INTRODUCTION

Ayurveda, the ancient science of life has two objectives namely protection of health of an individual and treating the diseases of diseased person. To fulfil the first objective, Ayurveda described all the preventive measures under the subject of Swasthavritta which includes definition of swastha(healthy), swasthavritta(preventive measures), dinacharya(daily regimen), ritucharya(seasonal regimen), ratricharya(night regimen), sadvritta(code or conducts) and trayopasthamba(three supporting pillars of life). The definition of swastha given by Ayurveda is comprehensive and has all the parameters of QOL (quality of life) of WHO. Definition given by Susrutaacharya as follows: the state of the equilibrium and proper functioning of Doshas, Dhatu, Agni and Malas in parallel with satiated soul, mind, and sense of organs. Ayurveda believes the human body is composed of Dosa, Dhatu and Mala, these three types of factors together build, develop and maintain the human body in a healthy condition through their mutual interactions. The biological functions of anabolism, catabolism and movement are performed by the triad of kapha, pitta and vata.

Aims & Objective: To review the literature regarding samagni
To review the literature regarding pathya & apathy in maintenance of samagni

Materials & Methods: Systematic review has been made from possible texts of Ayurveda to gather information regarding
role of *agni* maintenance of health and to mention the *pathya* & *apathyana* for proper maintenance of *agni*

The samagni (balanced state of *agni* or the physiological limits of *agni*): *Agni* is the core concept of Ayurvedic medical practice; it governs all the principles and attributes of digestive and metabolic activity in our body. In other words, whether it is food or medicine has to come across with any form of *agni*. If the substance is administered orally, the principal form of *agni* viz., *jatharagni* comes directly into play.

In Ayurveda *agni* denotes a group of factors, which are responsible for digestion of nutrient food, metabolism of various digested food components into appropriate tissue element and utilization of various digested food components to release energy needed for vital activity. For the proper maintenance of the life process the nourishment of all these factors is needed at a particular degree and level. The *agni* is the factor which converts food into *dosha, dhatu and malas*, thus helping in all the life processes. According to the place and nature of the body elements that should be nourished, the *agni* has been divided sub-types viz., *jatharagni, bhutagni, and dhatvagni*. But generally, all the terms with a suffix *agni* can be included in the *pitta* group of substances and among them *jatharagni* is considered to have a supreme role. *Agni* in the context of *swsatha laksana* can be considered as *jatharagni*, which is having a power to control all the *agnis* mentioned in Ayurveda. But the line of demarcation between the normal and abnormal functioning of *jatharagni* is very delicate, even though it seems very much simple at the sight. This delicate nature of *agni* can be best understood from the references of the state of *agni* in the physiological and pathological contexts. The state of *agni* can be *sama, manda, teekshna* or *vishama* depending upon the several internal and external factors. *Again*, it is highlighters that of the four types, except *samagni* all are responsible for the pathological changes also. So it is the same four states of *jatharagni*, which are held responsible for the normal and abnormal changes in the human body.

There are certain states of *agni* depending on the influence of *tridosha* on it. These states and their functions can be kept in following manner.

**Types of Agni and their properties**

<table>
<thead>
<tr>
<th>State</th>
<th>Dosha</th>
<th>Property</th>
<th>Susceptibility to diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vishamagni</td>
<td>vata</td>
<td>Agni varies with periods of strong appetite alternating with loss of appetite and hence no limit can be fixed for the completion of digestion</td>
<td>Prone to <em>vata</em> diseases</td>
</tr>
<tr>
<td>Teekshagni</td>
<td>pitta</td>
<td>Agni digests even large quantities of food easier to the scheduled time i.e one <em>yama</em></td>
<td>Prone to <em>pitta</em> diseases</td>
</tr>
<tr>
<td>Mandagni</td>
<td>kapha</td>
<td>Agni cannot digest even little quantity of food in scheduled time or it may even take 2<em>yaama</em> to digest the food</td>
<td>Prone to <em>kapha</em> diseases</td>
</tr>
<tr>
<td>Smaagni</td>
<td>tridosha</td>
<td>Normal <em>agni</em>, ensures complete digestion of food in scheduled</td>
<td>Resistant to diseases</td>
</tr>
</tbody>
</table>
Of the various factors that are having a direct impact on jatharagni. The primary ones are the prakriti of the individual and the ahara vihara, he or she is following. There is a definite type of jatharagni for a particular prakriti which is predetermined. There should be a grade for these states of manda, teekshna and vishama forms of jatharagni. Again, such individuals also, a slight variation in the status of jatharagni may occur as a result of the ahara-viharas followed. Here, this change should be reversed as quickly as possible by following exactly opposite regimen, So that change in the status of jatharagni does not make a pathological concern. Moving forward, these grades are again changed and resulted in various disease conditions. An operational method that we can implement to assess the state of samagni is the jeerna ahara lakshana and aharaakaala along with above mentioned dosha dhatu mala samya lakshana.

