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Research Article

AGGRESSIVE BEHAVIOUR BASED ON THE TYPES OF *AGNI BALA* AMONG YOUNG ADULTS

Anupama Gopeendran[1]*, R Manoj[2], Divya Devi M[3]

*[1]PG Student, MSc Clinical Psychology, [2]HOD, [3]Assistant Professor, Department of Psychology, Deemed University, Dr. MGR Educational and Research Institute, Maduravayol, Chennai, Tamil Nadu, India.

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ABSTRACT

Agni is one of the main concepts that is dealt in Ayurveda. *Agni* is responsible for the digestion and metabolism of the ingested food. The types of *Agni* included are *Visama agni*, *Tikshna agni*, *Manda agni* and *Sama agni*. Aggression is often a harmful social interaction with the intention of inflicting damage or harm to others or on self. The independent variable and dependent variable is *Agni bala* and aggressive behaviour respectively. This study is attempted to study the difference on aggressive behaviour based on the *Agni* type among young adults. The hypothesis proposed was a null hypothesis which implied that there is no significance of *Agni bala* on aggressive behaviour among young adults. Data was collected using *Agni bala* assessment tool and Buss-Perry aggressive questionnaire. It is a quantitative study which has employed comparative research design. Comparative research design is used since there is a comparison among the *Agni bala* types (*Visama agni*, *Tikshna agni*, *Manda agni* and *Sama agni*). Random sampling was done and the total sample size is 180 young adults between the age group 18-30 years. ANOVA was the statistical test used for the study. The ANOVA test showed that there is no difference on the aggressive behaviour based on the *Agni* type since the significance level is 0.007. The results were calculated using Statistical Package for Social Sciences (SPSS). The hypothesis was accepted which indicate that the there is no significant difference on aggressive behaviour based on the type of *Agni bala* among young adults. The study concluded that there is no difference on aggressive behaviour based on the type of *Agni bala* among young adults.

INTRODUCTION

Agni is responsible for the digestion and metabolism of the ingested food in human being. Aggression is often a harmful social interaction with the intention of inflicting damage or harm to others or on self. There may or may not be influence of *Agni* on aggressive behaviour of a person. *Agni* is a physiological component whereas aggression is a psychological component.

Agni in its literal meaning means fire. According to Ayurvedic concept, *Agni* is an entity that is responsible for digestive and metabolic processes in human beings. Apart from this *Agni* is also significant in maintaining homeostasis and body functioning.

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It plays an important role in the life processes. The maintenance of *Agni* is important because it helps in the growth and development of the body. The food which is ingested should be digested, absorbed and assimilated which is done to maintain life and which is carried out by *Agni*. *Agni* converts the ingested food into energy that is responsible for carrying out all vital functions of the body.

Acharya Charaka has mentioned that, a person who has *Sama agni*, that person would be absolutely healthy, if there is any vitiation of *Agni*, the metabolism of the body would be disturbed and cause ill health and diseases. Acharya also mentions that when there is stoppage in the functioning of *Agni*, the person dies. Functions of *Agni* are compared to the enzymes and gastric juices functioning at gastro intestinal level. These gastric juices and enzymes at gastro intestinal level are responsible for digestion, absorption and metabolism.

Agni is basically divided into three types, which has further divisions. The main three types are *Jatharagni*, *Dhatvagni* and *Bhutagni*. These three *Agni*

work together to maintain the balance of the body, where *Jatharagni* maintains metabolism and the other two *Agni* maintains cellular metabolism. When there is an imbalance in the physiology of *Agni*, it causes *Ama* which happens to be the main reason for many diseases.

