvashaya and Aamashaya – we call it Grahani. Jatharagni has more of the quality of Tejas Mahabhuta. It digests food and isolates the refines and waste products and helps the rest of the pittas. This Pachaka agni situated at Grahani called Jathara agni.

GRAHNI'S IMPORTANCE

Many Acharya have different views about Grahani.

- Punarvasu Aatreya concurs with Sushruta opinion that is the sixth Pittadharakala situated between Pakvashaya and Aamashaya as Grahni.
- Dalhana points out Nabhi is Grahani.
- Hemadri said the Grahani is between the Aamashaya and Pakvashaya.
- But all said Pitta is release in grahanis this is responsible for digesting food and that is important for us.
- So, all the five Bhutagni by the name of Vaishwanara and in the form of Pachakagni situated in Grahani. This Jatharagni is the master of all the Agnis.

IMPORTANCE OF JATHAR AGNI

आयुर्वर्णा बलं स्वास्थ्यमुत्साहोपचर्यौ प्रभा ।
श्रोजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ॥
शान्तेऽग्नौ म्रियते युक्ते चिरं जीवत्यनामयः ।
रोगी स्याद् विकृते मूलमग्निस्तस्मान्निरुच्यते ॥

(चरक. चि. अ. १५) - ३,

- Thus increase or decreases of other Agni is depended on this digestive fire. Hence once should maintain it carefully by taking properly the whole some food – diet and drinks because on its maintenance depends on the maintenance of life span and strength

DHATU - DHATVAGNI

धारणं पालनं पुष्टिं देहस्य स्वयमाचरन्।
देहधातुः स यः कुर्याद् वस्त्वन्यद् देहधारकम् ॥३॥

- Dhatu- a substance, whichever contain body structure nourishing and strengthening him. Not only that, it produces other things like this that is Dhatu or Deha dhatu.
- As we all know there are seven Dhatu each has its own Agni called Dhatvagni and so there are seven Dhatvagni.

WHAT IS DHATVAGNI?

- Any plant to grow, it needs proper weather, proper field, fertilizer, and seed, same way to produce a Dhatu also needs same four like field (Strotas), heat (Agni), food and fertilizer, Dhatu seed ,so this heat is Dhatvagni.All the body's metabolism conducted by enzymes and hormones are Dhatvagni.

HOW DHATVAGNI WORKS?

- To produce a particular Dhatu, particular Strotas are the field, and that Strotas productive Agni (metabolism) is that Dhatu's agni. So all the Dhatu are ripening in their Strotas by their own Agni.
- In all Dhatvagni Rasagni is very essential and important because after ripen by Rasagni, all the Dhatu will nourish.

पच्यते कोष्ठ एवान्नमन्नपक्त्रैव चास्य यत् । प्रायोऽस्मान्मलतां यातं नैवालं धातुपुष्टये ॥ २१ ॥

DHATVAGNI

- Mostly in all the diseases Dhatu or Dhatus are playing a major part as a Dushya in Dosha-Dushya Samurchchana. Dhatu Pradoshaja Vikaras are representing so many symptoms of diseases which occur due to impairment of Dhatvagni. So we discuss about Dhatvagnivikar nidan, purvarupa and samprapti.

Nidan of Dhatvagni vikar:-

- Charak described ghor-amannavisham. All the nidan-causes of this annavisham-annarasajirna are the Nidan of Dhatvagni vikar.

DHATVAGNI VIKAR

अभोजनादजीर्णातिभोजनाद्विषमाशनात् । असात्म्यगुरुशीतातिरूक्षसंदुष्टभोजनात् ॥ ४२ ॥
विरेकवमनस्नेहविभ्रमाद्ब्याधिकर्षणात् । देशकालर्तुवैषम्याद्वेगानां च विधारणात् ॥ ४३ ॥

- Agni is deranged by fasting, eating during indigestion, over-eating, irregular eating, intake of unsuitable, heavy, cold, too rough and contaminated food, faulty administration of emesis, purgation and unction, emaciation due to some diseases, faulty adaptation to place, time and seasons and suppression of natural urges. Agni thus deranged become unable to digest even the light food and the food being undigested gets acidified and toxic.
- This ghor-annavisham's sign & symptom are Purvarupam of Dhatvagni-vikar.

