

Department :- Ayurved Samhita &
Siddhant

Topic :- Concept of Agni

INTRODUCTION

- Agni is the important integral part of body.
- The word Agni in general language gives the meaning of fire.
- Ayurveda has given prime importance to Agni (digestive fire) as it is one of the basic biologic elements of the living body.
- Agni is representative of energy in the living organism, it maintains the structural and functional integrity by performing the vital activities like Pakadi Karmas.
- It is one among the Panchamahabhuta. i.e Tejas

- Agni has been stated as one of the seats of the Prana or life
- In the text Bhagavat Geeta it is mentioned that the Lord Krishna says that he lives in Deha in the form of Agni.
- अहं वैश्वानरो भुत्वा प्राणिनं देहमाश्रितः।
प्राणापान सम्युक्तम् पचति अन्नंचतुर्विधं॥
(भगवद्गीता)
- According to Charaka Acharya Kaya (body), represents the Agni in the human body. He also described Agni as Mool (root) of life.

- Before prescribing any therapeutic procedure physician should examine Ayu of patient. If he has long span of life then his Vyadi, Rutu, Agni, Bala, Satva, Satmya, Prakruti etc should be examined to get proper therapeutic effect.(Su.Su.35/3)
- Therapeutic effect of Shodhana and Shamana Chikitsa depends on Prakruti, Dosha, Agnibala, Kostha and such other factors.
- So before administering any therapeutic procedure it is must to asses Agni of a person.

NIRUKTI

➤ अग्नि गतौः। (अमरकोश)

The word 'Agni' is derived from –
'Ang Dhatu' and 'Gati pratyaya'
which means – 'Widely spreading'

➤ अङ्गयन्ति अग्र्यं जन्मं प्रापयन्ति इति।(श.क.द्गु.)

Agni is foremost, among that which controls our
body and responsible for the Janma(life).

➤ आङ्गति व्याप्नोति इति अग्निः। (श.क.द्रु.)

Agni is wide spread in all the substances.

➤ यदा अङ्गति उर्ध्वं गच्छति इति। (श.क.द्रु.)

The one which moves in upwards is known as Agni

➤ आग्नि कस्मत् आग्रणि भवति।

In each and every procedure worship of Agni is indicated first. It is applicable to both the spiritual and treatment aspect. So it is called 'Agrani'.

SYNONYMS OF AGNI

In Amarakosha,

- Vaishwanara
- Vanhi
- Pavaka
- Dhananjaya
- Jwalana
- Anala
- Shikhawana
- Dhahan etc

IMPORTANCE OF AGNI

➤ शान्ते अग्नौ म्रियते, युक्ते चिरं जिवत्यनामयः।
रोगी स्याद् विकृते, मूलमग्निस्तस्मान्निरुच्यते॥
(च.चि.15/4)

- Acharya Charak has mentioned that after stoppage of the function of Agni, the individual dies, and when the Agni of an individual is sama (normal), then that person would be healthy and would lead a long life. But, if the Agni of a person is vitiated, resulting in ill health and disease. Hence, Agni is said to be the Mool of life.

- अग्निमूलं बलं पुंसां रेतोमूलं च जीवितम् ।
तस्मात् सर्वं प्रयत्नेन अग्निं च रेतं च रक्षयेत् ॥
(यो. र)

Agni and Retas are considered as the Moola (source of strength and life), hence one must protect them.

- बलमारोग्यमायुश्च प्राणाश्चग्नौ प्रतिष्ठिता ।
अन्नपानेन्धनैश्चाग्निर्ज्वलति चान्यथा ॥
(च.सू. 27/342)

If one intakes proper food, his Bala, Arogya, etc entities will be protected as they are dependent upon the Agni.

FUNCTIONS OF AGNI

- आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा।
ओजस्तेजोऽग्नयः प्राणश्चोक्ता देहाग्निहेतुकाः॥
(च.चि.15/3)
- Agni provides Bala, Arogya, Ayu, Prana, Swasthyam, Varnam, Utsaha, Prabha, Ojha and Teja to the body.

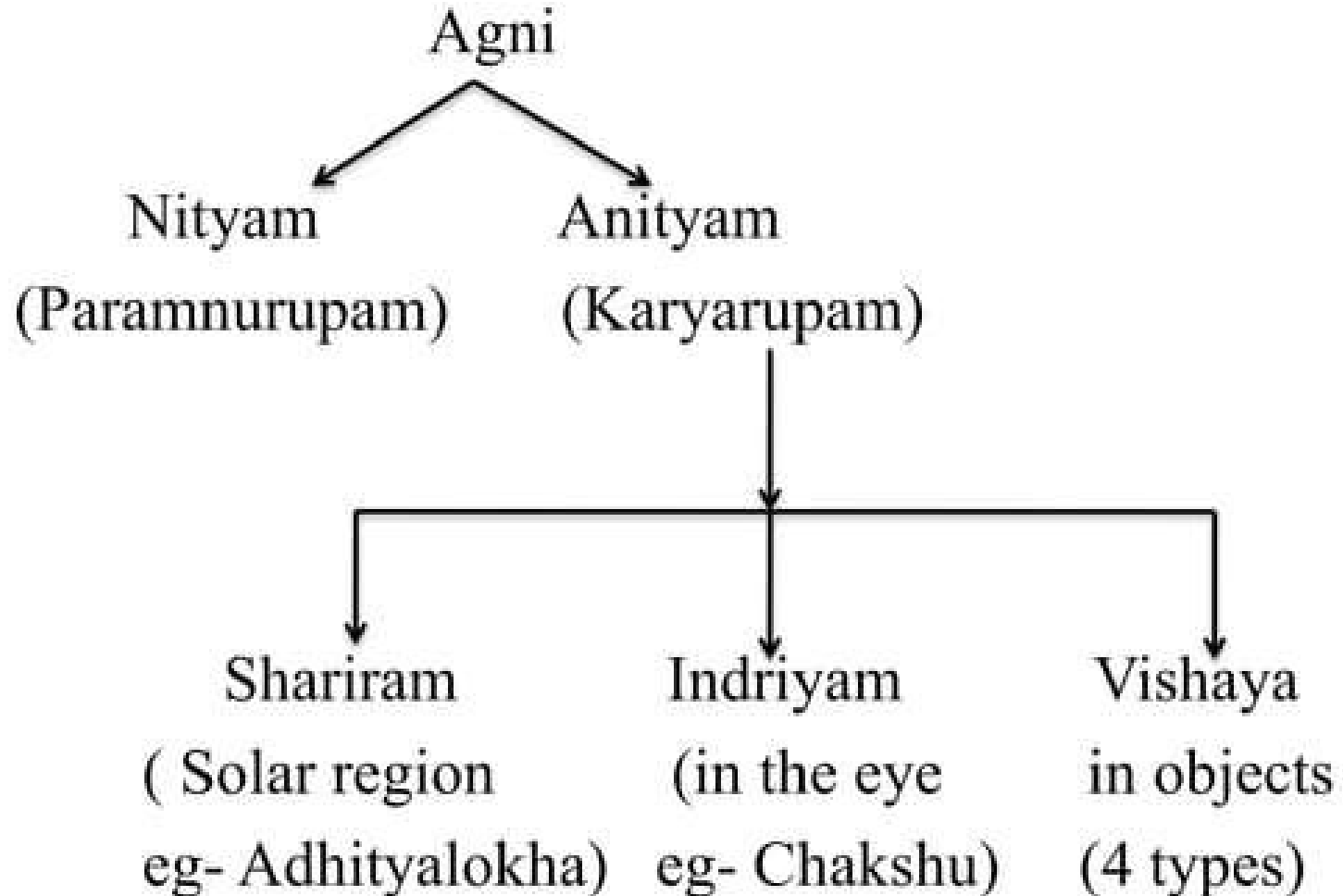
AGNI AND RITU & VAYA

Agni Bala	Ritu	Vaya
Uttama	Hemanta	Yavana
Manda	Varsha	Vardhakya

(चक्रपाणि टिक्का, च.सू.5/3)

TYPES OF AGNI

The Agni is of two varieties (Acc.to Tarka Samgraha)



Vishaya Agni is of 4 types

1. Bhaumyagni- Agni which is available on earth
Eg -From wood, charcoal, oil, gas etc
2. Divyagni- Agni which is available in sky
Eg – Sun, Moon, Stars, Lighting etc
3. Audaragni- Agni which is present in udar .
Eg - Jataragni
4. Akarajagni – Agni which is formed from the shining of metals
Eg – Gold, sliver etc.