Jatharagni is the main *agni* among the 13 types of *Agni* (*Jatharagni*, 5 *Bhutagni* and 7 *Dhatvagni*). *Agni bala* constitutes two terms, *Agni* and *Bala*, which indicates the ability to digest, metabolize and absorb. *Agni bala* indicates the power of digestion of *Jatharagni*. It is mentioned in Charaka Samhita that *Agni* is examined from *Jarana sakti*. The quantity of food to be taken also depends on the power of digestion including digestion and metabolism. Chakrapani has clearly mentioned that *Agni bala* depends on factors such as *Vayah* (age), *Ritu* (season) i.e., *Agni bala* is minimum in *Varsha ritu* and *Vardhakya* and maximum in *Hemanta ritu* and *Youvana*. Similarly, *Ahara matra* is based on *Agni bala*. *Agni bala* is not just concerned with the determination of the functional state of *Agni* but also concerned with its capacity to metabolise the digested food and produce energy from it.

Dhatvagni is the *Agni* present in the seven *Dhatu*s i.e., seven element tissues of the body which include *Rasa*, *Rakta*, *Mamsa*, *Medha*, *Asthi*, *Majja* and *Shukra*. The *Agni* present metabolizes the nutrients supplied to the *Dhatu*s via the *Srotas*. The seven *Dhatvagni*s are *Rasagni* present in the *Rasa Dhatu*, *Raktagni* present in the *Rakta dhatu*, *Mamsagni* present in the *Mamsa dhatu*, *Medagni* present in the *Meda dhatu*, *Asthyagni* present in the *Asthi dhatu*, *Majjagni* present in the *Majja dhatu*, *Shukragni* present in the *Shukra dhatu*. Each *Dhatvagni* or bioenergy present in each *Dhatu* synthesizes and transforms the essential *Rasa dhatu* required for that particular *Dhatu* or cell from the basic nutrients present in the *Annarasa* or the essence of the food we eat. Each *Dhatvagni* specializes in synthesizing and transforming components suitable for a particular *Dhatu*. This behaviour is a kind of selective action. Acharya Charaka cites the fact that this seven *Dhatu*, the pillars of the body, contain their own *Agni* and digest and transform substances supplied through their own *Agni*, producing similar substances for assimilation and nourishment.

Bhutagni is the one present in the *Pancha mahabhuta* (the five basic elements), namely *Parthiva, Apya, Teja, Vayavya* and *Akasha*.

Agni's important function is to digest the ingested food and convert it into a biologically acceptable form. *Agni* produces the essence or usable part of food (*Anna rasa*) and the rest of food (*Kitta bhaga*). [Cha.Su 28/4] The essence of food is further distributed for processing by *Buthagni* and *Dhatvagni*. The residue leads to the formation of excreta (*Mala*), including faeces (*Purisha*), urine (*Mutra*) and sweat (*Sveda*). *Buthagni* selectively absorbs the appropriate components of food. *Dhatvagni* also acts to selectively transform nutritional components into relevant body tissues. The waste produced in this process forms various levels of metabolic waste (*Dhatu mala*). *Agni* thus plays an important role in the formation and nutrition of body tissues. In addition to digestion and metabolism, *Agni* plays an important role in thermoregulation, normal processing, energy production, endurance and immunity. *Agni* reduces bulk and moisture. Burning and reduction are therefore functions of *Agni*.

In Charaka Samhita, *Jatharagni* has been divided into four types depending on its performance of digestion in human beings (Cha,Chi,15), namely *Visamagni*, *Tikshnagni*, *Mandagni* and *Samagni*. According to Hareet samhita, *Samagni* is when all the three *Dosas* are in normal state. When *Pitta* is higher than normal it causes *Tikshnagni*, when *Vata* and *Kapha* are higher than normal it causes *Vishamagni* and *Mandagni* respectively.

***Samagni*:** *Samagni* digests and assimilates food properly in proper time. This type of *Agni* results in happiness, calm and perfect health. The individual will be able to digest reasonable quantity of food in any season without no issues and they tolerate the changes in weather and seasons easily. They have balanced digestion, absorption and elimination. Due to our high stress culture and fast paced life, individual with *Samagni* is rare.

