



ROLE OF AAM AND AGNI IN OBESITY (STHOULYA)

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Abstract

Obesity is one among the major diseases of modern era, increasing in prevalence. *Sthoulya* (Obesity) is well known from the *Samhita* period and is considered to be one of the eight undesirable conditions (*Ashtau Nindita*).

Many ailments are caused by *aam*, an important idea that *Ayurvedic Acharyas* describe. From an *Ayurvedic* perspective, every illness stems from *aamdosha*, or the vitiation of *Agni*, meaning that *Agni* malfunctions to produce *Aam*. *Agnimandya* is the cause of *aam*, which is unripe and undigested food. *Mandagni* may be to blame, since *Agni* is said to be in charge of metabolism. As a result, a generated travels throughout the body, contributing to *Medovruddhi* and resulting in excessive stoutness. *Agni* is the only thing that keeps life alive, and when it goes extinct, one dies. Keeping *Agni* in good condition prolongs life. It also contributes to plumpness, colour, vigour, health, and zeal. skin tone, as well as different types of *agni* and *pran*. There are four different states of *jatharagni Visham* (irregular), *teekshna* (intense), *Manda* (weak or less powered) and *Sama* (well maintained and regular) states. The concept of *aam* and *agni* is the most important fundamental principle of *Ayurveda* in understanding the physio- pathology of the *sthoulya*.

Keywords: *Sthoulya ,Aam,Agni,Obesity*

Introduction

Obesity and *Sthoulya* are related. Intra-abdominal fat is increased by excess body fat and abdominal obesity. One way to conceptualise the "New World Syndrome" is as the initial wave of a well-defined group of non-communicable diseases. According to the World Health Organisation, obesity is one of the most overlooked public health issues facing the world today, affecting every country¹.

The WHO defines obesity as follows;

A. BMI greater than or equal to 25 is overweight.

B. BMI greater than or equal to 30 is obesity²

According to *Ayurveda*, the balance of all three doshas characterises healthy people. For example, *Pitta*, *Kapha*, and *Vata*. *Jadharagni*'s normal state, *Dhatus*'s usual state, and their functions. Thus, *Rasa*, *Rakta*, *Maas*, *Meda*, *Asthi*, *Majja*, and *Shrukra* represent the typical condition and operation of *Mala*. *Mutra*, *Purish*, and *Sweda*³.

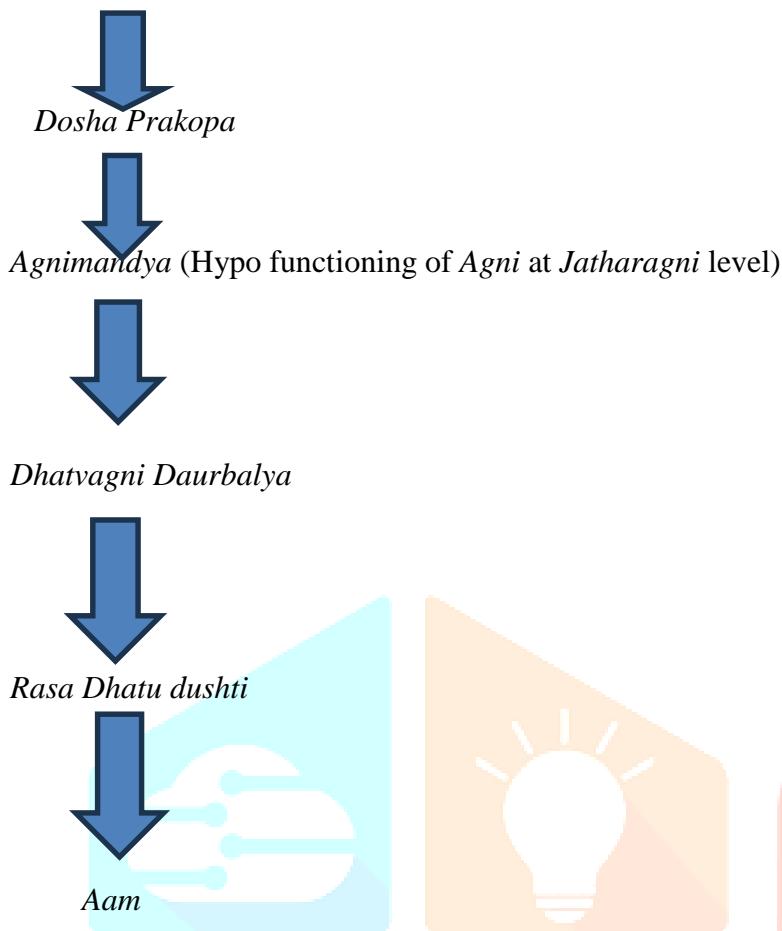
Sthoulya purusha is regarded as one of the *nindita purushas* in *Ayurveda*. According to *Acharya Charaka*, the *Swastha purusha* is characterised by *sama mamsa*, *sama praman*, *sama samahana*, and the possession of *Dhridha Indriyas*; nevertheless, a *sthul* individual lacks these attributes⁴.

