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### “REVIEW ON AYURVEDIC CONCEPT OF AGNIMANDYA”

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#### ABSTRACT:

Human beings, in order to adjust themselves in the modern era, have been impelled to become fast and mechanical. This is the reason why they can't give proper attention to daily and seasonal regimes, exercise and diet. This change in lifestyle is responsible for *Shad Rasatmak Ahara* by preserved and fast foods, bakery product, shift duties (i.e. Ratri Jagaran ,stress). All these factors making them more and more susceptible for diseases generated by *Agnimandya*. According to them *Mandagni* is root cause of every disease. Due to this *Mandagni*, *Ahar Pachan Kriya* gets affected leading to production of bio-transformation. This is the reason why *Ayurvedic Samhitas* has given a lot of importance to *Agni*. The *Ayu*, *Varna*, *Bala*, *Swasthya*, *Utsah*, *Buddhi*, *Kanti*, *Oja*, *Teja* , *Prana* of human beings mainly depend on the status of *Agni*, because of this *Agni* should be kept in its *Prakrut* state.

**Keywords:** *Agnimandya*, *Appetite*, *Mandagni*, *Dhatwagni*, *Oja*, *Bhootagni*, *Kayagni*

**INTRODUCTION:**

According to fundamental principles of *Ayurveda* *Agni* has an important role in the physiological functioning of body. Broadly *Agni* can be divided into three categories<sup>1</sup>:

1. *Jatharagni*
2. *Dhatwagni*
3. *Bhutagni*

*Jatharagni* has been considered prime among all *Agni*. The functioning of other *Agni* i.e. *Dhatwagni* And *Bhutagni*, are dependent upon the strength of *Jatharagni*. Hence it is worshiped as God itself because of its miraculous nature and action.

In *Ayurvedic Samhita*, decrease in the Intensity of *Agni* has been termed as “*Agnimandya*”. The references of this disease have been found since *Mahabharata Adiparva*. *Acharya Charaka, Sushruta, And Vagbhat* has not described *Agnimandya* as a separate disease.

This *Agni* is *Param Sukshma* and transforms the food substances into various forms which can be easily assimilated by our body. If *Jatharagni* becomes weak, it will result into improper formation of *Rasdhatu* and consequently *Uttarottar Dhatu* formation hampers.

**AIMS AND OBJECTIVES:**

- To re-evaluate, discuss and elaborate the various *Ayurvedic* concepts and principles related to *Agnimandya*.

- To understand the relation between *Agni* And *Dosha*, concept of *Agnimandya* and evolution of various diseases.

**MATERIALS AND METHODS:**

This article is based on a review of *Ayurvedic* texts. Materials related to *Agni, Ama, Agnimandya* and other relevant topics have been collected. The main *Ayurvedic* texts used in this study are *Charak Samhita, Sushruta Samhita, Ashtang Sangraha, Ashtang Hridaya, Madhav Nidana*. We have also referred to the modern texts and searched various websites to collect information on the relevant study.

**CONCEPT OF AGNIMANDYA**

*Agni* converts *Ahar Dravya* into *Ahara-Rasa* and then with the help of *DHATWAGNI AND Bhutagni* the *Poshak Ansha* is made available to body. Hence, any *Vikriti* that is hypo or hyper functioning of the *Agni* is the prime cause of pathogenesis of any disease. *Agnimandya, Aam Nirmitti, Srotorodha* can occur in any sequence and are the basic event responsible for the outbreak of any disease. Also this vicious cycle if not treated timely will increase the intensity of the disease.

While describing *Agnimandya Acharya Madhava* has not only emphasized on the *Mandagni* alone but only kind of hyper or hypo functioning of *Agni* has been considered in the term *Agnimandya*.

#### AGNIMANDYA AS A SYMPTOM

*Acharya* has described *Agnimandya* as main symptom in diseases like *Jwara* , *Pandu*, *Atisara*, *Grahani*, *Ajeerna*, *Gulma* , *Kamala* ,*Shotha*, *Arsha* etc

#### AGNIMANDYA AS A MAIN EVENT IN SAMPRAPTI

*Agnimandya* is a main step in occurring in pathogenesis of many diseases<sup>2</sup>. *Hetusevan* causes *Doshprakopa*. This *Prakupit Dosh* vitiate *Dushya* and their *Sammurchana* which leads to many diseases<sup>3</sup>, mostly it starts with *Agnimandya*. Due to decrease intensity of *Agni*, *Appachit Aahar Rasa* leads to *Srotorodha* and *Aamnirmiti*<sup>4</sup>. Hence while treating any disease the *Samprapti Bhanga* always to be start with *Aampachana* and *Agnivardhan Chikitsa* to get fast and complete cure.

