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STUDY OF AGNI DUSHTI AND ITS ASSOCIATION WITH AJIRNA AND AMLAPITTA IN DWANDWAJA PRAKRITI: A REVIEW

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ABSTRACT

In Ayurveda, Agni is regarded as the primary factor controlling digestion, metabolism, and overall physiological equilibrium. When Agni is functioning properly, it promotes nourishment and health; nevertheless, its disruption, known as Agni Dusti, causes inadequate digestion and the production of Ama, which contributes to disease development. The state of Agni is heavily influenced by a person's Prakriti, which defines metabolic strength and susceptibility to illnesses. In Dwandwaja Prakriti, when two Doses are prevalent, the digestive fire is unpredictable and unsteady.

Agni Dusti is known to cause conditions such as Ajirna and Amlapitta. Ajirna occurs because of weaker or irregular Agni, which causes poor digestion and ama buildup. Amlapitta, on the other hand, is mostly connected with worsened Pitta and increased Agni, which causes symptoms such as acidity and burning sensations. The presence of twin Dosas in persons with Dwandwaja Prakriti frequently results in mixed and changing clinical characteristics.

This review focuses on the link between Agni, Agni Dusti, Prakriti, and Dwandwaja Prakriti in the formation of Ajirna and Amlapitta. A thorough comprehension of these connected ideas is required for proper assessment and personalized Ayurvedic management techniques.

Keywords: Agni Dushti, Ajirna, Amlapitta, Dwandwaja Prakriti, Digestion, Ama, Dosha imbalance, Metabolic disorders

INTRODUCTION

The notion of Agni is key to Ayurveda and is regarded as the most important factor determining health and disease. It regulates digestion, metabolism, and transformation on both the gross and cellular levels [1]. According to classical Ayurvedic scriptures, Agni is the source of life, power, complexion, and immunity. Any disturbance in Agni, known as Agni Dushti, causes incorrect digestion and the production of Ama, which is regarded the root cause of many ailments. In today's clinical practice, digestive illnesses like Ajirna and Amlapitta are becoming more common because of poor eating habits, sedentary lifestyles, and psychological stress. Ayurveda relates these diseases mostly to disordered Agni, which is influenced by the individual's Prakriti (constitutional type) [2]. Among constitutional varieties, Dwandwaja Prakriti (dual doshic constitution) has a distinct susceptibility due to the combined effect of two doshas [3]. Understanding the interplay of Agni Dushti, Ajirna, Amlapitta, and Dwandwaja Prakriti is critical for accurate

diagnosis and treatment. This review will look at classical Ayurvedic notions [4].

Need of Study

The increasing frequency of digestive illnesses such as Ajirna and Amlapitta because of poor nutrition and lifestyle underscores the need for a better understanding of their underlying causes. Ayurveda recognizes Agni Dusti as the fundamental cause of their pathophysiology. Individual Prakriti influences manifestation, particularly in Dwandwaja Prakriti, where dual Doshas participation results in complex presentations. As a result, this study is required to assess the role of Agni Dusti in various circumstances and to enable a more personalized and successful Ayurvedic therapy approach.

MATERIAL AND METHODS

Study Design

The current study is structured as a narrative literature review, with the goal of critically analyzing the ancient Ayurvedic ideas of Prakriti and Agni, as well as their contemporary scientific interpretations. The

review uses a qualitative, descriptive, and integrative technique to synthesize both traditional and contemporary evidence.

Data Sources and Literature Search Strategy

A thorough and systematic literature search was undertaken using a variety of sources, including.

- Classical Ayurvedic texts include Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, and their commentaries.
- Electronic databases include PubMed, Scopus-indexed journals, Google Scholar, ResearchGate, and AYUSH research portals.
- Current scientific research includes peer-reviewed publications, review papers, and clinical trials on Prakriti, Agni, metabolism, and customized medicine.

Data Extraction and Analysis

Relevant data were extracted systematically and categorized under the following domains:

- Conceptual description of *Prakriti* (types, determinants, assessment methods)
- Functional understanding of *Agni* (types, physiological roles, states)
- Interrelationship between *Prakriti* and *Agni*

- Clinical and metabolic implications

The collected data were analyzed using a thematic approach, integrating classical Ayurvedic descriptions with modern interpretations. Emphasis was placed on identifying patterns, similarities, and gaps in existing literature.

Methodological Framework

The study uses an integrated review framework, which combines:

- Analysis of classical Ayurvedic literature.

