PIJAR

PARYESHANA

INTERNATIONAL JOURNAL OF AYURVEDIC RESEARCH

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UNDERSTANDING OF AGNI IN THE CONTEXT OF SADYAPRANAHARA MARMA

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INTRODUCTION

The word marma is derived from the Sanskrit root word –Mri indicative of jeevasthana¹ (place of life). That is vital spots which hold the jeeva or prana (life) of an individual. These are the vital areas which can produce death or results in various diseases which are difficult to cure if injured². Acharya Sushruta has devoted a separate chapter in Shareera Sthana for marma shareera. Here the types, locations, structures and pathophysiological changes of marmas are explained in detail. One amongst these classifications is the prognostic type, in this classification marmas are divided into 5 types i.e. Sadyapranahara, Kalantarapranahara, Vaikalyakara, Vishalghna and Rujakara marmas³. Among this classification, Sadyapranahara marmas are of great

ABSTRACT

Sadyapranahara marmas are unique amongst the classification because of their fatal effect after injury i.e. causes death within a week or earliest. Our classics very clearly tell us that factor responsible for producing this vidha lakshnas is Agni which is considered as major composition of Sadyapranahara marmas. Sadyapranahara marmas are having outmost importance in marma shareera as all the structures involved in forming these marmas are having much more importance when viewed from structural and functional point of view. The loss of Agni is considered as major cause of death when sadyapranaha marma becomes very important to know the pathophysiology leading to death (loss of prana) due to injury to these marmas.

KEY WORDS

Marmas, Sadyapranahara marmas, Agni.
importance because of their fatal effects produced after injury. An injury may lead to death immediately or within 7 days. Other symptoms caused by injury are imperfection of sense organs, loss of consciousness, bewilderment of mana and budhi, and various types of severe pains and death. These marmas are predominated by Agni Mahabhuta and loss of Agni cause immediate death of an individual.

**AGNI AS A FACTOR FOR SURVIVAL**

Agni is causative factor for healthy and long life span, loss or decreased Agni in human body, will lead to abrupt stopping of growth and development of tissues of body leading to irreversible damage followed by death. Ahara drayas are not in adaptable form so that process of digestion and assimilation take place for formation of body tissue, hence the Agni is employed to convert (cook) the food and render it fit for the digestion, so that each and every cell of the body is nourished. Agni lives in every living being of universe thus it is called as Vaishvanara. Any derangement in Agni may lead to disturbance in all above said factors. So it is understood that Agni is the substratum of life i.e. life resides in Agni.

**AGNI AS A FACTOR FOR GROWTH AND DEVELOPMENT**

Agni is the causative factor for nourishment of body, growth and development of an individual. Agni mahabhuta is in the form of sun who does dahana, pachana, in the universe, similarly it is understood that pitta performs the same function like Dahana, Pachana and nourishment of the body. In healthy body, formation, mental performance and maintenance of temperature—all these are attributes of Agni (pitta) which is present inside the body and death is for sure if Agni is lost or imbalanced due to factors like infliction of injury at marmas or various fatal diseases.

**AGNI AND PRANA**

Prana is the universal principle of energy. Prana is the Sanskrit word used for the “life force”. Prana is a energy that drives life, the power that animates the body, enlivens the mind and spurs the soul. Prana is the base or adhara of life or jeevana. Acharya Sushruta has explained Agni as Prana in Shareera Sthana i.e. it’s presence is life and absence is death.

In Charaka Samhita, Acharya Charaka while explaining the dasha pranayatanas, includes Trimarmas i.e. Shira, Hridaya and Basti in pranayatanas in sutra sthana and shad marmas i.e. mudha, kantha, hrudaya, nabhi, guda and basti as pranayatanas in Shareera Sthana. These marmas are also included by Acharya Sushruta in Sadyaparanaha marmas that means Prana resides in these places. Agni can be directly accepted as prana because
while explaining the *Dwashapranas* Acharya Sushruta also include *Agni* as one among the *Pranas*. In *Vedas*, *Agni* is named as *Tanoonpata* which means the body does not get destroyed in presence of *Agni*. Infliction of injury at some vital part of body which are predominated by *Agni* leads to loss of *Ushma* followed by destruction and death of body. Acharya Vagbhata, in *Nidana Sthana* mentioned that *Bala*, *Arogya*, *Ayu* are under the influence of *Agni*. He also explained that suppression of *Agni* is the main causative factor for dreadful diseases. Decreased *Agni* will lead to loss of *prana* making us understand that person is dead.

*Sadyapranahara marmas* are *agneya* in nature and it is mentioned that injury to these *marmas* causes immediate death due to loss of *Agneya guna*. It is understood that repair and nourishment is hampered due to absence of *ushma*, leading to irreversible loss followed by death. These *sadyapranahara marmas* are such vital points on body which on injury causes loss of *Agni* resulting in death of an individual.

**DISCUSSION**

*Agni* is the important integral part of body. The word *Agni* in general language gives the meaning of fire. In the living organism, it maintains the structural and functional integrity by performing the vital activities like *Pakadi karmas* (Biophysical and biochemical changes). All such activities concerned to digestion and metabolism is under the control of *Agni*. In *Sadyaparanahara Marmas*, various synonyms of *Agni* are mentioned like *Vaishvanara*, *Vahni*, *Tanoonata*, *Anala*, *Pitta* etc.

**CONCLUSION**

*Agni* can be considered as *Prana* as it is the requirement of all the cells of body for their survival and function. Importance of *Agni* can be very well understood by its comparison with *ushma* of *surya* which is responsible for the growth and development of all the living beings of the universe. By above discussion, we can conclude that *Agni* is the main composition of *Sadyaparanahara marmas*. Hence any injury inflicted on these vital points will hampers the process of biophysical and biochemical changes essential for formation, growth, development and repair of tissues which ultimately lead to death instantly or after some time.

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Source of Support: NIL
Conflict of Interest: None declared