

## IMPORTANCE OF AGNI IN SHALYA TANTRA

Dr. Sucheta Ray\* and Dr. Shrikant Patel\*\*

\*\*\*Associate Professor

Rani Dullaiya Smriti Ayurveda P.G. College and Hospital, Bhopal.

\*Corresponding Author: Dr. Sucheta Ray

Associate Professor, Rani Dullaiya Smriti Ayurveda P.G College and Hospital, Bhopal.

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## ABSTRACT

Agni has a special place in Ayurveda. Ayu, varna, bala, swastha, utsaha, budhi, kanti, ojas, teja, agni and prana comes under dehagni. And when dehagni is stable they are also stable. If this agni is destroyed we will die or if it is disturbed we will get diseased. Acharya Sushruta and Acharya Vagbhata both have coated the importance of Agni in poorva karma and pashchaat karma of Shastra karma.

**KEYWORDS:** Agni, Poorva karma, Paschat Karma.

## INTRODUCTION

In Ayurveda the term agni has got different meaning as per the context, some of them are

Agni- as a God

Agni- as one among panchamahabhuta

Agni- as digestive power

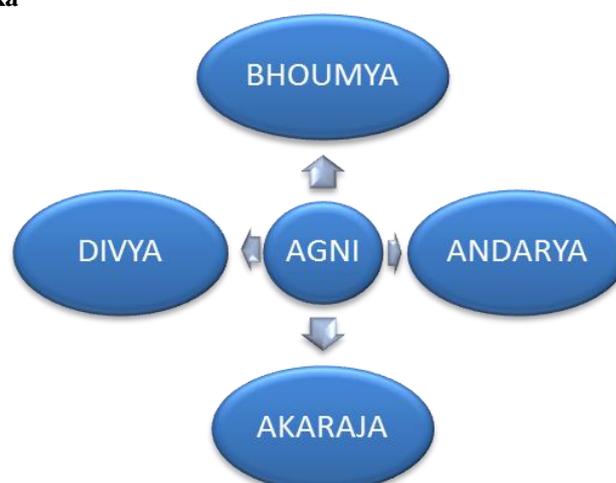
Agni- as a process that releases heat energy

## AGNI SYNONYMS

Agni: Vaishvanara, Vahni, Veetihotra, Dhananjaya, Krippedayoni, Jwalana, Jataveda, Anunapata, Barhis, Shushma, Krishnavartma, Shochishkesha, Usharbudha, Ashrayasha, Brihadbhanu, Krishanu, Pavaka, Anala, Rohitasva, Vayusakha, Shikhvan, Ashushukshani, Hiranyaratas, Hutabhuk, Dahana, Havyavahana, Saptarchis, Damunas, Shukra, Chitrabhanu, Vibhavas, Shuchi, Appitam

## TYPES OF AGNI

## 1. Acc. To Nayaya vaisesika



Khandavagni: Ourva, Badava, Banavanala

Flame: Jwala, Kila, Archis, Heti, Shikha

Spark: Sphalinga, Agnikana

Heat: Santhapa, Sajwara

Matchstick: Ulka

Wildlife: Daava, Dava, Vanahutashana

## DEHAGNI

- Ayu, varna, bala, swastha, utsaha, budhi, kanti, ojas, teja, agni and prana comes under dehagni. And when dehagni is stable they are also stable. If this agni is destroyed we will die or if it is disturbed we will get diseased. So agni is moola for ayu, varna, bala etc. (Ch.Ch.15/3-4).
- Agni brings out a change or modification either in the qualities or quantity, but never produces a new substances or dravya. (Ch.Ch.15/13-Chakrapani).

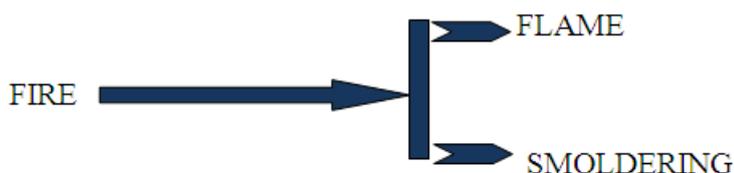
## 2. Acc. To Arka Prakash



## 3. Acc. To Parad Sambhita



## 4. Acc. to western scholars

**RELATION BETWEEN PITTA AND AGNI**

Acharya Marichi said that the agni which resides under the pitta in the body is responsible for all digestion, vision, temperature regulation, natural colour of skin and any pigmentation, shorya, bhaya, krodha, harsha, moha, prasada, dwanda like- sukha- dukha, iccha, dwesha, etc. (Ch.Su.12).