Agni and the Three *Dosas*

All the elements needed for the body's creation, growth, destruction, whether it is food or medicine must have the rite of *Agni*, otherwise it will not be *Satmya* for the body[1]. In individuals where there is vitiation of *Vata*, *Pitta* or *Kapha* in the digestive tract it causes disturbed *Agni* or an imbalance in the *Agni*. This vitiation of *Dosas* leads to improper functioning of the *Agni*, overtime this imbalance in *Dosa* and *Agni* causes the accumulation of *Ama*, which further compromise *Agni*. So it is necessary to return *Agni* back to its balance since it has both immediate and long-term effect on our health. The restoration of *Agni* to its balanced state depends on what is causing imbalance in the first place. The vitiation of each *Dosa* affects the *Agni* differently and hence the treatment for each case is different. It is also possible that there can be a combination of two *Dosas* or all the three *Dosas* affecting the *Agni*.

***Vishamagni*:** In this condition there is irregular metabolism, sometimes the food is digested quickly and sometimes slowly, it keeps varying. *Vishamagni* is associated with excess of *Vata dosa*. The *Gunas* of *Vata* such as *Ruksha, Laghu* and *Suksma* are supportive of

Agni whereas its *Sita* and *Cala gunas* interferes with the functioning of *Agni*, hence *Vishamagni* is irregular in nature. *Vishamagni* leads to irregular appetite, digestion, indigestion, abdominal distention and colicky pain.

***Tikshnagni*:** *Tikshnagni* means very quick i.e., digestion of food is quick regardless of the type of food i.e., hypermetabolism. It occurs due to excess of *Pitta*. The *Laghu, Usna, Tiksna, Sara gunas* support *Agni* but in excess triggering the over-activity of *Agni* and causing hypermetabolism. In this case, the ingested food is incinerated and pass through the digestive tract very quickly by leaving the leaving the tissues undernourished. In such individuals the intensity of the *Agni* is increased and causes insatiable hunger, desire to have large quantity of food on a frequent basis and there is difficulty in skipping meals. The individual may also feel heartburn, hyperacidity, acidic saliva and fever.

***Mandagni*:** In *Mandagni* there is hypometabolism i.e., too slow or too dull digestion. *Mandagni* is due to excess *Kapha*. The *Guru, Sita*, *Manda*, *Snigdha, Mrtsna* and other properties of *Kapha* is against the intensity of *Agni*, as a result of excess *Kapha*, it suppresses the *Agni* which leads to its underactivity, dullness and sluggishness. *Mandagni* may also be due to *Pitta*'s *snigdha* and *Drava gunas*. Those persons who have *Mandagni* eat very little quantity of food and takes time to digest even the smallest amount of food. *Mandagni* takes time to develop and also require more time to correct. The individual with *Mandagni* experiences heaviness in stomach and body after eating and sometimes even without food. *Mandagni* leads to congestion, cough, frequent colds, allergies, edema and lymph congestion.

The imbalance in *Agni* maybe more complex when there is more than one type of *Agni* affecting the system at once, e.g.: there might be *Tikshna-vishama agni* which causes increase in appetite but the digestion will be irregular, when the individual takes a large meal they experience abdominal distention, bloating and discomfort. The combination of the three varieties of *Agni* is also possible, *Vishama-tikshna-manda agni*, but this would be a serious imbalance. When *Agni* of an individual is in *Samya avasta,* then person remains healthy and would lead a long, happy and healthy life. *Agni* of a person when vitiated, the whole metabolism will be disturbed, resulting in ill health and various diseases. Hence *Agni* is said to be the base of life.[2]

Aggressive Behaviour

Social psychologists define aggression as behaviour that is intended to harm another individual who does not wish to be harmed.[3] Aggression is any act that is intentionally done to cause harm to a person, animal or damaging physical property. Aggressive behaviour does not just affect social boundaries it even affects relationships and may even lead to legal consequences.

