

## A Brief Mention of Agni in Brihatrayee

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**Abstract:** The primary aim and objective of *Ayurveda* is to maintain the health of healthy person and to eradicate the diseases of a diseased person is the secondary one. One whose *dosa*, *agni*, *dhatu* and *malas* are in balanced state and whose senses, mind and soul are functioning properly is a healthy individual. *Agni* maintains the physiology of this *deha desha*. In other words *agni* controls the state of biological equilibrium of *dosha*, *dhatu* and *mala*. The derangement of *agni* produces various diseases and it is the root cause of all diseases. In *Ayurveda* the term *agni* is used in the sense of digestion of food and metabolic products. *Agni* converts food in the form of energy, which is responsible for all the vital functions of our body. So it is necessary to know all the reference found in *brihatrayee*.

**Keywords:** *ayurveda*, *agni*, *dosha*, *dhatu*, *mala*

## INTRODUCTION

The *Ayurvedic* concept of *agni* is critically important to our overall health. *Agni* is the force of intelligence within each cell, each tissue and every system within the body. It is the discernment of *agni* that determines which substances enter our cells and tissues, and which substance should be removed as a waste. In this way *agni* is the gatekeeper of life. *Ayurveda* identifies a vast range of functions for which *agni* is directly responsible, but it also teaches us that impaired *agni* is at the root of all imbalances and diseases. *Ayurveda* has described an important factor of digestion and metabolism in our body as *agni*. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by *agni*. Therefore, *ayurveda* considers that *kayagni* is the cause of life, complexion, strength, health, nourishment, lusture, *oja*, *teja* and *prana*.

## AIM AND OBJECTIVES

- To shed lights on the contribution of *brihatrayi* in *agni*.
- To put together the scattered topics of *agni* in *brihatrayi*.

## METHOD AND METHODOLOGY

Manual and electronic search was done on *charak samhita*, *susruta sahita*, *astanga hridayam* and available commentary on it.

## DISCUSSION

### CHARAK SAMHITA:

#### Matrasiteeya Adhyaya

A person should take *matravat ahar* depending upon his *agnibala* [1]. The person who seems to be physically weak and diseased and having sedentary lifestyle should follow the diet (*laghu* or *guru*) a/c to their condition. The person having strong *jatharagni* and can digest *kathin ahardravya*, physically active are not needed to follow the above concept.

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### **Annapana Vidhi Adhyaya**

*Bala, arogya, ayu and prana depends upon agni and the agni depends upon annapana* [2].

### **Grahani Chikitsa Adhyaya**

Life span of human being, *varna, bala, swasthya, utsah, upasaya, prabha, oja, teja, bhutagni, dhatwagni* and *prana* all depend upon *jatharagni/kayagni*. When *jatharagni* extinguished, one dies, gets diseased if it is deranged. So it is the root cause of all [3] the food which is taken gives nourishment to *ojas, bala, varna*, etc. is totally depends on *agni*. Without proper level of *agni* ahar cannot convert to the *ahar rasa* [4].

The *prana vayu* carries the food to the belly where the food disintegrated by juices (digestive fluids) and softened by fatty substances gets acted by the digestive fire fanned by the *samana vayu*. Thus the digestive fire cooks the timely taken and balanced food properly leading to promotion of life span. *Agni* cooks food from stomach for division into *rasa* and *mala* as the same cooks the rice grains with water kept in a vessel into boiled rice [5].

The food composed of six *rasas* immediately after it is ingested undergoes the stages of *prapaka* (preliminary stages of digestion). Firstly due to predominance of sweetness *kapha* (mucous secretion) of frothy character arises. Thereafter during the process of digestion when the food is half-burnt and descending from the stomach due to predominance of *pitta* (the bile and other digestive factors) comes forth freely. Lastly when it reaches the large intestine, it is absorbed by fire and gets converted to a solid mass, *vayu* is formed due to predominance of pungency [6].

