



Review Article

## A CONCEPTUAL STUDY ON SHAMANA (ALLEVIATION) AND PRAKOPA (AGGRAVATION) OF DOSHA IS DEPENDED ON AGNI (DIGESTIVE FIRE)

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### ABSTRACT

Ayurveda is the science of life. *Agni* is the unique and one of the most important concepts of Ayurveda. There are 13 different forms of *Agni* described in the Ayurvedic classics; like *Jatharagni, Dhatwagni, Bhutagni* etc. According to *Acharya Charaka Shama* and *Prakopa* states of *Doshas* always depend on *Agni*. **Aims and Objectives:** To study the concept of *Agni* and *Dosha* and analyse the concept of *Agni* and its relationship with *Doshas*. **Materials and Method:** This is a review article based on the collection of materials from available sources in Ayurveda like *Brihatrayi, Laghutrayi*, online articles, online journals etc. **Discussion:** According to Ayurveda there are three *Doshas* in the body. These *Doshas* are the intrinsic factors for *Vyadhi Utpatti*. The *Doshas* manifest the diseases or maintain the health on dependent of State of equilibrium and vitiation. As *Dosha* are the vitiating factors of the body and mind it also affects function of the *Agni*. Here *Agni* is responsible for health and *Bala* of a person. Hence, due to *Prakopa of Dosha* normal function of *Agni* gets hamper and can cause many kinds of pathogenesis and can manifest different type of diseases. **Conclusion:** *Shamana* and *Prakopa of Dosha* is depended on *Agni*. Hence any changes in the status of *Dosha* cannot be performed without the influence of *Agni*.

### INTRODUCTION

The science of life known as Ayurveda and is dependent on *Agni*, according to *Acharya Charaka*. Decrease or destruction of *Jatharagni* leads to death; its proper maintenance helps a person to live a long life, and its impairment gives rise to disease.<sup>[1]</sup> *Agni* is the unique and one of the most important concepts of Ayurveda. There are 13 different forms of *Agni* described in the Ayurvedic classics, but *Jatharagni* is the most significant of them all; *Dhatwagni* and *Bhutagni* are both dependent on *Jatharagni*.<sup>[2]</sup> It is also responsible for *Varna, Bala, Svathya, Utsaha, Upchaya, Prabha, Oja, Teja* and *Prana*.<sup>[3]</sup> Therefore *Jatharagni* is considered to be the root or the most important sustaining factor of living beings. The components that keep the body alive are called *Doshas*. When each *Dosha* is performing its functions in the proper

quantity and quality, it is said to be in a condition of *Samya* (equilibrium). Whereas increase and decrease in its quantity, one or more of its qualities and functions are known as its *Vaishamy* (vitiating state).<sup>[4]</sup> *Doshas* get produced during *Avasthapaka* (digestion) by *Agni* in the body.<sup>[5]</sup> *Agni* also affects the status of *Doshas*. According to *Acharya Charaka Shama* and *Prakopa* states of *Doshas* always depend on *Agni*.<sup>[6]</sup> Four types of *Jatharagni* are mentioned in Ayurveda classics based on *Sharira Doshas*. In individuals having *Vata, Pitta* and *Kapha* in their balanced and normal state, the *Agnis* are regular or balanced.<sup>[7]</sup>

Prior to *Bhutagnipaka*, the food's constituents and their properties are heterogeneous. After this, the ingredients and characteristics of the *Bhutagnipaka* become equivalent resulting in the proper nourishing of the tissues.<sup>[8]</sup> If there is any disturbance in function of *Agni*; the process of formation of *Sajatiya Dravya* from *Vijatiya Dravya* could not be performed properly and disease is manifested by *Dosha Prakopa*. Relation between *Agni* and *Dosha* clarifies what phenomena happen between *Nidanasevan* and *Rogotpatti*. Ex; if use of *Dipana Dravyas* subside the vitiating *Doshas*, it

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proves that *Dipana* of *Jatharagni* causes *Samavastha* of *Doshas*.

Thus, for the purpose of maintaining health and treating disease, it is essential to understand the relationship between *Agni* and *Dosha* as well as how they affect each other.

### AIM AND OBJECTIVES

- 1) To study the concept of *Agni*.
- 2) To study the concept of *Dosha*.
- 3) To analyse the concept of *Agni* and its relationship with *Doshas*.

### MATERIALS AND METHOD

This is a review article based on the collection of materials from available sources in Ayurveda like *Brihatrayi* (*Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*); *Laghutrayi* (*Bhavprakash*, *Sharangdhara* and *Madhava Nidana*), online articles, online journals etc.