CLASSIFICATION OF AGNI

ACHARYA	NUMBER	TYPES
CHARAKA	13	Jatharagni – 1, Bhutagni – 5, Dhatvagni – 7
SUSHRUTA AND SHARANGADHARA	5	Pachakagni, Ranjakagni, Alochakagni, Sadhakagni Bhrajakagni
VAGBHATA	18	Bhutagnis –5 Dhatvagnis–7 Dhoshagni – 3 Malagni–3

- Agni has been divided into 13 types according to the function and site of action.

1)Jatharagni (1)

2)Bhutagni (5)

3)Dhatwagni(7)

➤ अग्निषु तु शरिरेषु चतुर्विधो बलभेदेन भवति।
तद्यथा तिक्ष्णो,मन्दः,समो,विषमश्चेति।

(च.वि.6/12)

These 13 types of Agni are further divided into
four types on the basis of bala as follows,

(Balabhedena)

1)Tikshnagni

2)Mandagni

3)Vishmgni

4)Samagni

JATHRAGNI

- सर्वाग्निषु जाठराग्नोः प्रधन्यमाह।
(चक्रपणि, च.चि 15)
- जाठरो भगवानग्निरिश्वरोऽन्नस्य पाचकाः।
(सु.सू.35/27)

Jatharagni is considered as prime among all the Agni .

STHANA OF JATHARAGNI

➤ जाठरमुदरं, तत्रभवो जाठरः। (डल्हण)

Jatharagni is the Agni present in the Jathara (stomach and duodenum).

➤ According to Ashtanga Hridaya,
Jatharagni, seat is Grahani (duodenum).

➤ In the opinion of Dhanvantari, it is the Kala known as “Pittadhara”.

Amount of Jatharagni :

In Bhela Samitha the amount of Jatharagni is as

- In Sthula Kaya – Yava Matra Pramana
- In Hraswa Kaya – Truti Matra Pramana
- In Krimi, Keeta, Patanga- Vayu Matra Pramana.

➤ FUNCTIONS OF JATHARANGI

तच्चदृष्टहेतुकेन विशेषेण पक्वामाशयमध्यस्थं पित्तं
चतुर्विधमन्नपानं पचति विवेचयति च
दोषरसमुत्रपुरिषाणि; तत्रस्थमेव चात्मशक्त्या शोषाणां
पित्तनानां शरिरस्य चग्निकर्मणाऽनुग्रहं करोति, तस्मिन्
पित्ते पाचकोऽग्निरिति संज्ञा।

(सु.सू.21/10)

- ✓ चतुर्विधमन्नपानं पाचन (Digestion of the food materials)
- ✓ दोषरसमुत्रपुरिषा विवेचन(separation of the food material into Prasad and kitta)

PRADHANYATHA OF JATHARAGNI

➤ यदन्नं देहधात्वोजोबलवर्णादिपोषकम्।

तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्वसादयः ॥ (च.चि 15/5)

The proper digestion of food and nourishment of body, Dhatus, Ojas, Bala, Varna etc depends on equilibrium state of Jatharagni. Improper Jatharagni will not digest food and produce Apakwa Rasadi Dhatus.

➤ अन्नस्य पक्ता सर्वेषां पक्तृणमधिपोमतः।

तन्मूलास्ते हि तत्त्वृद्धिक्षयवृद्धिक्षयात्मकाः ॥ (च.चि 15/39)

Jatharagni digests the ingested food and it is superior to other Agnis and Vridhhi & Kshaya of Bhutagni and Dhatwagni are dependent on it. Hence Jatharagni is considered as Pradhanya

BHUTAGNI

- भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः।
पञ्चाहारगुणान्स्वान्स्वान् पार्थिवादीन्पचन्ति हि ॥
(च.चि.15/3)

Acharya Charak has mentioned that the five Bhutagni 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.

DHATWAGNI

- सप्तभिर्देहधातारो धातवो द्विविधं पुनः।
यथास्वग्निभिः पाकं यान्ति किट्टप्रसादवत्।।
(च.चि.15/3)

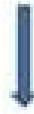
The Ahara Rasa formed after digestion is converted into seven Dhātu through Dhatwagni. And separation of Sara and Kitta takes place with the help of Dhatwagni.