Agni has samvaya sambandhan with pitta. Agneya guna-pitta does the function of dahana, pachana, ranjana and darshana. When the pitta gets vitiated pittahara chikitsa is done similar to that of agni. Pitta kshaya occurs, drugs which are having ushna- tikshna guna are taken. Similar to that of agni like chitraka, pippali. Sheetala dravyas are applied during pitta vidradhi awastha so it is wise to say that pitta is the container and agni is its contents. (Su.Su.21).

The pitta, ushma, aabha of the sharira are all agneya. (Ch.Sha.7/16).

A substance contain in it all the five mahabhutas and there is no ek abhutip substance. So pacchaka pitta is also composed of the five mahabhutas but because of the dominance of agni mahabhuta it stays away from the liquid form. Because of its functions like paka it adopts the name anala or agni or fire.

**AGNI BHEDA**

Classification of agni has been made on the basis of its stages and action.

1. Jatharagni (gastro- intestinal level)
2. Bhootagni (elemental level)
3. Dhatvagni (cellular level)

### 1. Jatharagni (Pachakagni)

Pachakagni is the main agni among other agnis in the body. If pachakaagni increases then other agnis also increases. If it decreases other agnis also decrease. So we should always protect this agni with proper diet. If this agni is proper then ayu and bala will be stable in the body. (Ch.Chi.15).

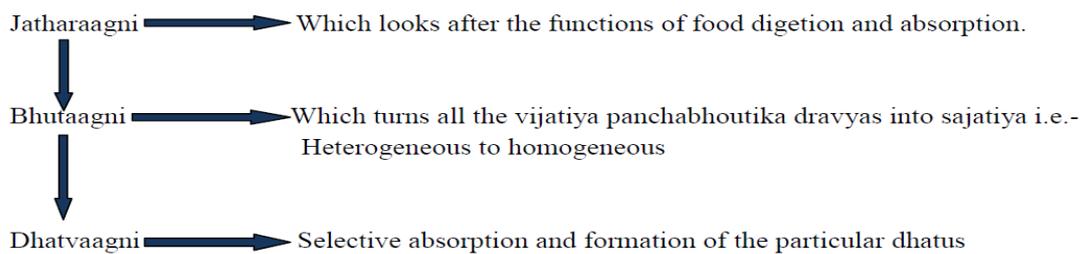
#### JATHARAGNI KARYA

- In grahani ahara gets digested with jatharaagni. Then the ahara changes to katu adi vipaka. Then it changes to rasa and kitta bhaga. If not then changes to aama. (Sha.Por.6/7)
- Jatharagni after digesting food separates it into sara and kitta. (Ah.Hri.Su.12)

#### Adhithana

Grahani is ashraaya of agni and it collects the food that's why called as grahani. This grahani is situated above the nabhi. It carries the apakva anna and move the pakka anna downward. When due to durbala agni grahani becomes dushit then it removes apakva anna from the guda. (Ch.Chi.15/56-57).

#### DIVISION OF PROCESSING OF DIGESTION ON THE BASIS OF AGNI



#### AHARA PAKAKRAMA

It is been explained by Acharya Charaka with an example, that if a vessel containing water and rice is placed over the agni there will be pakakrama. Like wise, the food which is in amasaya will get paka by pachakaagni and thus get separated as rasaadi dhatus and mala bhaga i.e. sara and kitta bhaga. (Ch.chi.15/7).

#### DIFFERENT STAGES OF AGNI IN RELATION TO THE PROCESS OF DIGESTION

##### I<sup>st</sup> stage

#### JATHARAAGNI

The entire process of panchanakarma is under the influence of jatharaagni. It is obvious that the location of jatharagni can be said as pitta dhara kala (pachaka pitta) which is located in grahani and the place of grahani is "Amapakvaashaya madhya".

Here is the stage the process of pachana occurs in three steps, they are according to the dominance of doshas.

- Aam avastha (Madhuravastha paak)
- Vidagdhavastha (Amlavastha paak)
- Paakavastha (Katuvastha paak)

#### Jatharaagni Sandipana

Prana, apana and samana does sandeepan of jatharagni in their normal state. (Su.Su.33).

#### Importance of jatharaagni

In Jathar there is sthana of Bhagvana Agni and he is the cause for pachana of aana.