Five *agnis* pertaining each to *prithvi, ap, tejas, vayu and akasa* digest the respective fractions of the food [7]. In body, the substances and their properties nourish their counterparts respectively such as the fraction of *prithvi* in food nourishes the respective fractions in the body and so on [8] During the process of metabolism the *dhatu*s supporting the body undergo twofold conversion into excretion and essence having been acted upon by the respective one of the seven *dhatwagni* [9].

Thus the function of *agnis* relating to *bhutas, dhatus* and food are said. The *agni* which digest food is regarded as the master of all *agnis* because increase and decrease of other *agnis* depend on digestive fire (*jatharagni*). Hence one should maintain it carefully by taking properly the wholesome fuel of food and drinks because on its maintenance depends the maintenance of life span and strength. One who eats greedily leaving aside all the rules acquires the disorders due to morbidity in *grahani* soon [10].

*Agni* is deranged by fasting, eating during indigestion, over eating, irregular eating, and 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 becomes unable to digest even the light food and food being undigested gets acidified and toxic [11].

Digestive fire if irregular causes disequilibrium in *dhatu*s because of irregular digestion and intense having little fuel dries up the *dhatu*s. The normal digestive fire in a person taking proper food maintains the equilibrium of *dhatu*s by regular digestion [12]. The weak digestive fire burns the food incompletely which goes either upwards or downwards. When it moves out downwards either in ripe or unripe condition, it is known as the disorder of *grahani*. In such patients often the entire food is half burnt and the stool is frequent, constipated or liquid. There is presence of thirst, anorexia, abnormal taste in mouth, excessive salivation and feeling of darkness. Besides, oedema on feet and hands, pain in bony joints, vomiting and fever are there. Eructations have metallic or fleshy odour and bitter sour taste in mouth [13].

Prodromal symptoms of *agni vikriti* is--thirst, lassitude, debility, burning of food, delayed digestion and heaviness in body [14]. *Grahani* is the seat of *agni* and is called so because of holding up the food. It is situated above umbilicus and is strengthened by the power of *agni*. Normally, it holds up the food (till the digested) and releases it from the side after it is digested but when it is deranged due to weak digestive fire it releases the ingested material even in unripe condition [15].

*Sneha* is the excellent as stimulant of weak fire. Even much heavy food is not able to pacify the fire kindled of weak fire. Hence one passing undigested diarrhoeic stools due to deficient *agni* should take adequate dose of *ghrita* mixed with appetizing drugs. By this the *samana vayu* being normalized and positioned in its normal passage and due to its movement nearby improves the power of *agni* quickly. One who passes stool with difficulty due to hardness should take ghee in ample quantity added with salt and meal. If *agni* is deficient due to roughness, one should take ghee or oil mixed with appetizers [16].

The digestive fire is stimulated by neither fasting nor over eating like without fuel or little fire covered with excessive fuel. The power of digestive fire increases with the intake of unctuous food, various powders, *aristas, sura, asavas* prescribed properly by the physician. As fire with the fuel of heartwood is stable and lasts for long, the internal fire is stabilized by the application of unctuous food. One enjoys health for long by taking wholesome diet in proper quantity and after the previous food is digested. One should be careful to promote the *agni* by disturbing the equilibrium of *dhatu*s. When *dosas* are in equilibrium the heat of *agni* located in the mid

portion of the body is also normal and the food digested by it leads to promotion of health, corpulence, lifespan and strength. If *agni* becomes deficient or excessive due to imbalanced *dosas*, it causes disorders [17].

When *kapha* become *kshina* and *pitta kupita* then that *pitta* along with *vayu* causes excessive hunger. *Agni* digests food quickly even after taking heavy amount of food, *dhatu* gets debilitated. It is called as *bhasmak roga(tikshnagni)*

### Arsha Chikitsa

Three disorders—piles, diarrhea and *grahaniroga* are often of mutual causation. In these severity increases if the power of digestion is diminished and they are reduced if digestion is improved. Hence the power of digestion should be protected particularly in these three disorders [18].