DHATVAGNI VIKAR

” रसे
शेषो रसशेषः—आहारजनिते रसे शेषे आहारावयवोऽनुप्रविष्टो अलक्ष्यमाणः
क्षीरे नीरमिव रसशेषः”

- What is ghor-annavisham? It's a annarjirna and rasasheshajirna both. Everybody knows difference about annajirna and rasa-sheshajirna.

All the signs and symptoms of annavisham, that are dhatvagni vikar purvaropa.

तस्य लिङ्गमजीर्णस्य विष्टम्भः सदनं तथा । शिरसो रुक् च मूर्च्छा च भ्रमः पृष्ठकटिग्रहः ॥ ४५ ॥
जृम्भाऽङ्गमर्दस्तृष्णा च ज्वरश्छर्दिः प्रवाहणम् । अरोचकोऽविपाकश्च, घोरमन्नविषं च तत् ॥ ४६ ॥

- Stasis of food, malaise, headache, fainting, giddiness, stiffness in the back and waist, yawning, body ache, thirst, fever, vomiting, griping, anorexia, and improper digestion of food. This all are prodromal symptoms of (purva roopa) of dhatvagni.

Treatment of Dhatvagni Vikara:

- In our ayurveda text every type of dhatvagni vikara they use gold preparation. In vedic literature and mahabharata suvarna (gold) was a son of Agni (Shurya-Sun). We also can treat all of them with dipan, pachan aushdham, and langhanam, abhyanga or panchakarma upakrama.

DHATU PRADOSAJA VIKARA CHIKITSA

❁ रसजानां विकाराणां सर्वलङ्घनमौषधम् । विधिशोणितिकेऽध्याये रक्तजानां भिषग्जितम् ॥

रसज रोगों की चिकित्सा — रसज रोगों में सभी प्रकार के लङ्घनों का पालन करना ही औषध है । रक्तज रोगों की चिकित्सा सूत्र स्थान के २४वें विधिशोणितिक नामक-अध्याय में बतायी गई है ॥ २५ ॥

मांसजानां तु संशुद्धिःशस्त्रक्षाराग्निकर्म च । अष्टौनिन्दितिकेऽध्याये मेदोजानां चिकित्सितम् ॥

मांसज रोगों की चिकित्सा — मांसज रोगों में संशुद्धि (वमन-विरेचन), शस्त्रकर्म, क्षारकर्म और अग्निकर्म के द्वारा उपचार किया जाता है । मेदोज रोगों की चिकित्सा अष्टौनिन्दितीय-नामक २१वें अध्याय में बतायी गई है ॥ २६ ॥

अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम् । वस्तयः क्षीरसर्पीषि तिक्तकोपहितानि च ॥

अस्थिगत रोग की चिकित्सा — अस्थियों के आश्रित रोगों में पञ्चकर्म कराना औषध है । इसमें विशेषकर वस्तियाँ और तिक्तबर्गों से सिद्ध किये गये दूध और घृत का प्रयोग करना हितकर होता है ॥ २७ ॥

मज्जशुक्रसमुत्थानामौषधं स्वादुतिक्तकम् । अन्नं व्यवायव्यायामौ शुद्धिः काले च मात्रया ॥

मज्जा और शुक्रगत रोगों की चिकित्सा — मज्जा एवं शुक्रगत रोगों में मधुर और तिक्त अन्न, मैथुन, व्यायाम और उचित काल (वसन्त में वमन, शरद् में विरेचन इत्याद) में और मात्रा से शोधन कराना, औषध ॥ २८ ॥

Correlation of Agni with Modern science

- It is very hard to explain because our basic concept and modern science concept are very different. we don't have to think like their way. Our vision for insight the disease are far differ from modern science. But if we found some correlation with modern laboratory findings, we can more penetrate with our own vision and maybe patient will understand well and more susceptible with our therapy.

Rigveda Mantra -

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् । देवा भागं यथा पूर्वं
सं जानाना उपासते ।

- Come together; speak in harmony and may your minds see alike, even as the gods of yore in agreement look for their offering.

Rigveda Mantra -

समानो मंत्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मंत्रमभिमंत्रये वः समानेन वो हविषा जुहोमि ॥

- Uniform be your deliberation and uniform be the result you achieve; uniform be your mind and uniform our thought. A common prayer do I utter forth for you and common oblation do I offer for you.

Rigveda Mantra -

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

- Same be your intentions, same be your hearts, same may your minds be so that there may be complete union amongst you.



- *The concept of Agni lifts Ayurveda at the top most position in both preventive, curative and many more*

THANK YOU...