He can Vibhakta Saukhma and Aadra anna. (Sushruta)

### 2. Bhutagni

Pachamabhutagni(bhumya, aapya, aagneya, vaayavya andnaabhasa) digest all five parthiv adi ahara guna. The digested five ahara then do poshana of parthiva deha guna and so on. Like this the poshana of whole body is done. (Ch.chi.15/14).

### 3. Dhatvagni

The ahara rasa is then digested by the seven dhatvagnis. Which is then divided into two—

Prasad bhaga and Kitta bhaga. (Ch.chi.15/15).

The food then attains the different bhavas i.e. madhura, amla, katu according to the dominant sites of kapha, pitta and vata.

As we know that pachaka agni does the separation of saara, kitta from the food, unless saara bhaga is qualitative (samyaka) it will not be suitable for the further process of bhutagni and dhatavagni paak there by their functions are disturbed.

Hence jatharaagni is the moola sthana and cause for the better functioning of other agni in the body. (Ch.chi.15/39).

#### II STAGE

#### BHUTAAGNI

Acharyas believe that bhutaagni amsha are existing in panchabhoutika dravyas itself, where their action surfaces after subjecting to the jatharaagni paaka in the body i.e.

Acharya Charaka also did not mention any particular sthana where the action of bhutagni take place, but it was considered that the panchabhootaagnis help to digest their particular sahadarmi amsha which is present in the

consumed food and that particular bhoota gunas are selected by the related same body part. (Ch.chi.15/14).

So it can be said that a particular bhootamsha will do poshana of that related part.

Eg.- Parthivadi guna will do the poshana of parthiva tatva in the body.

So, all the exogenous substances must be subjected to bhootaagni to become endogeneous.

The same explanation has been given by Acharya Sushruta also. (Su.Su.46/533)

### III STAGE

#### DHATVAAGNI

This will be the end stage for the conversion of the aahara rasa into the body units in the form of dhatu poshana.

There is involvement of all the seven (rasaagni, raktaagni, mamsaagni, madoagni, asthiagni, majjaagni and sukraagni) types of agnis and each one is located in its specific dhatu to do paaka of its amsha.

The dhatvaagni convert the food into prasada and kitta bhaga. Prasada bhaga does dhatu poshana and kitta bhaga is excreted out. (Ch.chi.8/39), (Ch.chi.15/15).

There are three dhatu poshana nayaya-

- Kedarkulya nayaya

- Khalekapota nayaya
- Ksheerdadi nayaya

#### AGNI AS A BASE IN THE PROCESS OF AAHARA PAAKA

Aahara nourishes the dhatus and provides bala, varna, ojas etc. to the body which depends on agni because rasaadi dhatus cannot be formed from apakva aahara. When this process of paaka is not completed that will definitely lead to deformity. By this we can clearly say that agni plays an important role at different levels. (Ch.chi.15/5).

#### VYADHIUTPATI STHANA

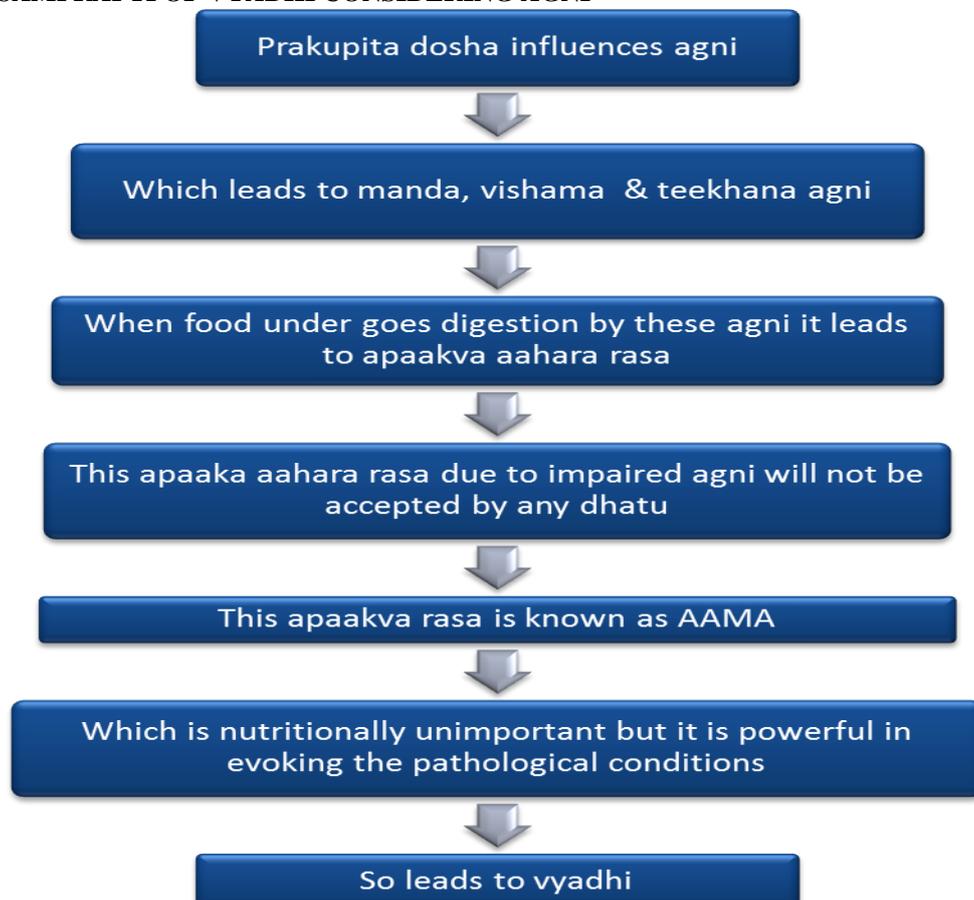
Considering agni there are two vyadhi utpatti sthana-