### SUSRUTA SAMHITA:

#### Shonita Varnaniya Adhyaya

After haemorrhage, due to loss of *dhatu*, digestive fire becomes sluggish and *vayu* is aggravated, hence the patient should be managed carefully with diet not too cold, light, unctuous, haematinic and with slight or without sours [19].

#### Dosha-Dhatu-Mala Kshya Vriddhi Vijnaniya Adhyaya

Colouring, digestion, vision, *ojas* with intellect and body-heat these functions are performed by *pitta* divided into five and thus which supports the body with the functions of fire(heat) [20]. Decreases of *pitta* causes deficient body heat and digestive power and loss of luster [21]. In increases of *pitta* causes yellowish luster, heat, liking for cold, scanty sleep, fainting, deterioration in strength, debility of sense organs, yellow tinge in faces, urine and eyes [22]. Aggravated *dosa* diminishes *dhatu*s by its innate power as kindled fire dries up the water kept in a sauce-pan by its own heat. *Dosas* are verily causative agents of diminution of *dhatu*s and *malas*- this is stated as *dosa* etc. *dhatu*s are diminished by *pitta* due to pungent and hot properties [23]. One whose *dosas*, *agni* and functions of *dhatu* and *malas* are in the state of equilibrium and who has cheerful mind, intellect and sense organs is termed as *swasthya*(healthy) [24].

#### Vrana Prasna Adhyaya

As the moon, the sun and air support the cosmos with releasing, receiving and dispersing, likewise *kapha*, *pitta* and *vata* support the body(with these three functions) [25].

Now this would be considered whether *agni* is different from *pitta* or identical with the same. The idea is- no other *agni* different from *pitta* is found. *Pitta* being of igneous nature, comes forth with function like burning (heat), digestion etc. and is metaphorically identified with *agni* as internal fire; in deficiency of the qualities of *agni(pitta)* similar substances are used while in their excess cooling remedies are prescribed. The statement beginning with 'na khalu' proves *pitta* as identical with *agni* by perception. But the question arises—if *pitta* and *agni* are identical then how does *ghrits* being *pitta* pacifying stimulate *agni*? Similar in case of goat's milk; on the other hand fish etc. increases *pitta* but do not stimulate *agni*; day sleep aggravates *pitta* but lowers the *agni*. Again *susruta* have accepted difference between *pitta* and *agni*. body heat(*agni*) and *pitta* are mentioned separately. The present statement of the identify of *pitta* and *agni* is significant to show that the treatment of *agni* can be done through that of *pitta* which has properties like *rasa*, *viry*a etc. otherwise *agni* can't be tackled as it is devoid such properties [26]. And that *pitta* situated between *pakwasaya* and *amasaya*, by invisible mechanism, digest four types of food and drinks, separate *dosa*, *rasa*, urine and faeces, and seated there itself supports, by its innate power, remaining seat of *pitta* and also the body with functions of *agni*; the name 'digestive fire' is given to this [27].

#### Aturopakramaniya Adhyaya

*Agni* (digestive fire), which digests food, is already described before. It is of four types- one associated with balanced *dosas* and deranged one of the three types—irregular, intense and mild by *vata*, *pitta* and *kapha* respectively; the fourth one(normal) is balanced due to equilibrium of all *dosas*. Of them, that which digests the ingested food properly and in time is normal, this is due to *dosas* in equilibrium; that which sometimes digests properly but at other times with flatulence, colic, upward movement of *vayu*, diarrhea, heaviness and gurgling sound in abdomen and tenesmus-this is irregular; that which digests shortly the food taken even in large quantity is intense, the same, in advanced stage, is known as *atyagni*—this digests food taken even in large quantity and frequently in a shorter duration and also produces, at the end, dryness of throat, palate and lips; burning sensation and pyrexia; that which digests in longer duration even little food ingested producing heaviness in abdomen and head, cough, dyspnoea, salivation, vomiting and malaise is mild [28]. Irregular, intense, and mild *agni* produce diseases caused by *vata*, *pitta* and *kapha* respectively [29].