According to psychoanalytic theory of Sigmund Freud, the aggressive instinct is innate and is derived from the death instinct, but others believe aggression to be socially learned or reaction to frustration. Social psychologists use the term violence to refer to aggression intended to cause serious bodily harm, such as injury or death. So violence is part of aggression. All acts of violence are violent, but only acts involving serious bodily harm, such as murder, assault, rape, or robbery, are acts of violence. Punching someone in the face can be violent, but calling someone names is just offensive.

There are several biological, psychological and environmental factors that are identified as causes of aggression. The biological factors include irregular brain development, genetics, brain chemical and hormone imbalances, medical conditions like stroke, dementia and head injuries, side effects of prescribed medications like corticosteroids, anabolic steroids etc and other substances like alcohol and drugs. Psychological factors that cause aggressive behaviour occur as a symptom of certain mental health conditions which include post-traumatic stress disorder, bipolar disorder, autism, schizophrenia etc. Environmental factors include having abusive parents or caregivers, sibling who bullies, grew up in a community where aggressive acts were frequent etc.

Aggressive behaviours can be physical that is aimed at causing physical harm like hitting, punching, stabbing other person or damaging properties. Verbal aggression includes yelling, mocking etc. Hostile aggression is a form of aggression where the person reacts violently to a situation, which is usually an impulsive reaction and is driven by emotion. Instrumental aggression is where the individual acts violently or in an aggressive manner to achieve a particular goal.

Types of Aggression

Psychologists divide aggression into two main types. Both are harmful to the person experiencing them, regardless of the target or attacker, impulsive aggression and instrumental aggression. Impulsive aggression, also known as emotional or reactive aggression, is characterized by strong emotions. Impulsive aggression, especially when triggered by anger, activates the brain's acute threat response systems, including the amygdala, hypothalamus, and periaqueductal grey. This type of aggression is unplanned and often happens in the heat of the moment. When another car in traffic pulls you over and starts screaming and hitting other drivers, you're dealing with impulsive aggression. Instrumental aggression, also called predatory aggression, is

characterized by behaviour aimed at achieving a greater goal. 1 Instrumental aggression is often carefully planned and usually occurs as a means to an end. Harming another person during a robbery is an example of this type of assault. The purpose of the perpetrator is to make money, and the harm of others is a means to that end.

We often think of aggression in its physical form, but psychological aggression can also be very damaging. For e.g., verbally threatening or abusing another person is an example of verbal, mental or emotional abuse. Cyberbullying is another form of non-physical bullying that can cause serious harm to others.

Specific neurotransmitters systems involved in aggression include serotonin, dopamine, norepinephrine, GABA, and neuropeptides such as vasopressin and oxytocin. Neurotransmitters not only help to execute basic behavioural components but also serve to modulate these pre-existing behavioural states by amplifying or reducing their effects (Clinical Neuroscience Research Unit, 2011).

William McDougall (1871-1938) argued that people are ready to respond to stimuli that are related to our goals, move towards the goal and finally have the strength and energy to perceive the goal. On the other hand, Sigmund Freud (1856-1939) believed that motivation centers on instinctual impulses that reach consciousness and exert pressure that, like tension, is uncomfortable and leads to motivated behaviour. Freud identified two types of instincts - 1) life instincts or Eros, including hunger, thirst, sex, self-preservation and survival of the species, and all the creative forces that sustain life and 2) the death instinct or Thanatos, which are destructive forces that can be directed inwards like masochism or suicide or outwards like anger and aggression. When these instincts create pressure, it is interpreted as pain, and satisfying or reducing it leads to pleasure. Our ultimate goal or pleasure is to minimize the stimulus/pressure. Sexual and aggressive instincts are unconsciously suppressed by social norms against their expression, which can result in some form of punishment or anxiety. However, they must be satisfied in order to reduce the pressure they cause, and Freud said that this can be done through humour, that contains aggressive or sexual themes or dreams. In the case of dreaming, the censor relaxes during sleep, but does not disappear, so the impulses enter the content of the dream, but they are masked. Despite the mask, we can still satisfy many of our desires (i.e., dreams with sexual content). Freud suggested that another way to get rid of aggression is what he called displacement, or when we direct an emotion or thought to a substitute target because we cannot attack the main target, either because of social norms or laws, or because it is not available, for example, we've all been angry with our boss before, instead of bullying them or shouting at them we go home and act aggressively towards family members and possibly children.