- Aamashaya samuthana
- Pakwaashaya samuthana

As we know that sthaana of agni (jatharaagni) is aama-pakvashaya madhaya.

By this we can say that main root cause for the vyadhi are any disturbance in aamashaya and pakwaashaya which are under the influence of jaatharaagni. So any disturbance in agni is the moola for vyadhi also.

#### SAMANYA SAMPRAPTI OF VYADHI CONSIDERING AGNI



### VYADHI DUE TO AAMA AT DIFFERENT LEVEL OF AGNI

1. Jaatharagni- following diseases occur

- Visuchika
- Atisaara
- Alsaka
- Pravahika
- Ajeerna

2. Dhatvaagni- following diseases occur

- Medo roga
- Aamavata
- Pakshaghaata
- Pandu

### TYPES OF AGNI WITH RESPECT TO PREDOMINANCE OF DOSHAS

- **Samaagni-** Due to dhatu samya food which is taken with yukti are digested properly by this agni.
- **Mandaagni-** Due to kapha prakopaka aahara vihara mandaagni occurs which digests very slowly even very less amount of food. (M.Ni.)
- **Vishamaagni-** This type of agni occurs due to vata prakopa. It some times digest food properly and some times is unable to digest food.
- **Teekshanaagni-** This type of agni is caused due to pitta prakopa. It digest food very fast.

### IMPORTANCE OF AGNI IN SHALYA TANTRA

Acharya Sushruta and Acharya Vagbhata both have coated the importance of Agni in poorva karma and pashchaat karma of Shastra karma.

#### Importance of Agni in Poorva karma

Agni is considered as prana by Acharya Charaka so for proper protection of agni (jatharagni), proper food should be administrated before any shastra karma.

Poorvakarma of shastra karma according to Acharya Vagbhata-

- Before any shastra karma we should give the patient ishata bhojana so that patient donot get mucchita during the procedure.
- Teekshana madya should be given for Sangyahaarana.
- Bhojana should not be given in Mudgarbha, udara roga, ashmari and mukha roga.

So in these patients we are doing agni sthapana by giving or not giving aahara before any shastra karma. (As.San.Su.38/14).

#### According to Acharya Sushruta

Laghu bhojana should be given before shastra karma to protect agni. (Su.su.5/7).

#### Importance of agni in Pashchat karma

Vishit aahara taken by patient after shastra karma-

- The food should be laghu and little in amount.

- The food should be saatamya for the patient. It should include- one year old shaali, shathi, jou, munga, masura, aadhaka, jaangala mamsa rasa, jivanti, sunishhna, patola, kaarvellala etc. and to prepare this shaaka we should use daadima, sandhava and ghrita.
- And warm water should be used as anupana. (As.San.Su.38/27).

#### Harmful effect of Ajirna on vrana ropana

If ajirna occurs then there will be severe prakopa of vata and other dosha which will then cause shotha, vedana, paaka, daaha in vrana and aanaaha in udara. (Ash.San.Su.8/38).

- There will be shotha in vrana due to parishrama.
- Shotha & raga due to jagarana.
- Shotha, raga & vedana due to divaswapana.
- Shotha & mritya due to maithuna.