### DISCUSSION

According to Ayurveda there are three *Doshas* in the body. These *Doshas* are the intrinsic factors for *Vyadhi Utpatti*. The *Doshas* manifest the diseases or maintain the health by their *Trividha Gati*.<sup>[9]</sup>

1. *Sthana*
2. *Vruddhi*
3. *Kshaya*

Among them, *Sthana* of the *Dosha* is responsible for the maintenance of health. It helps the body to be in homeostasis or to be in proper energy state. *Samavastha* of *Dosha* is responsible for *Vikara Anutpatti* if they have proper *Bala* called *Samyaka Doshabala*. These *Doshabala* put obstacles on the road to disease formation.<sup>[10]</sup> But, *Shama* and *Prakopa* of all *Doshas* are depended upon *Agni*. So, one should be aware to maintain its *Jatharagni* in its normal status.<sup>[11]</sup> Here word *Prakopa* indicates the *Samchaya*, *Prakopa* and *Prasara* stages of *Kriyakala*. Manifestation of a disease is a process which starts from the contact of etiological factors to establishment of a disease. The prime factors in pathogenesis of a disease are *Dosha* and *Dushyas*. The causation of disease is attributed to *Doshas* hence it is essential to know the movement of *Doshas* or stages of movement at a given point. This concept has been clarified under the heading of *Kriyakala*. They permit the thorough recognition and elimination of diseases long before it progresses into evidently differentiated clinical symptoms. *Acharya Sushruta* has described six *Kriyakala* viz., *Samchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyakti* and *Bheda*.<sup>[12]</sup> While *Acharya Vagbhatta* has described only first three stages.<sup>[13]</sup> This concept of 3 stages put forth from the *Chikitsa* people but the surgical peoples considered the six stages because their consideration

about disease is that the disease will ends by leaving certain deformities so they not told regarding *Prashamana* they explain about *Prasara* and added 3 more states i.e., *Sthanasmshtaya*, *Vyakti* and *Bheda*. Among these latter three stages are mostly describes regarding the condition of *Dosha Dushya Sammurchana*. Hence all 6 stages of disease taken into consideration to know the complete pathogenesis or *Samprapti* of disease.

### Effect of *Agni* on *Dosha*

#### Role of *Agni* in *Doshotpatti*

As *Dosha* are the functional unites of the body, equilibrium of *Dosha* is the most important for the proper function of the whole body. These three *Dosha* i.e., *Vata*, *Pitta* and *Kapha* produce in the body by *Jatharagni* during *Avasthapaka*.<sup>[5]</sup> Also *Acharya Charaka* has mentioned in *Vividhashitapitiya Adhyaya* that food, after digestion takes the essence, also known as *Rasa*, two forms viz., the *Prasada* and the *Kitta*. The latter provides nutrition to sweat (*Sweda*), urine (*Mutra*), stool (*Purisha*), *Vata*, *Pitta* and *Kapha*.<sup>[14]</sup> *Acharya Sushruta* has mentioned while describing function of *Pachakagni* that *Pitta* localised in between *Pakvashaya* and *Amashaya* by unseen causes cooks the four types of foods, separate the *Doshas*, *Rasa*, *Mutra* and *Purisha*.<sup>[15]</sup>

*Acharya Vagbhatta* has mentioned the concept of *Ashraya Ashrayi Bhava*; that *Vayu* reside in *Asthi*, *Pitta* resides in *Rakta* and *Kapha* resides in rest of the *Dhatu*.<sup>[16]</sup> So, if there is any abnormality in *Dhatvagni* (which is depended upon *Jatharagni*) it will also affect *Dosha*. So, if there is need to increase diminished *Dosha* or to decrease alleviated *Dosha* as per *Chikitsa Siddhanata*, it has to pass ultimately through process of *Agni*.<sup>[17]</sup>

**Table 1: Table Showing Relationship between *Dosha* and *Avasthapaka***

S.No	Avsthapaka	Dosha Utapati
1.	Madhura	Kapha Dosha
2.	Amla	Pitta Dosha
3.	Katu	Vata Dosha

#### A) Effect of *Agni* on *Dosha*

*Acharya Charaka* has mentioned four types of *Agni* according to predominance of *Dosha*.<sup>[18]</sup>

- Tikshnagni* (Dominancy of *Pitta dosha*)
- Mandagni* (Dominancy of *Kapha dosha*)
- Vishmagni* (Dominancy of *Kapha dosha*)
- Samagni* (*Samyavstha* of *Tridosha*)

#### Effect of *Tikshnagni* on *Dosha Shamana* & *Prakopa*

Due to *Pitta* predominance whatever the person eats whether it may be *Guru Dravya* or *Laghu*