ROLE OF AGNI IN AHARA PAKA

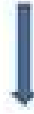
अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति।
तद्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम्॥
समानेनावधूतोऽग्निरुदर्यः पवनोद्वहः।
काले भुक्तं समं सम्यक् पचत्यायुर्विवध्दये॥
एवं रसमलायान्नयस्यमधःस्थितः।

(च.चि.15/6-8)

Ahara Sevana



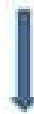
Ingestion of Ahara into Kostha
(By Pranavayu)



Breakdown of Ahara Dravya and Snigdghata and Murudhuta of Ahara
Dravya
(By Kledhaka Kapha)



Udirana of Agni(Pachakagni)
(By Samanavata)



Pachana of Anna

Ahar rasa



Jatharagni stimulates Pachabuthagni digestion of respective food ingredients



General circulation of Ahara Rasa by Vyanavata



When Ahara Rasa comes in respective channels nutrients substance are accepted by concrened Dhatavagni



Dhatavagni converts these substance into Sara and Kitta Bhaga and does Dhatu Poshana

SAMAGNI

➤ तत्र, यो यथाकालमुपयुक्तमन्नं सम्यक् पचति स
समः समैर्दोषैः।

(सु.सू.35/29)

➤ समा समाग्नेरशित मात्रा सम्यग्विपच्यते।

(मा.नि.6/3)

- In this state Doshas are in balanced condition .
- In this phase the complete digestion of food takes place which is ingested at the proper time without any irregularity.

- तत्र, समे परिरक्षणं कुर्वीत। (सु.सू.35/31)
The Samagni should be protected.

TIKSHNAGNI

➤ यः प्रभुतमप्युपयुक्तमन्नमाशु पचति स तिक्ष्णः।
स एवाभिवर्द्धमानोऽत्यग्निरित्याभाष्यते।
स मुहुर्मुहुः प्रभुतमप्युपयुक्तमन्नमाशुतरं पचति
(सु.सू.35/29)

- Tikshnagni is influenced predominantly by Pitta .
- In this phase, the meal is digested too quickly or frequently. When Agni is excessively increased , condition is known as Atyagni and this Agni digest even heavy meal within a short period.
- It produces Gala, Talu, Osha Shosha, Daha and Santapa etc.

- तिक्शणे मधुरशीतस्निग्धविरेकैश्च। (सु.सू.35/31)
Tikshanagni should be treated with Madhura,
Sheeta, Snigdha Ahara and Aushada.
Virechana Chikitsa.

MANDHAGNI

➤ स्वल्पाऽपि नैव मन्दाग्नेः।

(मा.नि6/3)

➤ यत्स्वल्पमप्युपयुक्तमुदरशिरोगौरवश्वासप्रसेकच्छर्दिगात्र
सदनानि कृत्वा महता कालेन पचति स मन्दः।

(सु.सू.35/29)

- This is state Agni is inhibited due to dominant influence of Kapha,
- In this state Agni is unable to digest even a small quantity of food or even easily digestible food.
- This condition produces Udar Shira Gaurava, Shwasa, Praseka, Charadi, Gatra Sadana etc.

- मन्दे कटुतिक्तकषायैवमनैश्च। (सु.सू.35/31)

Mandagni should be treated with Katu, Tikta, Kashaya Ahara and Aushadi.

Vamana chikitsa.

VISHAMAGANI

➤ यः कदाचित् सम्यक् पचति,
कदाचिदाध्मानशुलोदावर्ततिसारजठरगौरवान्त्रकुजन
प्रवाहणानि कृत्वा स विषमः।

(सु.सू.35/29)

➤ कदाचित्पच्यते सम्यक्कदाचित् न विपच्यते।

(मा.नि.6/3)

- This state of Agni arises as a result of influence of predominat vata dosha
- In this type of Agni is irregular, some time do complete process of digestion and some time indigestion and produces Adhamana, Shula, Udavarta, Atisara, Jathara Gaurava, Anatrakujana etc.

- विषमे स्निग्धाम्ललवणैः क्रियाविशेषैः
प्रतिकुर्वीत। (सु.सू.35/31)

Vishamagni should be treated with
Snigdha,Amla,Lavana Ahara and Aushada.

