



## RESEARCH ARTICLE

### A CONCEPTUAL STUDY ON THE DISEASE AGNIMANDHYA.

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#### ABSTRACT

*Agnimāndhya* is the state of inhibited activity of the *Agni* resulting in delayed or partial digestion or indigestion of food taken even in small measures at proper intervals. *Ācārya Mādhava* is one who recognized it as a disease or different condition and described its types. It can occur by involvement of any of three *Doshas*. *Āyu*, *Varṇa*, *Bala*(strength), *Swāsthya* (health) *Utsaaha* (energy), *Upacaya* (corpulence), *Prabhā* (lusture), *Oja*, *Tej*, *Praana* all these *Bhavas* depend upon the *Agni*. One dies if *Agni* is extinguished, lives long free from disorders if the *Agni* functions properly. It is the root cause of various lifestyles disorders like DM, Obesity, hormonal disorders. *Ayurveda* has given due consideration in preservation of *Agni*. So, following *Dinacharya*, *Pathaapathya* and *Aushadh* as mentioned in our classics can help to maintain *Agni* in balanced state thus prevent and control various diseases.

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## INTRODUCTION

*Agni* is the one responsible for molecular change.<sup>1</sup> There is actually no difference between externally visible *Agni* and the biological *Agni* residing inside living entity. Both are capable of bringing changes; one acts outside and other inside a living entity. Every living organism is constantly undergoing process of change right from birth till death. This change is for catabolic or anabolic activities going inside the body. *Āyu*, *Varṇa*, *Bala*(strength), *Swāsthya*(health) *Utsaaha* (energy), *Upacaya* (corpulence), *Prabhā* (lusture), *Oja*, *Tej*, *Praana* all these *bhavas* depend upon the *Agni* (Vaidya Yadavji, 2016). One dies if *Agni* is extinguished, lives long free from disorders if the *Agni* functions properly. Hence *Agni* has always been given utmost importance in Ayurveda. According to the site of action the types of *agni* are *Jatharagni*, *Dhatwagni* and *Bhutagni* (Vaidya Yadavji Trikamji Acharya, 2016). According to *Bala* (strength) of *Agni*, *Acharya Caraka* has divided into 4 types *Vishmagni*, *Tikshnagni*, *Mandagni* and *Samagni* (Vaidya Yadavji Trikamji Acharya, 2016). *Agnimāndhya* is the state of inhibited activity of the *agni* resulting in delayed or partial digestion or indigestion of food taken even in small measures at proper intervals. Basically *Agnimāndhya* is the root cause of all diseases (Hari Sadasiva Sastri Paradkara, 2016). *Ācārya Mādhava* is the only original writer who recognized it as a disease or different condition and described its types.

It can occur by involvement of any of three *Doshas*. The disease itself is *Sukhasadhya* if diagnosed at early stage but if ignored can result in formation of *Ama* (Hari Sadasiva Sastri Paradkara, 2016).

#### Aims and Objectives

To study in details about *Agnimandhya*.

## MATERIALS AND METHODS

- Different references regarding *Agnimandhya* were collected from *Bruhat Trayi* and *Laghu Trayi* and various textbooks and previous compilations done.
- Concept of *Agnimandhya* was studied in detail.
- Collection of all the references was done and correlation between the data was done logically i.e by using *Yukti Pramana* (Logical inferences).

## NIDANA (ETIOLOGY)

A single etiological factor may produce a single disease or many factors together may produce single disease and vice versa.<sup>7</sup> This holds true for *Agnimandhya* as one or more etiological factors are responsible in production of this disease. In *Ayurvedic* texts *Nidanas* of *Agnimandhya* are not described separately. Multi factorial causes are responsible for development of *Agnimandhya*. *Acharya Charak* explains them as *Abhojana* (fasting), *Ajirna bhojana* (intake of food in indigestion state), *Ati bhojana* (excessive consumption of

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food), *Visamasana* (irregular consumption of food), *Ati rukṣa Bhojana* (excessive intake of dry food), *Guru Bhojana* (heavy diet), *Sita Bhojana* (cold diet), *Asatma Bhojan* (unwholesome intake of food), *Samadusta Bhojana* (improper diet), *Vireka Vibhrama* (improper purgation therapy), *Vamana Vibhrama* (improper vomiting therapy), *Sneha Vibhrama* (improper unctuous therapy), *Vyadhi Karsana* (due to physical and mental diseases), *Desha-Ala-Ritu Vaisamyā* (natural calamity), *Vega Vidharana* (suppression of natural urges) (Vaidya Yadavji Trikamji Acharya, 2016). *Acharya Sushrut* describes factors causing improper digestion of food even though taken in normal quantity as *Atyāmbupāna* (drinking large quantity of water), *Viṣamāsana* (taking food either large or small in quantity at unusual times), *Sandhāraṇa* (suppression of natural urges), *Swapna Viparyaya* (disturbed sleep at night and sleeping during day) and eating food being afflicted with *Irshyā* (jealousy), *Bhaya* (fear), *Krodh* (anger), *Lobha* (greed), *Soka* (grief), *Dainya* (humility) and *Dwesh* (hatredness) (Keval Krishna Thakral, 2016).

*Acharya Vagbhat* explains that over eating is not the only cause for *Ama Dosha*; instead *Dwista* (aversion), *Viṣtambhi* (obstructing channels), *Dagdha* (over cooked), *Ama* (under cooked), *Guru* (heavy), *Rukṣa* (dry in nature), *Him* (cold/refrigerated), *Ashuchi* (unhygienic), *Vidahi* (causing burning sensation), *Suska* (dried up), *Atyambupluta* (cooked in large quantity of water) *Anna* are also not digested properly (Hari Sadasiva Sastri Paradkara, 2016).

**Rupas of Agnimandhya (Manisha Dhanani-Kāle, 2015):** The various sign and symptoms according to *Acharya Charak* are *Avipāka* (difficulty in digestion), *Udara Gaurava* (heaviness in stomach), *Kṣudhānāśa* (loss of appetite), *Arocaka* (aversion to food), *Mukhaśoṣa* (dryness of mouth), *Mukha Durgandha* (halitosis), *Mukha Picchilatā* (slimyness of mouth), *Ādhamāna* (fullness of abdomen), *Pārsvapātana* (loin pain), *Kuṣṣaprapidana* (abdominal pain), *Vidāha* (burning sensation), *Chardī* (vomiting), *Atisāra* (diarrhoea), *Vāta-Varca-Apravartana* (constipated bowel), *Aṅgamarda/Gātrasādana* (malaise), *Kārśya* (cachexia), *Daurbalya* (fatigue), *Vaivarṇya* (change in skin colour), *Hṛdayāvarodha* (chest pain), *Śiro-Gaurava* (heaviness in head), *Bhrama*, *Asukha Karmaