

Department :- Ayurved Samhita &
Siddhant

Topic :- Chikitsa Interpretation of Agni

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आयुर्वेद पदकोशम्

Ayurveda Padakosham - A Total word reference book containing Ayurvedic list of words with etymology and information about them by Siva Rama Prasad Kethamakka

Life is directly proportional to AGNI

- Extinguishing the Agni is DEATH
- The biological fire – heat expression is Life
- The temperature – pressure – mass triad of physical represents the Pitta – Vata – Kapha
- The External (Sun) and Internal (Pitta) Heat is the basis of Life

शान्तौऽग्नेम्रियते – च चि १५/४



Definition

- *Agni* is defined as *Nayate Parin`aamayateeti*
- That is the one which brings about the transformation of consumed *Aahaara Vihaaraadi Dravya* of *Vijaateeya* (incompatible) origin to *Sajaateeya* (homogeneous) nature.

Pitta is Agni

न खलु पित्तव्यतिरेकादन्योऽग्निरूपलभ्यते – सु सू २१/९
अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति
च सू १२/११

- Agni in the Body is Pitta
- The Pitta expressions of Heat and Digestion sustains the Life
- Five groups (5 Pitta) of Agni derivatives disposed in wholesome body distributes the effects of Agni

Forms of Agni

- 1) Sariram in the solar region - Adityaloka
 - 2) Indriyam - in the eye - chakshu and
 - 3) Vishaya - object, This is fourfold.
 - a) Bhaumam - fire etc. b) Divyam - lightning etc.
 - c) Audaryam - the cause of digestion of ingested food
 - d) Akarajam - produced in mines - gold etc.
-

Agni and Body

कायस्य नामः अन्तराग्ने । Charaka

कायः शब्देन अग्निरुच्यते। Sivadasa sen

कायस्यान्तराग्नेः चिकित्सा कायचिकित्सा – Chakrapani

- Thus Chikitsa is based upon Agni and its regulations.

Agni derivatives

- Ayu – Longevity
- Varna – Complexion
- Balam – Strength
- Swasthyam – Health
- Utsaaha – Enthusiasm
- Upachaya – body accumulation
- Prabha – Luster
- Ojas – tissue essence
- Agnayah – Bio fires
- Prana – Life (Pranavata)

आयुर्वर्णो बलं
स्वास्थ्यं
उत्साहोपचयौ प्रभा
ओजस्तेजोऽग्नयः
प्राणाश्चोक्ताः
देहाग्निहेतुकाः
–च चि १५/३

The place of Agni

अग्न्यधिष्ठानमन्नस्य ग्रहनात् ग्रहणी

- The seat of Agni is Grahani
- Grahani is named as it receives the food
- It's placement is between Amashaya and Pakwashaya

Agni and Ritu

<i>Jaatharaagni</i>	<i>Prabala</i>	<i>Manda</i>
<i>Ritu</i>	<i>Hemant</i>	<i>Vasant</i>
<i>Ritu</i>	<i>Shishira</i>	<i>Varsha</i>
<i>Ritu</i>		<i>Pravrita</i>

Pitta - Agni physical properties

- Colour – Neela (Ama) / Peeta (Pakwa)
- Taste – Katu (Mature) / Amla (Immature)
 - (Agni no taste)
- Smell – Visra, Pooti (Agni no smell)
- Consistency – Drava (Agni neither Drava nor Ghana)
- Pitta is Snigdha (Agni is Rooksha)
- Qualities – Ushna, teekshna, Laghu,, Sara, Vishada (Agni move sup and Pitta down)
- Quantity – 5 Anjali (Agni no specification)

Cause of development

यदन्यं देहधात्वोजोबलवर्णादि पोषकम्
तत्राग्निर्हेतुराहारात् नह्यपक्वाद्वसादयः – च चि

- Agni is the cause of digestion
- It converts the food in to Ahara Rasa
- Rasa nourishes the tissues
- Tissues build the body
- With out Agni the food cannot convert food and develop the tissues

Types of Agni

- ❖ **Jatharagni** / Pachakagni - is digestive secretions
- ❖ **Bhootagni** - are elemental enzymes that are responsible for micro-elemental converters
- ❖ **Dhatwagni** – are 7 corresponding tissue building enzymes
- ❖ Few more related terms used are –
- ❖ **Kostagni** – the digestion process responsible secretions through out Gastro Intestinal Tract
- ❖ **Dehagni** – body temperature sustenance mechanism
- ❖ **Kayagni Amsha** – the micro katabolic agents eliminate the heat

Jataragni

- The seat is Amashaya
 - The function is Macro digestion
 - Vitiation cause – Agnimandya – root cause of disease
 - Management – easy
 - Langhana is adopted
 - Ushna – teekshna – Pitta food increases Agni
-

Bhootagni

- Seat = Agnyashaya (Liver/ Pancreas) ??
 - Function = micro digestion
 - Peelupaaka
 - Pitarapaaka
 - Vitiation makes – tissue building material insufficiency
 - Management – supplementary therapy
 - Food supplementations / Brimhana therapy
 - Madhura, Sheeta foods – Pitta pacification materials required
-