These causes vata prakopa which is the cause for ajirna that way these upadrava happens. (Su.Su.19/38).

#### Tajya aahara which causes agni mandhaya

Nava dhanya, masha, kalaya, kulatha, Nishpava, Shimbi, pishta, Tila, Shushka Shaka, Amla, lavana, katu, kshara, anupa mamsa etc. are agni mandhya karaka. (Ah.San.Su. 38/29-30).

One should not eat the above mentioned anna it causes Agnimandhya and sarvadosha prakopa.

Madya is teekshana, ushana, ruksha and amla also causes vikriti in vrana.

#### ALL DISEASES OCCUR DUE TO MANDAAGNI

Vagbhata says that all the diseases are only the product of mandagni. So this quotation proves that the management of agni in every disease is must. (Ah.Hri.Ni.12/1).

#### DISEASE CAUSED DUE TO MANDAGNI

##### I) Diseases due to Jatharaagni mandata

- Grahani Roga
- Atisara
- Jwara
- Amlapitta

##### II) Diseases due to Dhatvaagni mandata

- Urusthambha
- Aamvata

#### EXTERNALLY AGNI CAN BE USED AS AGNIKARMA CHIKITSA

Agnikarma chikitsa is mentioned by almost all the Acharyas. But a special chapter on it is given only in Sushruta samhita, Ashtanga samgraha and Ashatanga hridaya.

**IMPORTANCE OF AGNIKARMA- (Su.Su.1/3)**

Agnikarma by agni is considered greater than ksharakarma because the roga which are once burned by agni never reoccur. The diseases which are not cured by oushadha, shashtra and kshara are cured by agni.

Even when the blood does not clot, then methods promoting union of the edges of the wound, should be done; if the joining fails then it should be treated with pachaka dravya; by these three methods if the excess bleeding does not stop then burning with fire is best as told by Acharya Sushruta in chapter 14 of sutra sthana.

The surgical excision should be done with the sharp instrument, which is heated by Agni with benefit of asepsis told by Acharya Sushruta in 2<sup>nd</sup> chapter of chikitsa sthana. By these virtues Agnikarma is having greatness than other procedures.

**DAHANOPAKARANA- (Su.Su.12/4)**

Dahanupakarana are the instruments to produce therapeutic burns during Agnikarma chikitsa.

They are distributed in three groups.

1st group is useful in Agnikarma of Twak.

- Pippali
- Ajashakrit
- Godanta
- Shara
- Shalaka

2nd group is useful in Agnikarma of Mamsa.

- Jamboustha
- Other Loha

3rd group is useful in Agnikarma of Sira, Snayu, Sandhi, Asthi.

- Madhu
- Guda
- Sneha

**AGNI KARMA KALA – (Su.Su.1/5)**

Agnikarma can be done in all seasons, except during Sharad (autumn) and Grishma (summer) according to Acharya Sushruta and Acharya Vagbhata. In Sharad Pitta Prakopa naturally occurs and Agnikarma also aggravates Pitta, due to this Agnikarma is contraindicated. Even in these seasons it can be done in emergency conditions, after adopting counter methods.

Acharya Dalhana mentions covering the body or around the site of branding with moist cloth, use of cold foods and applying pastes which are cooling acts as counter methods to mitigate the effect of burning.

**INDICATION FOR AGNIKARMA- (Su.Su.1/10)**

We should do agnikarma when there is tivrapida of vayu in twacha, mamsa, sira, snayu, sandhi and asthi.

In vrana where mamsa has come out, which are kathora and sputa.

In granthi, arsha, arbuda, bhagandara, apache, shlipada, charmakila, tilkalaka, antravridhhi, sandhigata roga and if sira get cut, if there is nadi vrana and bleeding.

**CONCLUSION**

- We should always do Raksha of Agni. (Ch.Chi.4/136)
  - Food plays an important role in keeping agni in samya avastha. According to Acharya charaka, sutra sthana 27<sup>th</sup> chapter one should eat food keeping in mind the matra kala. One who eats according to pathaya, is always niroga-
- बलमारोग्यमायुश्च प्रणाश्चाग्नौ प्रतिष्ठिताः ॥ (च.चि)
- Ayu, varna, bala, swasthya, utsaaha, upachaya, prabhava, and ojasa are the components of prana and the moola for prana is dehagni.
  - So, Agni is the cause for manifestation of vyadhi and simultaneously in the management or chikitsa.

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