- Comparative examination of current biomedical concepts.
- An evaluation of recent research findings.

This method allows for the integration of traditional Ayurvedic knowledge with contemporary scientific viewpoints, particularly in the context of personalized medicine, where Prakriti is viewed as a predictor of individual variability in health and disease.

Ethical considerations

This study did not require ethical approval because it was entirely based on published literature and classical texts. However, all sources were properly attributed to ensure academic integrity and avoid plagiarism.

The limitations of the study

- Relying on secondary data and published literature.

- Different interpretations of classical notions.
- Limited defined approaches for assessing Prakriti and Agni in recent studies.

The concept of Prakriti

Prakriti denotes "nature" or the natural shape of the human body's structure and constitution. Pra means "beginning", "commencement", or "source of origin"; Kruti means "to perform" or "to form". Prakriti means "natural form" or "original form" or "original source" when combined. Disease develops when the initial shape changes on a psychological or physiological level. Ayurveda emphasizes analyzing an individual's Prakriti, or inherent state, first. The disease Vikriti is investigated subsequently [5]. However, in terms of how living creatures work, Ayurveda regards all acts as dependent on three basic functions known as doshas: Vata, pitta, and kapha. Prior to a full description of each Prakriti type, the properties of each dosha are listed [6, 7].

These characteristics are reflected in the individual's personality.

Prakriti refers to an individual's innate constitution, which is determined at conception. It is based on the predominant doshas (Vata, Pitta, and Kapha) [8]. Prakriti influences physical, physiological, and psychological traits, as well as disease

vulnerability. It determines digestion capacity and reaction to food patterns [9].

Dwandwaja Prakriti

“द्वन्द्वजा प्रकृतिः प्रोक्ता दोषद्वयसमुद्भवा”

Dwandwaja Prakriti is a dual doshic constitution, meaning that two doshas are prevalent. Common combinations include:

- Vata-pitta.
- Pitta-Kapha.
- Vata-kapha.

Due to dual doshic involvement, such individuals exhibit mixed traits and are more susceptible to complex clinical diseases [10].

The notion of Agni

The term "Agni" often refers to fire. According to Ayurveda, this phrase does not refer to fire. In this application, it refers to different variables that engage in and direct the process of digestion and metabolism in living and physiologically functioning organisms [11].

Etymology

The term Agni is the root verb for "anga" in its fullest sense. Agni is a chemical contained in every cell of the human body [12].

Historical Review-

Dharshan shastra and Upanishad Agni are represented by several sorts such as Teja, Pitta, and so on. Agni is the solitary cause of the Universe's regeneration and destruction; the

continuation of this cycle is solely attributable to Agni. Agni maintains the cycle [13].

Agni is associated with heat, the aura of the sun, the light of the moon, gold, silver, pearls, and the glow of the eyes, nails, and skin [14].

The radiance of various colours, flowers. Heat or energy found in living humans promotes transformation or digestion (Paka prinaman).

All of these are different types of Agni [15].

Swarupa and Guna

Agni defined in terms of Pancha Bhutas may help clarify the Tejo Mahabhuta. According to Charak, Sushrut, and Vagbhatta, Agni Mahabhuta rules pitta [16]. Vagbhatta has explicitly indicated that pitta is Panchbhautiktwa and Drava in consistency, even though it acts similarly to Anal (fire) throughout the digestion process, owing to the activation of its tejas component (discarding its fluidity, Tikta dratva) [17].

This pachak pitta is known by various names, including Jatharagni, Kostha Agni, antaragni, pachak Agni, and Deha Agni. It is located between Amashaya and Pakwashaya. It actively contributes to the digestion of meals [18].

Types

The foregoing demonstrates that the Ayurvedic idea of Agni encompasses not just different types of pittas, but also Dhatvagni (tissue fire) and Bhutagni (elemental fire). It

is clear from traditional Ayurvedic books [19].

That the number of agnis (including pitta) varies amongst authors. According to Charak Samhita, read alongside its major Commentary by Chakrapani Datta, the number of agnis enumerated exceeds thirteen, with one antaragni, five Bhutagni, and seven Dhatvagni.

On the other hand, Sushruta is known to have described five Agni: pachak Agni, ranjak Agni, alochak Agni, Sadhak Agni, and bhrajak Agni [20]. Ashtanga Hrudya records five pitas, five Bhutagni, seven dhatwa agnis, three dosha agnis, and three mala agnis, for a total of twenty-three agnis [21].

