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## Concept of Agni and Aama in Brihatrayi -A Review

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### ABSTRACT:

Primary *Prayojana* of *Ayurveda* "Swasthasya swasthaya rakshanam aturasya vikara prashamanam cha ". Concept of *Agni* is a basic concept of *Ayurveda* classical texts. This concept has its own importance for maintenance of the health of a healthy person as well as for curing the various diseases. One should always careful for normal status of the all *Agni*'s for maintenance of health. In the disease state vitiated *Dosha*, *Dhatu* or *Mala* can be corrected with treatment of respective *Agni*. *Agni* is believed to be the agency for any kind of transformation. These may be bio chemical or bio physical or any other type of bio transformations. Due to these constant transformation procedures, body grows, develops and lastly destroys too. Diseased state of the body is also some pathological changes either functional or structural. Thus, the principle of *Agni* becomes vital as either the healthy or the diseased state can only be understood with understanding of changes and according to *Ayurvedic* principles, all these procedures cannot be possible without *Agni*. In *Brihatrayi*, all information related to *Agni* & 13 types of *Agni*'s according to their locations and functions of transformation at different levels of digestion and metabolism are described. With the help of its own *Agni*, each body substance gets nourished and can perform its normal functions. *Aama* is a toxic, disease causing substance that forms as a result of impaired *Agni*.

**Keywords-** *Agni*, *Aama*, *Dosha*, Heath, *Ayurveda* Diseases.

## INTRODUCTION

Primary *Prayojana* of *Ayurveda* is maintained healthy status of an individual and to cure the disease of diseased one.<sup>1</sup> *Agni* is the entity in charge of all digestive and metabolic functions in humans<sup>2</sup>. *Ayurveda* is classified into eight subbranches called *Ashtanga Ayurveda*. *Agni* is of prime importance in *Kayachikitsa*, as *Kayachikitsa* is nothing but the *Chikitsa* of *Agni*<sup>3</sup>. According to *Panchbhautika* theory "Sarvadravya panchbhautikam"<sup>4</sup> Akash, Vayu, Agni, Jala and Prathvi, so *Agni* is also part of all *Dravya*. In *Ayurveda* *Doshas* are

three. *Vata*, *Pitta* and *Kapha*. *Vayu* and *Akasha* combine to form *Vata*, the driving force and energy of the body which is responsible for all small and big activities. *Agni* and *Jala* combine to form *Pitta* the basic metabolic component of the body. *Prithvi* and *Jala* combine to form *Kapha*, the basic commenting substances or matrix of the body. A person is considered to be healthy when all three *Doshas* (*vata*, *pitta* and *kapha*) are balanced. There is equilibrium among the 13 types of *Agni*. The *Dhatu*s are adequately balanced for their various tasks and have a normal shape.



The *Malas* is generated correctly and promptly expelled from the body. The correct functioning of the soul, mind, and all of the sense organs with joy and happiness. The equilibrium of *Dosha*, *Agni*, *Dhatu*, *Mala*, and soul and mind is necessary for total health. The main aim of this article is that the *Agni* in our body should be in equilibrium, if a person's *Agni* is in balance state, then *Aama* will not arise and the person will be healthy. If *Agni* is not in equilibrium, then *Aama* will be produced and various diseases will arise, so it is very important for *Agni* to be in equilibrium to remain healthy.

## MATERIALS AND METHODS

### Materials -

#### *Ayurvedic Grantha*–

1. *Charaka Samhita*-
2. *Sushruta Samhita*
3. *Ashtanga Hridaya Samhita*

**Method** –All the references of *Agni* and *Aama* from *Ayurvedic Samhita* are considered and compared to evaluate and enlighten the concept of *Agni* and *Aama* with modern medical literature.