*Dravya*, Agni digests it in a very short time i.e., if person takes *Dosha Prakopaka Ahara* or does not follow *Aharavidhi visheshayatana*, *Dosha* do not get vitiated or increased, thus equilibrium of *Dosha* is maintained, Hence *Swasthavastha* is maintained in the body. But this can happen if person is getting food in proper quantity as a fuel for *Agni*. On other hand if any how *Dosha* gets vitiated in *Tikshnagni Purusha*, it will be very easy to take them in equilibrium by correcting the function of *Agni*. If a person having *Tikshnagni* does not get fuel as *Ahara*, *Agni* causes *Doshapaka*. And if this condition remains for long time *Agni* causes *Dhatu Paka* and leads to *Dhatukshaya* which causes *Vata Vriddhi*. This vitiated *Vata* along with *Pitta* manifest the condition of *Atyagni*. This vicious cycle goes on continuously.

#### **Effect of Mandagni on Dosha Shamana & Prakopa**

Due to *Kapha* predominance the person cannot digest even a small quantity of otherwise even easily digestible food. According to *Acharya Sushruta Mandagni* cooks the ingested food, though taken in less quantity, after a long time, producing heaviness of the abdomen and head; cough, dyspnoea, more salivation, vomiting and weakness of the body.<sup>[19]</sup> So, if a person having *Mandagni* does takes any type of *Dosha Prakopaka Ahara* it will easily vitiate *Dosha* instantly. For example, if *Mandagni Purusha* takes meal before the digestion of previous meal or he does not take meal at the proper time it will manifest the condition of *Amajirna* very quickly in comparison of a person having *Tikshnagni*. If this condition remains continuously for long time it results in the formation of *Aama*. This causes the vitiation of *Kapha Dosha* because of having common attributes as *Aama*. Due to this vitiated *Kapha* food cannot digest properly and manifest further condition of *Agnimandya*. This vicious cycle goes on continuously.

#### **Effect of Vishamagni on Dosha Shamana & Prakopa**

In *Vishamagni* food gets digested normally on some occasion and poorly digested in other occasion though the food is taken in proper quantity and at proper time. According to *Sushruta Vishamagni* some other time cooks the food producing flatulence, abdominal pain, upward movement inside the abdomen, diarrhoea, heaviness of the (abdomen) intestinal gargling and straining at stools. So, if a person having *Vishamagni* does any kind of *Apachara* it may vitiate *Dosha* sometimes and may not vitiate *Dosha* other times. So, it is very unpredictable that if this type of person does not take meal at the proper time or in proper quantity, manifestation of *Adhamana*, *Shula*, *Udavarta* or *Vishtabdhajirna* could be happen or not.<sup>[20]</sup> Sometimes it can handle some type of any type

of *Dosha Prakopaka Ahara* and sometimes it can manifest diseases.

#### **Effect of Samagni on Dosha Shamana & Prakopa**

Due to *Tridoshika* balance state whatever the person eats, *Agni* digests the food if it is consumed in proper quantity and at proper time, with following of rules regulations of taking food.<sup>[21]</sup> If a person having *Samagni* does any kind of *Apachara* i.e., *Vishamashana*, *Viruddhashana*, *Samashana* or *Adhyashana* it will vitiate *Dosha* and manifest diseases. But it will not manifest diseases as quickly as like *Mandagni Purusha* and also cannot handle *Sarva Apachara* as like *Tikshnagni Purusha*. *Acharya Sushruta* has mentioned three of them except *Samagni* function improperly and its treatment should be done.

All the three types of *Agni* will lead to pathological states. *Vishamagni* will lead to *Vataja* diseases and *Dhatu Vaishamyia*. *Tikshnagni* will lead to *Paittika* diseases and *Dhatu Shosha* and finally *Mandagni* will lead to *Kaphaja* diseases.<sup>[19]</sup>

#### **B) Effect of Dosha on Agni**

As *Dosha* are the vitiating factors of the body and mind it also affects function of the *Agni*. Here *Agni* is responsible for health and *Bala* of a person. Hence, due to *Prakopa* of *Dosha* normal function of *Agni* gets hamper and can cause many kinds of pathogenesis and can manifest different type of diseases. So, here it is explained that how *Tridoshas* vitiation affect the function of *Agni*.<sup>[20]</sup> *Charaka* has mentioned in *Grahanidosha Chikitsa Adhyaya* that, the heat of the gastric fire located in the interior of the body remains in an equilibrated state if there is equilibrium amongst the *Doshas*. This type of *Agni* helps in proper digestion of food resulting in good health, proper nourishment and promotion of longevity as well as strength.<sup>[21]</sup>