According to *Acharya Charaka* and *Madhava*, *sthoulya* is a person with pendulous appearance of the *sphik* [hip], *udar* [abdomen], and *stana* [chest] as a result of excessive fat deposition and *atisthula*, or decreased zeal for life. According to *Charak*, *santarpanjanitaroga* and *sthoulya* are two of the eight most undesired diseases in *ayurveda*⁵.

Relationship between *ama* and *agni*

The three primary *Agnis* in the body are *Panchabhutagni*, *Dhatuagni*, and *Jatharagni*. The *Mahakostha Agni*, *Jatharagni*, has the job of breaking down food that has been consumed. The remainder of *Agnis* in the body is supported by *Jatharagni*, which is regarded as *Pradhanagni*. Additionally, its *Mandata* or *Samyata* directly affect other *Agnis* of the body. Its primary purpose is to separate the meal into *Sara* and *Kitta*. Food is not adequately digested when the *Jatharagni* is not functioning properly, which results in the production of *Ama*. Formation of *Ama*

Nidan sevana



Role of Ama in development of sthoulya

A common metabolic condition is *sthoulya*. Acharya Charaka discusses it in *Ashtauninditiya Adhyaya*. Lack of physical activity, resting throughout the day, and eating foods that raise *Kapha* lead the digested meal to become sweet, which in turn raises *Ama* and *Medas* (fat).

Ama can be a contributing factor to obesity in some cases because it blocks the *srotas*. A build-up of *srotas* can result in *Prakopa* of *Vata Dosha*, which raises *Agni* and increases appetite. This state also involves an increase in *Kapha Dosha* and *Meda Dhatu*, which can have an impact on metabolism. Large-scale fat accumulation in the body, rendering the patient incapable of doing any activity, thirst, delusions, sleeplessness, weariness, excessive hunger, and an unpleasant body odour are all present in such a patient.

Agni

Digestive fire: Ayurveda is unique in its understanding of *Agni*. It's observed in the outside world that sun energy is necessary for all natural conversions. *Agni*, also known as *Kayagni*, is the name of the living entity that represents this sun energy. *Agni* is an occult force that has the ability to change a substance's form. *Pitta Dosha* is how *Agni* expresses its strength. *Agni*'s normal actions support the preservation of physiological processes, but when it is in an aberrant state, it creates *Vikruti*, and when it is absent, it results in human mortality.

Sites of Agni

The sixth *Kala*, known as *Pittadvara-Kala*, is thought to be the location of *Agni* and is located between *Amashaya* and *Pakvashaya*⁶.

Types of Agni

Agnis varies in various classical Ayurvedic texts, as shown below

"*Charaka* has indicated about 13 *Agnis*. *Jatharagni* - 1. *Bhutagni*-5, *Dhatvagni*-7.⁷

The normal functioning, as well as the vitiation of *Doshas*, depends upon normal *Agni* and Therefore, maintaining a normal *Agni* is crucial for good health. In the *Jatharagni* is digestive system, whereas *Dhatu Agni* is found in tissues. It is merely a little, dispersed part of the *Jatharagni* main body. However, the liver is where *Dhatu Agni* is primarily found. It bears accountability. for the development of every bodily tissue⁸.

Role of Agni in obesity (Sthoulya)

Ancient and holistic in its outlook on life is *Ayurveda*. Obesity is considered *Medoroga* in *Ayurveda*, and is caused by disruptions in *Meda Dhatu*, which includes fat metabolism and fat tissue. Lack of exercise, resting throughout the day, and eating foods that raise *Kapha* lead the end product of digestion to become (abnormally) *Madhur Vipak*, which in turn raises *Meda* (fat). Because of the similarities between this *Kapha* and *Meda*'s characteristics, *Meda* experiences an increase that blocks the remaining tissues' nutritional channels, depriving them of nourishment. Thus, only fat builds up excessively in the body, rendering the person incapable of performing any kind of activity. The increasing fat in the abdomen obstructs the channels of *Vara*. Then, the *Vata* starts to function quickly inside the abdomen, increasing the rate of digestion and causing a voracious appetite and longing for a lot of food. Over time, a great deal more troubling signs appeared.⁹

DISCUSSION

A thorough understanding of the interrelationships between *aam*, *Agni*, and *Sthoulya* is necessary for an individual to lead a healthy existence. Unhealthy eating patterns and a sedentary lifestyle, which eventually cause *Agni* to become vitiated, are the most frequent causes of *Sthoulya*. For this reason, *Agni*, *Sthoulya* For an individual's well-being, its interrelation is a crucial component that needs to be thoroughly examined. *Ahara* is the predominant causative factor for *Medovridhhi*. If *Medo dhatwagni mandya* occurs it causes excessive formation of improper *Medo Dhatu* and ultimately results into obesity.

CONCLUSION

In this article, After the brief discussion on relation between *aam*, *Agni* and *Sthoulya*. *Agni*'s significance for cellular metabolism and digestion is demonstrated by this. Their creation of *Ama*, which includes *Sthoulya*, is caused by the dyspepsia brought on by the imbalance of *Agni*. Living disorders such as obesity are more common than infectious diseases in wealthy nations. In order to prevent *Sthoulya* and maintain a healthy life, we need keep our *Agni* in its natural state.

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