Amongst them, normal *agni* should be preserved, irregular one should be treated with unctuous, sour and salty substances and other specific measures; in intense one sweet, unctuous and cold substances as well as purgatives should be applied; more intense *agni* should also be treated in this way particularly with buffalo's milk, curd and ghee, while mild *agni* should be treated with pungent, bitter and astringent substances as well as emetics [30].

*Agni* situated in abdomen is all powerful and glorious which digests food and due to subtly, while assimilating *rasas*(substances), can not be comprehended directly. *Agni*, due to subtly, can not be perceived but is inferred from its effects. The vitiation of *agni* takes place because of the previous deeds of the person or *agni* is dependent on *pitta* and as such deficiency etc occur due to vitiations of *pitta* and not directly. The existence of *agni* is inferred by the effect characterised by transformation of food.

*Agni* is fanned and preserved in all ways by three types of *vayu* —*prana* , *apana* and *samana*—staying in their respective position [31].

### **Garbha Vyakaran Sharir Adhyaya**

*Agni, soma, vayu, satwa, raja, tama. Panchaindriya* and *bhutanta* are called as *prana* [32].

### **ASTANGA HRIDAYA:**

#### **Ayuskamiya Adhyaya**

*Dosa* destroy the body when *vikrita*(vitiated) and maintains the same when they are in *avikrita* stage. Though *dosas* are omnipresent in the body , they predominantly reside in the regions inferior to *nabhi*, in between *nabhi* and *hridaya* and superior to *hridaya* respectively [33].

Because of *vata dosa vishamgni*, due to *pitta dosa tikshna agni* and due to *kapha dosa mandagni* are produced. When the *dosas* are in *sama* condition *sama agni* is produced [34]. The *pitta dosa* is *sasneha, tikshna, ushna, laghu, visra, sara and drava* [35].

#### **Dravyadivijnaniya Adhyaya**

*Agneya dravya*(substances dominant in *agni mahabhuta*) is *ruksha, tikshna, ushma, vishada, sukshma* and is dominant in *rupa guna*. It causes *daha , bha(luster), varna, prakasha and pachana* [36].

#### **Dosadivijnaniya Adhyaya**

*Pitta* in its normalcy, performs functions such as *pakti*(digestion), *ushma*(body temp), *darshana, kshut, trt, ruche, prabha, medha, dhi, shaurya* and *mardava of tanu* (softness of the body) [37] *Pitta(agni)* when increased causes *pitata* of *vit, mutra, netra and twak*; it causes *kshut, trit, daha, and alpa nidrata* [38] when *pitta* get decreased produce *manda anala, shita, and prabha- hani* [39] *Kayagni*(i.e. *jatharagni*, digestive fire) present in its *sthana*(specific place- i.e. *grahani*)has an *ansha* of the *dhatu*(tissues) also termed as *dhatwagni*. *Dhatu*s accomplish *vriddhi* and *kshya* due to increase and decrease of the respective *dhatvagnis*[40].

#### **Dosavediya Adhyaya**

*Nabhi, amasaya, sveda, lasika, rudhira, rasa, drik* and *sparshana* comprise the *sthana* of *pitta*; among them *nabhi* is important one[41]

Among the *pancha pitta*, the one that is located in the *Madhya pakwasaya* and *amasaya*, though *pancha bhutatmaka* but because of predominance of *tejas guna* it is devoid of *drava* and termed as *anala* because of *paka* etc. *karma*. It performs *anna pachana, sara-kitta vibhajana, anugraha*(confers refinement)to other remaining *pitas* by providing *bala*, being localized there. This is termed as *pachaka pitta*[42].