#### AGNIMANDYA AS A DISEASE

*Agnimandya* is clinical condition characterized by loss of appetite that is *Kshudhamandya*, *Aruchi* that is loss of taste, *Avipaka* that is decrease indigestion, *PRASEKA* that is excessive salivation, *Aamashaya Pradeshi Gaurava* and *Shirogaurava* that is heaviness of stomach

and head, *Antrakujana* that is hyper peristalsis, *Pravahana* that is straeuous defeacation etc.

#### VYADHIGHATAKA INVOLVED

Our body is constituted by *Dosha* , *Dhatu* and *Mala*. *Tridosha* are responsible to maintain the *Prakruti* and when get vitiated leads to disease formation<sup>5</sup>. Hence to understand pathogenesis of the disease of *Agnimandya* following *Dravyasanmagraha* must be considered.

#### A.DOSHA –

##### 1) Vata

a) *Pranvayu*- While describing the *Karma* of *Pranvayu Acharya* states that *Prana* is important for intake of food in *Mukha* and then in *Annavaaha Srotasa*. Thus, this *Annagrahan* is the first step of *Annapachan*<sup>6</sup>

b) *Saman Vayu*- The *Samana Vayu* stays near *AGNI* and its *Sancharsthan* is *Koshta*. This *Samana Vayu* keeps the *Agni* patent and its function is *Grahana*, *Pachana*, *Vivechana* and *Munchana*.

c) *Apan Vayu*- The process of *Sarakitta Vibhajana* takes under the influence of *Apan Vayu*. It is responsible for *Mutra* and *Purish Nishkramana* Kriya. The *SAMYAKA Malapravruti* is one of the *Aaharjirnasya Lakshana*.

##### 2) Pitta-

a) The *Pachaka Pitta* is situated in between *Aamashaya* and *Pakvashaya* that

is *Grahani*. It is responsible for *Pachana* and *Vivechana* of *Chaturvidha Aannapana* and hence is called *Pachaka Agni*.

3) *Kapha* –

a) *Kledaka Kapha*- *Kledaka Kapha* plays a main role in *Agnimandya Samprapti*. *Aahara* is mixed with *Kledaka Kapha* which soften it, liquefies it responsible for its *Pachana*. It will cause a *Bhinna Sanghata*.

#### A. DUSHYA

In the disease *Agnimandya* the *Vikrit Ahar Rasa* is formed. So this *Agnivikriti* leads to *Apachit Ahara Rasa* which is first affects *Rasdhātu* and then the other *Dhatus* respectively.

#### C. STROTAS

Any *Vikriti* in *Annavaha Strotas* right from *Mukha* To *Guda* leads to pathogenesis of *Agnimandya*.

#### D. AGNI

The main element to be affected in disease *Agnimandya* is *Agni*, which we discuss already.

#### SHARIR RACHANA AND SHARIR KRIYA

While studying the disease, we must know the *Sharir Rachana* and *Kriya* of the organs involved.

#### RACHANA SHARIR

##### 1. AMASHAYA

*Sushrutacharya* has described *Amashaya* as one of seven *Ashayas*. *Charakacharya* has mentioned *Amashaya* as one of the fifteen *Koshtangas*. In *Agnimandya* disease affected strotas is *Annavaha Srotas* and *Amashaya* is *Moolsthana* of *ANNAVAHA Srotas*<sup>7</sup>.

*STHANA*: lies between *Stana* and *Nabhi*.

*SNAYU*: it is composed of *Sushir Snayu* and *Peshi*.

*MARMA*: It is closed to *Nabhi Marma* which is *Sira Marma* and is *Sadyopranhara* in nature<sup>8</sup>

*DOSHA*:

a) *VAYU* – *Samana*

b) *PITTA*-*Pachak*, *Ranjak*

c) *KAPHA*- *Kledak*

*Function*: The ingested food is brought in *Amashaya* by *Pran Vayu*, the food particle made *Snigdha*, soft by action of *Kledak Kapha*. Then this food is digested by *Pachakagni*. Small amount is transformed into *Rasdhātu* and remaining small amount passes to the *Grahani* for further processing.