From the health point of view slight variation in the status of Agni can be compromise, but a long term changes makes the individual unhealthy. To maintain the proper agni, firstly we have to find out the determinants of samagni and a proper control of those factors will help to maintain the state of samagni.

**Physiological factors affecting jathargni**

Prakriti- prakriti makes a difference in the rage of the agni. kapha prakriti man has diminished state, pitta prakriti man comparatively illuminated and vata prakriti person has uncertain increase and decrease of Agni.

Diurnal variation – according to yogaratnakara, agni performs best functions in second Prahara of day and first prahara (3hours) of night. So food should be taken in these timings only. Moreover, it tells us about the rhythmic increase and decrease in the range of agni.

**Age:** during childhood, it increases. In adult state, it is on the peak and in old age, it diminishes gradually.

**Ritu:** agni is at peak level in hemanta and lowest in varsha.

**Nutrients:** agni gets increased or decreased on the basis of nutrients it has to digest, just like increase or decrease of fire is dependent upon the type of fuel.

**Physical activity:** sleep decreases and exercise elevate agni.

**Psychological factors:** fear, anxiety, grief, and other emotional situations vitiate agni.

**Bala:** rate of digestion and metabolism depends upon bala or body strength just like expulsion of water from the well largely depends upon the strength of the puller.

**Requirement of nutrition by dhatus:** rate of digestion and metabolism is directly affected by thirst of dhatus for nutrients for their normal status.

**Srotosuddhi:** agni does their function at best, when srotas remain unobstructed.

So, to maintain a state of samagni, one should adopt proper ahara and vihara, so as to keep the above mentioned determinants within control.

**PATHYA AHARA (wholesome food)**

- Consumption of ahara (food) increases the agni (su.chi.24/67)
- Follow the Ashta Ahara Vidhivishesha Ayatana mainly upayoga samstha – Ayurveda has been mentioned eight factors which should be followed every individual before taking food, they are prakriti (natural qualities of food article), karana (proceseing), samyoga (combination), rasi (quantum), desha (place), ka-
la(time ) upayogasamstha (dietetic rules) and upayokta (person who takes food)\(^{19}\) (c.vi.1/11)

✓ Intake of balanced diet daily (nitya sevaniya dravyas)- "shastikan shalin mudgan saindava...."\(^{20}\) (ch.su.5/12)

✓ Intake of ghee and milk daily (nitya rasayana)-"nityam ksheera ghrutash-tnam"\(^{21}\) (c.chi1/4/32)

✓ Intake of rock salt + fresh ginger (lavana ardraka sevana) before bhojana\(^{22}\) (B.P. Purva .5/130)

PATHYA VIHARA (wholesome regimen): Dinacharayapalana palana (observation of proper daily regimen), especially, Vyayama (physical exercise)\(^{25}\) (c.su5/32), and following proper ritu charya (seasonal regimen

PATHYA MANASIKA VICHARA (wholesome mental status): Achara rasayana\(^{26}\) (c.chi1/4/30-35)Dharana of dharaniyavegas\(^{27}\) c.su. 6/76 – following of these sadvrittas will enhance the agni

APATHYA AHARA (unwholesome food)
✓ Gramyahara(junk food ), ati snigdha(more oily food) , guru ahara(heavy to digest )
✓ Akala bhogana(not taking food in time)su.su46/476,
✓ adhyashana(taking food before getting digested pervious food),
✓ vishamashana(frequently intake food),
✓ samashana(mixing of patyha and apathy ahara)\(^{23}\) (c.chi 25/234)
✓ Na bhojanam(not taking food at all or fasting for longer period or starvation) and ati bhojanam( excessive intake of food)\(^{24}\) (c.chi 24/97)

APATHYA VIHARA (unwholesome regimen):
✓ Jagarana (night awakening ),
✓ Divaswapna (sleeping day time ),
✓ Ativyayaya(excessive physical exercise),
✓ Ativyayama (excessive sexual intercourse ),
✓ Atinidra(excessive sleeping )

APATHYA MANASIKA VICHARA (unwholesome mental status) :
✓ Dashavidhapapakarma, Chinta, Krodha and Bhaya – these psychological factors will decrease the functions of agni.

CONCLUSION
Agni may be correlated with digestive & metabolic fire in the body .It is the substance secreted in our body, which is directly responsible for chemical changes in the body. The proper function of the agni is an important factor in maintenance of normalcy of the doshas thus lead to healthy and happy life. To keep the agni in proper one must follow the rules of Swasthavritta especially regarding pathya- apathy.

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