Problem Statement

This research was attempted to find the difference on aggressive behaviour based on their *agni bala* among young adults.

Aim

To study the difference on aggressive behaviour based on the *agni bala* among young adults.

Objectives

- To assess the type of *Agni bala* among young adults.
- To determine the aggressive behaviour among young adults.
- To find if there is any difference on aggressive behaviour based on their *Agni bala* among young adults.

Hypothesis

There will be no significant difference on aggressive behaviour based on the *Agni bala* among young adults.

MATERIALS AND METHODS

Methods of Investigation

Research Design

It is a quantitative study that has employed Comparative research design. Comparative research design is the study of similarities and differences between two or more cases. Comparative research design is used since there is a comparison among the *Agni bala* types (*Visama agni*, *Tikshna agni*, *Manda agni* and *Sama agni*).

Samples and Sampling Technique

Young adults particularly aged 18-30 years are the samples of the research. Convenience sampling technique is used.

Convenience sampling: Non-probability type of sampling technique that is used by the researcher only because they are easily or convenient for the researcher to collect the data from. This sampling was used because the locality is new and does not know many number of people in the area, there was also limited time to collect the data.

Inclusion Criteria

- Includes young adults aged 18-30 years.
- Both males and females were included.
- Upper, middle and lower level of socio-economic status were considered.

Exclusion Criteria

- Participants under the age of 18 years are not involved
- Participants above the age of 30 years are not involved.

Variables

Independent Variable

The independent variable is *Agni bala*.

Dependent Variable

The dependent variable is aggressive behaviour.

Statistical Analysis

Descriptive statistics and inferential statistics was used to analyze the collected data.

Descriptive statistics: Mean and standard deviation was used to describe the data.

Inferential statistics: ANOVA is used to interpret the data. ANOVA is used to analyze the difference between the means of more than two groups.

Tools Used

- *Agni bala* assessment tool
- The Buss-Perry aggressive questionnaire

Tool Description

Agni bala assessment tool.

11 item questionnaire, in which each item has 4 statements. The participant must choose from one from the 4 statement which they feel is the best suited physiology for them.

One score is presented for each response and total score in respective column is calculated. The *Agni bala* is determined on the basis of maximum percentage obtained in the 4 columns.

The Buss-Perry aggressive questionnaire

29 item questionnaire which is rated on a 5-point scale. The BPAQ has 4 subscales which include physical aggression (items 2, 5, 8, 11, 13, 16, 22, 25, 29), verbal aggression (items 4, 6, 14, 21, 27), anger (items 1, 9, 12, 18, 19, 23, 28) and hostility (items 3, 7, 10, 15, 17, 20, 24, 26).

The sum of rating of each sub-scales determines the score of each subscale.

The two items 9 and 16 are reverse scored.

Procedure

The sample size of the study was 180 and the samples were young adults particularly aged 18-30 years of age. The researcher collected data through online and offline. The collected data was analyzed using inferential statistics.

ANOVA was used to measure the mean and standard deviation of the *Agni* types (4 *Agni bala*s).

RESULT AND DISCUSSION

The research was conducted to study the influence of *Agni bala* on the aggressive behaviour in young adults. One hundred and eighty young adults in the age of 18-30 participated in the study.

Research results were analyzed and discussed.