### Literature Review

The term "*Agni*" has an interesting etymology, according to *Acharya Yasaka*: A + G + Ni equals *Agni*. The letter "A" stands for the root "I," which means "to go," while the letters "G" and "Ni" stand for the roots "*Anja*," which means "to glitter," and "*Daha*," which means "to burn." It is clear from the etymology provided by *Yasaka*, *Shankaracharya (vedantasutra shabda kalpa druma)* that *Agni* contains everything. It travels everywhere, transforms things, burns, absorbs, glitters and grows. Strength, colour, *swasthya* (health), *Utsaha* (enthusiasm), and *Upacaya* are all components of *Bala* (development of the body). *Agni* and its role are essential to the development of *Prabha* (complexion), *Ojas* (strength), *Tejas* (valour), *vaya* (age) and even *Ayu* (life) (fire-like activity).<sup>5</sup> Man can live a healthy and long life as long as *Agni* is in good condition, but when *Agni* is lost, death results. Only until foods have been properly cooked (digested) by the *Agni* and include the *Dhatu*'s nutritious components can they be of assistance to the *Dhatu*. Vegetables, fruits, liquid substances, non-vegetables, etc. are all simplified by *Agni*. If we consume food through our mouths, *Jatharagni* will act on it for a while afterward and this process will continue to occur in our *Srotas* and *Sukshama srotas* (Microscopic Channels). *Dhatavagni* is next processed, and the entire digestive process is then finished. According to *Prakruiti*,

*Agni* varies according on the personality of the individual. Additionally, *Agni* varies based on *Dosha* (*Vata*, *Pitta*, *Kapha*) *Agni* is known as Fire.<sup>6</sup> Table 1 Shows

### Different Types Of Agni.

#### 1. *Jatharagni*-

This *Agni*, which is located in the stomach and duodenum, digests *Panchmahbhutatmak* food items and converts them for use by the associated *Dhatu*s. The condition of the *Jatharagni* determines the condition of all the *Agni*, who are further split into four categories based on their capacity for food digestion and whether one of the *Tridoshas* is dominant<sup>10</sup>. According to *Acharya Vagbhat* the *Grahani* close to *Amashaya* contains *Jatharagni*. Additionally, the digestion process takes place in *Amashaya*, where the food is kept for a while. The food substance, which consists of the *PanchaMahabhuta* components, is transformed by *Jatharagni*. In our human body, food is separated into *Sara* (*Prasad*) and *Kitta* (*Waste Product*) parts once it has been properly digested. Through the *Dhatvagni* or bio-energy, in the cells and their metabolic activities, the final tissue metabolism or *Dhatu-Paka* process, is closely linked to *Jatharagni*. For all of the *Dhatvagni* *Jatharagni* must be in normal, sound condition. If the *Jatharagni* (*Tikshna*) is overactive or underactive, the *Dhatvagni* would behave inexplicably or slowly (*Manda*). Numerous ailments are the end outcome of this chaotic behaviour. The most important *Agni*, *Jatharagni*, is in charge of all 12 other *Agni*. Everything for all of the *Agni* is determined by *Jatharagni*'s status.<sup>11</sup>

*Jatharagni* is also classified into four categories.

1. *Samagni*
2. *Vishamagni*
3. *Tikshanagni*
4. *Mandagni*

#### 1. *Samagni*

*Samagni* patients have normal *dhatu* growth and digestion. The digestion of *Samagni* is operating normally. ensuring people have a high quality of life. Every *Dosha* is in a state of equilibrium.<sup>12</sup>

#### 2. *Vishamagni*

*Vishamagni* is the term used to describe a higher-than-normal *Vata Dosha*. which alternately digests meals swiftly and slowly.<sup>13</sup>

#### 3. *Tikshanagni*-

*Tikshnagni* is the name for when *Pitta dosha* is higher than usual. According to *Acharya Sushruta*, *Tikshnagni* has a very rapid digestive system and develops an appetite very

quickly. When *Tikshnagni* transforms food, does it cause a burning feeling in the mouth and lips. This situation is brought on by *Bhasmakagni* because of *Agni's Tikshna* state.<sup>14</sup>

#### 4. *Mandagni* –

In the word "*manda*," slow down. When *Vata* and *Kapha* Doshas are more prominent than usual, the term "*mandangni*" is employed. This type of *Agni* moves very slowly and extends the duration of a small amount of food. Even *Laghu Ahara* has a very slow rate of digestion.<sup>15</sup>

#### Concept of "Aama"-

"*Aama*" is a slang word for an unripe, undercooked and undigested substance. As a result of *Kayagni's* malfunction, *ama* is created. *Aama* is regarded as the primary cause of all illnesses. *Aama* is the name for food that has undergone partial digestion and taken on an acidic state. *Aama* is the name for the substance that clogs the body's channels and interferes with their smooth operation. *Alpabalatvena Ushmano Dhatumadhyam Apachitam Dushtam Amashayagam Rasamamam Prachakshate*.<sup>16</sup>