AGNI AND PITTA

- न खलु पित्तव्यतिरेकादन्योऽग्निरुपलभ्यते,
अग्नेयत्वात् पित्ते दहनपचनादिष्वभिप्रवर्तमाने –
ऽग्निवदुप चारः क्रियतेऽन्तराग्निरिति....।
(सु.सू.21/9)

- ❑ Sushruta has mentioned that there cannot be any Agni without Pitta. Pitta is the same as Agni and it is called as Antaragni, since it possesses the properties of Agni and performs similar actions as performed by the Agni (digestive fire) itself.
- ❑ During Pitta Kshayavasta use of drugs which are having Aganeya Guna will increase Pitta.
- ❑ During Vrudhhavasta Sheeta Kriya are advocated.

DISSIMILARITIES BETWEEN AGNI AND PITTA

	AGNI	PITTA
Color	-	Neela (Ama) Pita (Nirama)
Taste	No taste	Katu (Nirama)
Smell	No smell	Visra and Pooti
Consistency	Sushaka	Drava
Guna	Ruksha	Snigdha
Intake of Ghrita	Agni Deepana	Pitta Shamana
Gati	Uradhva Gati	Adho Gati

AGNI PAREKSHA

- अग्निं जरणशक्त्या परिक्षेत। (च.वि.4/8)

Strength of Agni is assed by its capacity to digest food.

AGNI DUSTI KARANA

- अभोजनादजिर्णातिभोजनात् विषमाशनात्।
असात्म्यगुरुशीतातिरुक्षसन्दुष्टभोजनात्।।
विरेकवमनस्नेहविभ्रमात् व्यधिकर्षणात्।
देशकाल ऋतुवैषम्यात् वेगानां च विधारणात्।।
(च.चि.15/42,43)

ROLE OF DUTSA AGNI IN ROGA UTTAPATI

➤ रोगाः सर्वेऽपि मन्देऽग्नौ ॥ (अ.ह.नि.12/1)

Impaired Agni is the route cause of all diseases

➤ जठरानल दौर्बल्यादविपक्वस्तु यो रसः।

स आम संज्ञको देहेऽसर्वदोषप्रकोपणः ॥ (मधुकोष)

As a result of weakness of Jatharagni there is formation of Avipakwa Ahara Rasa called Ama, which is responsible for the Prakopa of all Doshas.

➤ विषमो वातजान् रोगाः, तिक्शणः पित्तनिमित्तजान्।

करोत्यग्निस्तथा मन्दो विकारान् कफसम्भवान्॥(मा.नि.6/2)

Vishamagni will produce Vataja Rogas, Tikshanagni will produce Pittaja Roga and Mandagni will produce Kaphaja Rogas.

NEED FOR PROTECTION OF AGNI

➤ शमप्रकोपौ दोषाणां सर्वेषामाग्निसंश्रितौ।

तस्मादग्निं सदारक्षेत् निदानानि च वर्जयेत् ॥ (च.चि.5/136)

Normal functioning as well as vitiation of dosha depends upon normalcy of Agni. Thus Nidhana Parivarjana helps to protect balanced state of Agni.

➤ तस्मात्तं विधिवत् युक्तैरन्नपानेन्धनैर्हितैः।

पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ (च.चि.5/136)

One has to protect the Agni, as it maintains Ayu, Bala etc entities. Further if a person does not take proper Ahara, he will end up in diseases .

MEASURES TO PROTECT AGNI

- आहारमात्रा पुनरग्निबलापेक्षिणि। (च.सू.5/3)
Power or condition of Agni determines the quantity of food to be consumed. One should take proper quantity of food to protect Agni.
- स्नेहान्नविधिभिश्चित्रैश्चुर्णारिष्टसुरासवैः।
सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते। (च.चि.15)

CONCLUSION

- Agni is a important integral part of body.
- The entire range of digestive and metabolic activity of the body takes place with the help of biological fire of the body known as Agni.
- Normal state of Agni should be maintained by consuming suitable diet and behavior because longevity and strength depends on the healthy state of Agni.
- These pathological events ultimately lead to various gastrointestinal, allergic, auto-immune, and metabolic disorders.
- Hence, preservation and promotion of Agni is the first and foremost step to be taken in every therapeutic endeavor and management of a patient .

*Thank
you*