Table 1: Highest, middle and lowest scores of total aggression based on the type of *Agni bala*

Agni bala	Aggressive behavior		
	Highest	**Middle**	**Lowest**
Visama	114	83	50
Sama	110	77	45
Tikshna	115	91	68
Manda	110	93	76

The table shows the highest, middle and lowest value of total aggression based on type of *Agni bala*. The highest, middle and lowest value of total aggression on young adults with *Visama agni* is 114, 83 and 50 respectively. The highest, middle and lowest value of total aggression on young adults with *Sama agni* is 110, 77 and 45 respectively. The highest, middle and lowest value of total aggression on young adults with *Tikshna agni* is 115, 91and 68 respectively. The highest, middle and lowest value of total aggression on young adults with *Manda agni* is 110, 93 and 76 respectively. The differences in the values can be due to various factors such as the environment, the mood of the person, other physical problems such as any health issues or other psychological disturbances such as anxiety, stress etc.

Table 2: Descriptive statistics showing the mean and standard deviation for the type of different types of *Agni* Aggression

***Agni* type**	**N**	**Mean**	**SD**	**Significant value**	**Result**
Visama	77	83.60	14.847	.007	Accepting H0
Tikshna	23	84.74	11.331		
Sama	58	81.74	18.714		
Manda	22	95.14	10.407		
Total	180	84.56	15.822		

Table shows the mean and standard deviation for *Agni bala* and aggressive behaviour among young adults. The mean value of *Visama agni* on aggressive behaviour is 83.60 and its standard deviation is 14.847. The mean value of *Tikshna agni* on aggressive behaviour is 84.74 and its standard deviation is 11.331 The mean value of *Sama agni* on aggressive behaviour is 81.74 and its standard deviation is 18.714. The mean value of *Manda agni* on aggressive behaviour is 95.14 and its standard deviation is 10.407.

Based on the ANOVA table, F value is 4.200 and the significant value (p-value) is 0.007. Since the p-value is less than the commonly used alpha level of 0.005, it indicates that the probability of obtaining the observed F value by chance is less than 0.007, assuming that the null hypothesis is true.

If the obtained p-value is less than the alpha level, then the F value is considered statistically significant and we reject the null hypothesis. Therefore, in this case the F value is statistically significant because the significant value is less than the alpha level.

Thus, we can conclude that, there is a statistically significant difference between at least one pair of group means.

DISCUSSION

Agni is the entity that is responsible for digestion and metabolism in human beings. There are four *Agni* types i.e., *Visama*, *Tikshna*, *Manda* and *Sama*. The research was attempted to study the difference on aggressive behavior based on *Agni bala* among young adults. Using the *Agni bala* assessment tool and the Buss-Perry aggression questionnaire data was collected from 180 young adults. Aggression as defined by social psychologist is a behaviour that is intended to harm another person, animal or damaging physical property. The results were calculated using Statistical Package for Social Sciences (SPSS). The final decision is of accepting the null hypothesis, which means that there is no significance of *Agni bala* on aggressive behaviour.

Jatharagni is the chief *Agni* among *Panchabhuta agni* and the *Sapta dhatvagni.* In respect to *Ritu*, *Agnibala* is *Avara* in *Varsha* and *Greeshma*, *Madhyama* in *Vasanata* and *Sharat* and *Pravara* in *Hemanta* and *Shishira* [4]. The study shows that irrespective of the gender or age, there is no difference of aggressive behaviour based on the *Agni bala* of the person.

According to Ayurveda, *Sama agni* is considered to be the *Agni* of a healthy person, out of 180 participants only 58 have been found to have *Sama agni*. 77 participants posses *Visama agni*, 23 participants posses *Tikshna agni* and 22 participants posses *Manda agni*.

Table 1 also shows that, there is no significant difference of total aggression based on the *Agni bala*.

At the beginning of the study, it was thought that since aggression is an emotion shown due to the vitiation or increase in *Pitta*, and *Tikshna agni* is the type of *Agni* usually in people with *Pitta prakriti*, aggression will be dominant trait in people with *Tikshna agni*. After the analysis of the result, it was understood that there is no influence of *Agni* on aggressive behavior. Many other factors also play important roles in aggression like *Manasa prakruti* of the person, *Kala, Ritu* etc. *Agnibala* examination is not only concerned with the determination of the functional state of *Agni*, but also its capacity to metabolize the digested food and produce energy [5].