*Tikshna* etc. qualities when associated with *shita guna* cause *CAYA* of *pitta* and when these qualities are associated with *ushma guna* cause *pitta's KOPA*. *Manda* qualities when associate with *shita guna* cause its *SHAMA* [43]. The functions of *pitta*(in *prakopa* stage) are *daha, raga, ushma, paka, sweda. Kleda, , sruti, kotha, sadana, murchana, mada, katu- amla rasa and pandu- aruna varjita varna*[44].

#### **Dosopakramaniya Adhyaya**

The therapeutic modules of aggravated *pitta* are *sarpi pana, virechana*, using drugs having *swadu, shita* properties, *upasevana* of *sugandhi, shita and hridya gandha*, wearing *hara* of similar nature in *kantha*, applying *shita lepa* etc.[45]. The initial *dhatu* i.e. *rasa* by the *alpa balatwa* of *ushma* remaining *apachita* and becoming *dusta, amasses* in the *amasaya*; this is termed as *AMA*[46].

#### **Angabibhaga Sharira Adhyaya**

The adhar of *agni* is called as *grahani* which takes *anna*. *Grahani* is called as *pittadhara kala* by *dhawantari*. This *agni* nourishes the *ayu, arogya, virya shakti, oja, bhutagni* and *dhatagni* [47] *Agni* gives strength to *grahani* and *grahani* also gives nourishment to *agni*. If *agni* become *dushita, grahani* also become diseased and vice [48].

Only because of *agni ahar* can give strength to the *dhatu, oja, bala, varna* etc [49]. After digestion by the *jatharagni, agni* of *bhumi, jala, agni, vayu* and *akash* act on the *ahar rasa*. This is called *pancha bhutagni* [50]. Among all the *agni jatharagni* is the strongest one. *Jatharagni* is the root of all *agni* [51] When *samana vayu* is in the normal state the *agni* become *sama* and become *visama* when *samana vayu* become vitiated. *Agni* become *tikshna* when *samana vayu* combine with *pitta* and *agni* become *manda* when *samana vayu* associated with *kapha*[52].

*Samagni* digests and assimilate food properly in proper time. *Visamgni* digests food some time slowly some time quickly. *Tikshnagni* digests food very quickly and *mandagni* digests food slowly [53].

#### **Grahanidosa Chikitsita Adhyaya:**

By the application of proper diet along with *agni vardhak sura, asav, arista, churna, kwath* all increase the *agni bala* and *sharira bala* [54]. *Kayagni* do not increase without *bhojan*, not increase by excessive *bhojan* as like the physical fire can not blazing by excessive fuel or no fuel [55]. When *kapha* become *kshina* then along with *vayu pitta* increase in own site and increases *agni*. This *agni* along with *vayu* digested all the food material quickly and also digested own *dhatu* also. This is called as *atyagni*. It produces thirst, *daha, murcha*, etc [56].

If a person remains *swastha* after eating *viruddha ahar, apathy ahar* etc, then it is due to his *agni bala* and this *agni bala* should be protect. When *agni* become *dosa grasta* then the person become diseased and when *agni* remains in healthy condition then the person will remain in healthy state [57].

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39. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia .(a.h/su/11/16)
40. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia .(a.h/su/11/34)
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42. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/su/12/10-12)
43. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/su/12/20)
44. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/su/12/51-52)
45. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/su/13/4-9)
46. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/su/13/25)
47. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia .(a.h/sha/3/50)
48. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/sha/3/53)
49. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h./sha/3/54)
50. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h./sha/3/59)
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52. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/sha/3/73)

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54. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/chi/10/79)
55. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia . (a.h/chi/10/80)
56. Late.dr. anna moreswara kunte and krsna ramchandra sastri navare,astangahridayam by vagbhata, 2014, Varanasi, chaukhamba orientalia (a.h/chi/10/81-82)
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