#### Etiology factors of Aama-

It has been accepted by all *Acharyas* that etiological factors, which cause *Mandagni* are responsible for the production of *Aama* and *Agnimandya* are interdependent to each other.<sup>17</sup>

#### Causes related to food (Ahara)<sup>18</sup>-Table 2 Shows Mental factors of Aama (mansik Karan)-

Fear (*bhaya*), anger (*krodha*), due to factors like worry (*chinta*) grief improper sleeping postures (*dukha shayya*), keeping awake at night (*prajagara*), are the causative factors of *Ama*.<sup>19</sup>

## DISCUSSION

One of the most crucial factors that influences a person's health status is *Agni*. The majority of diseases are brought on by the derangement of *Agni*, making it the primary source of life. The *Agni* is responsible for carrying out all of the bodily processes such as segregation, digestion, absorption, assimilation, converting food into body elements and tissues and removing toxins and waste from the body. Pathogens are destroyed by *Agni* as well. In *Ayurveda*, the unhealthy and undigested matter is known as "*Aama*" and it is merely a toxin or pathogen that causes illnesses. A healthy *Agni* is necessary for normal digestion, circulation, strength, colour, complexion, immunity, nutrition, zeal, intelligence and a host of other functions. The human being's bodily and psychological states are both impacted by this and the coordination between them results

in a healthy lifestyle. Poor digestion, inefficient circulation, an unhealthy complexion, weakened immunity, low energy levels, and lethargy are all symptoms of *Agni* dysfunction. According to *Ayurveda* principles, addressing the disease's underlying cause entails boosting *Agni's* healthy operation. *Aama*, which causes ailments, is created when *Agni* does not work properly. In order to effectively treat the ailments, it is crucial to comprehend how *Agni* and *Aama* are related. Unwanted, premature by-products of digestion and metabolism i.e *Aama* begin to form and accumulate in the body as the *Agni* become vitiated at various levels, from the local (gastrointestinal) level to the systemic one. These pathogenic occurrences ultimately result in a variety of metabolic, gastrointestinal, allergy and auto-immune illnesses. Therefore, the first and most important step to be done in every therapeutic effort and patient management is to keep and boost *Agni* while preventing *Aama*. In order to maintain a healthy person's health, as well as to interpret the course of an illness and plan the line of management for a disease, it is essential to understand the notion of *Agni* and *Aama*.

## CONCLUSION

*Ayurveda* is one of the oldest systems of medicine which has elaborated the effect of diet and lifestyle on health of an individual. *Chikitsa of Agni* is the fundamental line of treatment in *Ayurveda*. Hence, we hereby conclude that one should understand the concept of *Agni* and care should be taken for proper functioning *Agni* as it is the one which responsible for healthy body and healthy life.

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**Table 1 Shows DIFFERENT TYPES OF AGNI:**

<i>Acharya Charaka (13 types)<sup>7</sup></i>	<i>Acharya Sushruta (5 types)<sup>8</sup></i>	<i>Acharya Vagbhata (13 type )<sup>9</sup></i>
<i>Jatharagni -1</i>	1. <i>Pachakagni</i>	<i>Dhoshaagni- 3</i>
<i>Bhutagni -5</i>	2. <i>Ranjakagni</i>	<i>Dhatvaagni -7</i>
<i>Dhatavagni-7</i>	3. <i>Alochakagni</i>	<i>Malaagni -3</i>
	4. <i>Brajakagni</i>	
	5. <i>Sadhakagni</i>	

**Table 2 Shows Mental factors of Aama (*mansik Karan*)-**

<b>causes</b>	<b>Meaning</b>
<i>Guru bhojana</i>	heavy to digest
<i>Sheeta bhojana</i>	cold foods
<i>Vidahi bhojana</i>	foods that cause burning sensation
<i>Vishtambhi bhojana</i>	foods that cause
<i>Dvishta bhojana</i>	disliked foods
<i>Shushka bhojana</i>	dried foods
<i>Ruksha bhojana</i>	dry foods
<i>Ashuchi bhojana</i>	contaminated foods
<i>Viruddha bhojana</i>	incompatible foods
<i>Akala bhojana</i>	untimely food intake