Dhatwagni

- Tissue transformative or builders
 - Function – development and maintenance of tissue
 - Vitiation – either bulk or lack
 - Management - Both Langhana and Brimhana are adopted situational
-

Terms that are not used

■ Doshagni

- ❑ Dosha also develops by food
- ❑ Dosha gets Paaka
- ❑ Dosha liberates heat even
- ❑ Dosha called as Dhātu even

■ Malagni

- ❑ Kitta is mala
 - ❑ Mala doesn't transform & liberate any heat
 - ❑ Thus no malagni available
-

Kayagni Amsha

स्वस्थानस्य कायाग्नेरंशाधातुषुसंश्रिताः
तेषां सादतिदीप्तिभ्यांधातुवृद्धि क्षयोधभवः

अ ह सू ११/३४

कायाग्नेरंशा जाठरानल अंशाभागः

- In the tissues of end processing the rudimentary bio-enzymes that are present when enhanced reduces the tissues and subsided develops – a cytokine properties of cellular level that liberates heat and rise the BMR

Types of Agni vitiation

❖ प्रागभिहितो अग्निरन्नस्य पाचकः । स चतुर्विधो भवति
दोषान् अभिपन्नः एकः, विक्रियाम् आपन्नस्त्रिविधो
भवति—विषमो वातेन, तीक्ष्णः पित्तैः मन्दः स्लेष्मणा
चतुर्थः समः सर्व साम्यादिति । **Susruta** ।

- Agni is fundamental to digest
- Vitiated states are – Vishama, Teekshna, Manda, Sama

Agni attributions to Digestion

- Amavasta – Pre digestive phase
 - No contact of digestive secretions
 - Pachyamanavasta – Para digestive phase
 - Semi Digestive phase of food /medicine
 - Pakwavasta – Post digestive phase
 - Effective assimilation / drug action phase
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Functional forms of Agni

- Normally the Agni based on functions –
 - Longevity – (Ayu) cyto-sustenance – mitochondria
 - Complexion (Varna) developers – Bio-luminance
 - Strength (Balam) – Immuno-blusters
 - Health (Swasthyam) – vital promoters
 - Enthusiasm (Utsaaha) – physico-psycho stimulators
 - Body accumulation (Upachaya) – Body bulk promoters
 - Luster (Prabha) – Bio-luminosity
 - Tissue essence (Ojas) – vital function triggers
 - Agnayah –Bio fires
 - Prana – Life (Pranavata)
- Ushma – is the heat reflection in the hind part of the Gut and integumentary system

The physical matter in the universe is formed by the combination of the five Bhutas. Whatever thing is available and is used in therapy is created from the five Bhutas. तत्र पृथिव्यसेजोव्यूहाकाशानां समुदायाद्द्रव्याभिनिर्वृत्तिः। Su.Sutra 41-3 पञ्चभूतात्मकं तत्तु...॥ AH Sutra 9-1. सर्वस्य पञ्चमहाभूतात्मकत्वात्। Arunadatta तत्पुनः द्रव्यं यदेतत्कार्थं द्रव्यं स्थावरजङ्गमादि तत्पञ्चभूतात्मकम्। पञ्चभिर्भूतैरारब्धं धरण्याम्। Chandranandana इह हि द्रव्यं पञ्चमहाभूतात्मकम्। As sutra 17-3.

Interventions of Agni in Shamana Chikitsa

पचेन्नामं वह्निं च दीपनं तद्यथामिसिः
पचत्यामं न वह्निं च कुर्याद्यत्तद्धि आचनम्
– शार्गधर पूर्वखंड ४/१

- Deepana – with out digesting the Ama improves the digestive secretions
- Pachana – digests the Ama but doesn't secretes the digestive secretions
- Deepana pachana - digests the Ama and improves digestive secretions

Interventions of Agni in Shodhana Chikitsa

- Anulomana
 - – kritwa paakam
- Sramsana
 - – paktawyam yadi paktaiva
- Rechana
 - – vipakwam yadapakwam
- Vamana
 - – apakwa Pitta shleshmanau
- Vasti
 - - Shatahwa and Ushma of Antra makes pachana of Vasti dravya

Medicine & Agni

- ❑ **Water soluble alkaloids (Swarasa)** – instantaneous acting medication absorbed through digestion
 - Heat resistant alkaloids (Kwatha) – short term intermediate acting medication absorbed through digestion
 - Heat tolerant alkaloids (Kashaya) - long term intermediate acting medication absorbed through digestion
-

-
- **Lipid soluble alkaloids** (Taila, Ghrita) - long term acting medication absorbed through digestion, transcutaneous, rectal, and many more routes
 - **Water Alcohol soluble alkaloids** (Asava, Arista) - short term instantaneous acting medication increases digestion and absorbed through digestion
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- ❑ **Alcohol soluble alkaloids (Sura)** - short term intermediate acting medication increases digestion and absorbed through digestion
 - ❑ **Milk (Lactose) soluble alkaloids** – this form is a specialty in Ayurveda like “Arjuna ksheerapaka”, which is more useful in present day practice.
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Conclusion

- The concept of Agni is not fully utilized in Ayurveda treatments
 - Researches are in need to utilize various levels of Agni interventions
 - Assessment of formula for Agni interactions is needed
 - We have to accept and follow the concept that we are treating Agni in the name of treatment
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