Sarangadhara appears to have acknowledged only five pittas. On the other hand, Bhav Prakash appears to have accepted varieties of Agni as indicated in Charka and Vagbhatta. Arundatta, the commentator, declared in Ashtanga Hrudya that there are seven hundred agnis of Sira and five hundred agnis of mansa peshi [22]. This is all about Agni, a healthy individual. This Agni alters owing to Visham aahar, Vihar, kaala (visarga, aadan), and so on, resulting in vriddhi or kshaya of the Agni. It has been given as Vikriti Agni, which varies depending on the predominant doshas [23]. If a specific dosha is inflamed, it indicates that mand Agni is caused by an aggravation of kapha dosha. Attyagni is caused by

aggravation pitta dosha. Vishamagni is caused by the aggravation of vatadosh and Samagni because of equal tridoshas, which leads to a healthy physique [24].

Ajirna

Ajirna is characterized in Ayurveda as a condition induced by Agnimandya (a diminished digestive fire), which results in the accumulation of Ama (toxins) and poor food digestion. It is the fundamental cause of a variety of gastrointestinal and systemic disorders [25].

Causes: Common causes include eating before the preceding meal has been digested, incorrect, excessive, or unsanitary eating habits, and psychological issues such as stress and worry.

Pathogenesis: Inefficient digestion produces Ama, which, when mixed with metabolic waste, causes symptoms such as bloating, constipation, nausea, vomiting, heaviness, and tiredness.

Types & Symptoms:

- Vishtabdha Ajirna (Vata): Abdominal pain, bloating, constipation.
- Vidagdha Ajirna (Pitta): Heartburn, acidity, sour belching.
- Ama Ajirna (Kapha): Nausea, vomiting, excessive salivation.
- Rasashesha & Dinpaki: Incomplete digestion leading to long-term discomfort.

Amlapitta

Amlapitta is an Ayurvedic term for hyperacidity or acid reflux caused by an increase in the sour (amla) and liquid aspects of Pitta dosha. Poor digestion (Agnimandya) causes indigestion, heart/throat burning, sour belching, and nausea, which is like gastritis or gastroesophageal reflux disease (GERD) [26]. Causes include eating too many spicy, oily, sour, or fermented foods, having irregular eating patterns, being stressed, and using alcohol or smoke.

Pathology: Caused by vitiated Pitta (typically driven by poor diet/lifestyle), which results in excessive acid production.

Symptoms:

1. Heartburn: Burning sensation in the chest and throat (Hrit-Kantha-Daha).
2. Sour/Bitter Belching: Acidic taste in the mouth (Tikta-Amla Udgara).
3. Nausea & Indigestion: Feeling of fatigue (Klama), nausea (Utklesha), and indigestion (Avipaka).
4. Aversion to food, heavy body feeling, and sometimes vomiting.

DISCUSSION

Some Prakruti may appear to be superior to others. Each type has both positive and negative aspects. We must grasp and accept our current situation. Then we must plan sensibly to achieve the best health possible by

fulfilling our full potential [27]. The Ayurvedic concept of Prakruti allows us to accomplish both: analyse and appraise our current situation and provide suggestions on how to achieve perfect health.

The Ayurvedic system of diagnosing Prakruti provides valuable insights into understanding and analyzing one's health [28]. It is broad in scope, including both physical and mental aspects. It is not just a diagnostic tool, but also a plan of action for optimal health. However, diagnosing our Prakruti should not become an institutionalization for improved health.

It includes extensive instructions for adjusting one's diet and behavior to suit one's Prakruti. According to Ayurveda, food is digested by Agni within us and cooked by Agni outside. According to Ayurveda, there is a "stimulus-response" relationship between the Agni within us and the external Agni, particularly the sun [29]. When the agnis outside is powerful (as in summer), the Agni within us (our digestion) is weak, and vice versa. This is mirrored in how our eating traditions have evolved to accommodate seasonal variations. Society has a good understanding of how our digestive power fluctuates with the seasons.

To understand the direction, we should take and how we should behave to improve our bodily and mental well-being, the relationship between Prakruti and Agni is explained here.

All known editions of the main Ayurvedic compendia describe four types of Jatharagni: Sama, Visham, Tikshna, and Manda [30].