Aggressive behaviour also just does not depend on *Agni*, there are many other factors influencing aggressive behaviour in a person. The factors include biological factors such as genetics, irregular brain development, neurotransmitters etc. in people with certain mental health conditions such as autism, conduct disorders, post-traumatic stress disorder etc., aggressive behaviour is seen as a symptom. Environmental factors such as growing up in an aggressive neighborhood or having aggressive parents, people or children experiencing unfair treatment may also contribute to aggressive behaviour

From the above discussion, it is clear that there are many factors other than *Agni bala* that influence the aggressive behaviour in a person. Though *Agni bala* does not influence aggressive behaviour in a person, aggressive behaviour may have an effect on *Agni*.

Agni bala is affected by various factors such as age, diurnal variation, the diet or type of food intake, season, physical activity, physical strength, appetite etc. Hence, the *Agni bala* is not always constant in a person, keeps changing. The status of *Agni* is also depended on the *Tridosas vata*, *Pitta* and *Kapha*. According to Ayurveda, *Sama agni* is considered as the *Agni* of a healthy person, presence of *Visama*, *Tikshna* or *Manda agni* does not always necessarily altogether lead to a diseased state, but there is a vitiation or imbalance in the *Dosas* present which if continues to be in the vitiated state will lead to diseased state in the person. Almost all diseases are due to *Mandagni* as described in Ayurveda. *Agni bala* also depends on the *Prakriti*, the biological constituent of the person which is permanent in the person.

The strength, health, complexion, immunity, body temperature enthusiasm and vitality are all depended on the normal state of *Agni*. *Agni* is an entity that is a sign of life in human body and the absence of the same is death. *Agni*'s proper maintenance leads to long and health life and its disturbance or imbalance leads to disturbed metabolism which leads to diseased state.

The physiology of digestion maybe affected because of an abnormal psychology in a person such as anger, anxiety, aggression etc. These factors may tend to affect the secretion of gastric juice and hence leads to disturbance in homeostasis which may in turn lead to several diseases i.e., aggressive behaviour in a person may have the capability to disrupt normal functioning of *Agni* in a person that affects the digestion and metabolism of the ingested food.

SUMMARY AND CONCLUSION

Summary

The aim of the research was to study the significance of *Agni bala* on aggressive behaviour among young adults. Using the *Agni bala* assessment tool and the Buss-Perry aggression questionnaire data was collected from 180 young adults from age 18-30 years. So according to the study it was found that there is no significance of *Agni bala* on aggressive behaviour among young adults. The hypothesis proposed was a null hypothesis implied that there is no significance of *Agni bala* on aggressive behaviour among young adults. The results were calculated using Statistical Package for Social Sciences (SPSS). The hypothesis was accepted which indicate that the there is no significant difference on aggressive behaviour based on the type of *Agni bala* among young adults. Several other factors contribute to the aggressive behavior of the person such as their environment, their mood, other physical factors such as illness, or other physical problems, genetics and psychological aspects such as stress, anxiety etc. *Agni bala* is also affected by various factors such as age, season, *Prakriti*, diurnal variation, physical strength etc. Presence of any illness also affects the *Agni bala* of the person. The status of *Agni* or *Agni bala* in a person is not permanent; it is varying depending on the various factors mentioned.

CONCLUSION

From the statistical analysis, we can interpret that, there is no significant difference on aggressive behaviour based on the type of *Agni bala* among young adults.

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***Address for correspondence**
Dr.Anupam Gopeendran
PG Student,
MSc Clinical Psychology,
Dr MGR Educational and Research Institute, Maduravayol, Chennai.
Email:
lechugopeendran196@gmail.com