#### **Effect of Pitta on Agni**

According to *Sushruta* there is no other substance like *Agni* except *Pitta*.<sup>[22]</sup> *Charaka* also says that *Agni* performs its work through *Pitta*.<sup>34</sup> *Vagbhatta* in his text clearly says that only *Pachaka Pitta* can be correlated with *Agni* and all other types of *Pittas* are different than *Agni*.<sup>[24]</sup> Here, it should be kept in mind that *Pitta* is a shelter of *Agni*, but it is not *Agni* at all. *Pitta* has some other properties like *Drava*, *Snigdha* etc. which are not similar to *Agni*. *Acharya Hemadri* says that *Pachaka Pitta* and *Pachakagni* are the one and same but other *Pittas* are different than *Agni*. On the basis of all these references, it can be said that either *Jatharagni* or *Pachaka Pitta* are one entity or *Jatharagni* is the representative of *Pachaka Pitta*.

#### **Effect of Vata on Agni**

One of the synonyms of *Agni* is *Vayusakha* as *Samana Vayu* helps *Jatharagni* to function properly. *Charaka* while describing functions of *Vayu* mentioned

that *Vayu* stimulates the *Jatharagni*.<sup>[25]</sup> So, if *Vayu* gets vitiated function of *Jatharagni* hampers. It is also mentioned by *Sushruta* that *Jatharagni* is *Bhagavan-Ishwar* himself and it is served by *Prana*, *Apana* and *Samana Vayu*, by increasing, protecting and preserving it helps others *Agnis* to carry on their respective functions properly.<sup>[26]</sup> For example, in *Udavarta* due to *Vega Dharana* and other *Nidanasevana*; *Apdna Vayu* gets aggravated and moves upward and vitiates *Samana Vayu* in *Amashaya* and affects the normal function of *Agni*. In this condition of *Udavarta* many life-threatening diseases like *Jwara*, *Hridroga*, *Pravahika* etc can be manifested.<sup>[27]</sup>

### Effect of *Kapha* on *Agni*

*Agni* and *Kapha* are opposite in most of the *Guna*. *Acharya Arunadatta* while describing *Amajirna* has mentioned this by the word.<sup>[28]</sup> So, if *Kapha* gets aggravated function of *Jatharagni* diminish and by manifesting *Agnimandya*, latter on manifest other *Kaphaja* disorders.

So, here it is observed that though person is taking *Dosha Prakopaka Ahara* but if function of *Jatharagni* is proper then vitiation of *Dosha* does not occur. As all the *Acharyas* said that root cause of all diseases is *Mandagni*.<sup>[29]</sup> It is also responsible for all the steps of disease formation from *Nidanasevan* to *Rogotpatti*. *Acharya Charaka* has mentioned that when function of *Agni* gets hampered and condition of *Ajirna* is manifested and this condition remains for a long time and mixed up with aggravated *Dosha*, it leads to all kind of diseases. Ex:

- 1) When condition of *Ajirna* which is manifested due to improper function of *Jatharagni* mixed up with *Pitta* it causes *Paittika* disease for example *Pandu*. *Bhrajaka Pitta* is responsible for the normal colour of body but when it vitiates due to the same quality in nature it also vitiates *Rakta*, and causes *Panduroga* which ultimately leads to *Panduta* of the body.
- 2) In *Vatavyadhi* while describing treatment it is mentioned that before administration of oleation and fomentation therapies a person must be cleaned from all morbidities and must have stimulated *Agni*.<sup>[30]</sup>
- 3) *Arsha* (piles), *Atisara* (diarrhoea), and *Grahani*, these three diseases are interdependent in as much as one of them can cause the other. They get aggravated if there is reduction in the *Agni* and when the *Agni* is increased, they get cured. Therefore, *Agni* should be protected specifically for keeping these three ailments under control. In other diseases also, such protection of the *Agni* is necessary.<sup>[31]</sup>

### CONCLUSION

*Acharya Charaka* mentioned that alleviation and aggravation of all *Doshas* are depended upon *Agni*. *Acharya Charaka* has described eighteen types of *Viruddha Ahara* and there is a list of diseases that can be manifest by taking *Viruddha Ahara*. But while describing treatment for those diseases it is mentioned that if *Viruddha Ahara* taken by a person having *Diptagni*, the unwholesomeness of the various drugs and diets does not have any effect. All the classical texts of Ayurveda unanimously accept the importance of *Jatharagni* for the maintenance of health as well as manifestation of diseases. *Dosha*, *Dhatu* and *Mala* are roots of the body and these roots of the body are depended on the function of *Jatharagni*. *Shamana* and *Prakopa* of *Dosha* is depended on *Agni*. Hence any changes in the status of *Dosha* cannot be performed without the influence of *Agni*.

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