##### 2. GRAHANI

*STHANA*: *Grahani* is part that lies between *Amashaya* and *Pakwashaya*<sup>9</sup>

*Function*: *Grahani* is part of *Annavaha Srotas*. It is hollow tubular organ having cavity. i. e. *Akashiya* part in it. Here the

*Pachana*, *Vivechan* and *Munchana* take place.

### **KRIYA SHARIR**

After having view in *Rachana Sharir* we have to see view on *Kriyasharir* related to disease *Agnimandya*.

*Charakacharya* has stated that *Agni* works through *Pitta*, this relation mainly found between *Jatharagni* and *Pachak Pitta*. Due to *Agnidushti Pachan Kriya* is directly affected. This *Pachankriya* take place in *Annavaha Srotas*. Before the description of *Pachan Kriya* let us take review of factors responsible for *Pachan Kriya* in sequence.

#### **1. AHARA**

*Acharya* has mentioned the importance of *Annapana* by saying that it restore the *Prana*. Thus from *Samhitas* references has been found regarding types, quantity, quality and its importance. *Charakacharya* has mentioned 8 types of *Vidhi* processing to make *Ahara Dravya* more suitable for digestion and absorption.

##### **1. PRAN VAYU**

*Annagrahan Kriya* occurs due to *Pran Vayu*.

##### **2. BODHAK KAPHA**

It is responsible for taste.

##### **3. AGNI**

The main *Pachan Kriya* occurs under influence of *Agni*. Broadly *Agni* are 13 type-

The one *Jatharagni* stays at *Koshta* and is prime of importance. This *Jatharagni* convert *Bahya Ahara Dravya* into *Ahar Rasa*, which can absorbed easily. *Prana*, *Apana* and *Saman* are 3 types of *Vayu* which help *Jatharagni* in the process of *Annapachan*.

The five *Bhutagnis* are to nourish the *Panchabhautik Deha*, The *Agni* of that particular *Dhatu* is responsible for *Pachan* of that particular *Mahabhuta Pradhana Aharrdravya*. They are 5 in number *Bhauma*, *Apya*, *Agneya*, *Vayviya* And *Nabhasa*. After the action of *Bhutagni* this *Aharrasa* is ready for further absorption.

It will now have capacity to nourish the *Rasadi Sapta Dhatu*. Seven *DHATWAGNI* help the particular *Dhatu* in conversion of the end products of *Ahara Prasad Bhaga*.

#### **PACHAN KRIYA**

While explaining the process of *Pachan*, *Charakacharya* has also mentioned *Ahara Parinamkara Bhava*.

#### **AVASTHAPAKA**

*Charakacharya* has mentioned 3 stages of *Avasthapaka* through which he has explained the digestion<sup>10</sup>

##### **A. Pratham Avasthapaka**

The *Ahara* ingested having any types of *RASA* amongst *Madhuradi Shadrasa*. In this stage, the food is converted into *Madhura Rasa* irrespective of previous

one. At this stage the *Avikrut Kapha* production take place.

*B. Dwitiya Avasthapaka*

This is also called as *Amla Paka*, it occurs while *Ahara* moves from *Amashaya* towards *Grahani*. In this stage food from first *Avasthapaka* is acted upon by *Pachak Pitta* and *Agni*. Thus gets converted into *Amlarasa*. The food is now *Amla Rasatmak*. Production of *Accha Pitta* takes place.

*C. Tritiya Avasthapaka*

It is also called as *Katu Paka*. It occurs at *Pakwashaya*. Food is converted into *Katu Rasa*. Here the *Ahara* gets converted into *Pakwavastha*. The *ANNA* gets *Pindaswaroop* here and *Mala* get separated.

The *Ahara Rasa* get *Sampurna Pachit Swaroop* i.e. digested well and ready for absorption.

Thus, the whole cycle of formation, absorption and metabolism of *Ahara Rasa* occurs which is called as *Annapachankriya*.

**CONCLUSION:**

Thus, we can conclude that there is detail description available in various *Ayurvedic* texts regarding concepts and principal related to *Agnimandya*. *Acharya* has established very scientific relation between *Agni* and *Dosha*, concept of *Agnimandya* and evolution of various diseases.

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