Agni (the force responsible for digestion and metabolism in the human body) is classed into four types based on its intensity: sharp, gentle, regular, and irregular. The sharp type can withstand all forms of imperfections, but the mild types of acts in the other way. The regular or balance type of Agni is impaired by tiny anomalies and maintains its normalcy if there is no irregularity.

The irregular type of Agni differs from the regular and balanced types in nature. It can get impaired at times, but irregularities do not always do so.

These four varieties of Agni exist in the four types of people. Individuals with vatadosh, Pitta dosha, and kapha dosha in a balanced and normal state are known as agnis. Individuals with the dominance of Pitta dosha in their constitution have sharp agnis due to affliction of the Agni site by Pitta dosha, whereas individuals with the dominance of kapha dosha in their constitution have mild agnis due to affliction of the Agni site by Kapha dosha [31].

Individuals with vatadosh dominance in their constitution have irregular agnis due to Vata Dosha's ailment of the Agni site. The sixth chapter of the Charak Samhita Vimansthan

describes four varieties of Agni: Tikshagni (sharp), Manda (moderate), Vishrama (irregular), and Sama (regular). The Agni that digests food in large quantities in a short period of time is known as Attyagni (excessive digestive capacity). This Agni digests food in large quantities and frequently in shorter periods of time, as well as producing dryness of the throat, palate, and lips, a burning sensation, and pyrexia at the end. the Agni, which digest even small food in longer time, creating heaviness in the abdomen and head, cough, dyspnea, salivation, vomiting, and malaise.is mild. All these three are abnormal and give rise to many diseases of the causative doshas.

Agni and its Association with Ajirna

According to Ayurveda, Agni is essential for food digestion and metabolism, and its impairment is directly related to the development of Ajirna. When Agni becomes Manda (hypofunctional) or Visham (irregular), it causes insufficient digestion, culminating in the creation of Ama, which is toxic and pathogenic. This notion states that decreased digestive function causes an accumulation of undigested metabolites, abnormal gut motility, and microbial imbalance. Indigestion, bloating, and metabolic abnormalities are all caused by dysfunctional digestion and gut microbiota [32].

Furthermore, Agni imbalance affects both the gastrointestinal tract and systemic metabolism. In Ajirna, reduced digestive fire causes delayed gastric emptying, fermentation of food, and the generation of toxic byproducts, which are associated with symptoms such as heaviness, nausea, and loss of appetite. According to recent studies, poor enzyme activity and gut-brain axis abnormalities play a key role in indigestion. These findings lend support to the Ayurvedic notion that keeping a regulated Agni is vital for optimal digestion and illness prevention. As a result, the relationship between Agni and Ajirna might be interpreted as a synthesis of old Ayurvedic concepts and contemporary gastrointestinal physiology [33].

Agni and its Association with Amlapitta

Agni is essential for regular digestive and metabolic functioning, and its disruption is a major contributing factor to the development of Amlapitta. Amlapitta is most connected with Tikshagni in Ayurveda. (strong digestive fire) and worsened Pitta Dosa, resulting in an overproduction of acidic and sour components in the GI tract. When Agni becomes hyperactive or erratic, it disrupts food digestion and transformation, causing symptoms such as acid regurgitation, burning sensations, and sour belching. Hyperacidity and gastroesophageal reflux disease (GERD)

are disorders that result from excessive stomach acid output, mucosal irritation, and impaired digestive regulation.

Agni imbalance in Amlapitta compromises mucosal defence mechanisms and gut homeostasis, in addition to acid secretion. Contemporary research suggests that stress, irregular food patterns, and altered gut microbiota all contribute to increased gastric acidity and inflammation, which is consistent with the Ayurvedic notion of Pitta aggravation and Agni Dusti. The link between these data shows that Amlapitta may be viewed as a functional illness caused by dysregulated digestive fire and metabolic imbalance. Thus, keeping Agni balance is critical for avoiding excessive acidity and preserving adequate digestive health, highlighting the importance of Ayurvedic concepts in understanding and controlling Amlapitta.

CONCLUSION

Agni Dusti is the underlying cause of Ajirna and Amlapitta. Individuals with Dwandwaja Prakriti are particularly vulnerable because of their dual Dosa predominance. Early treatment of Agni imbalance is critical for preserving digestive health and avoiding chronic diseases. Individuals with Dwandwaja Prakriti are more prone to these diseases due to dual Doshas dominance, causing digestive instability. As a

result, early Agni correction by right food and lifestyle is critical to maintaining digestive health and avoiding chronic diseases.

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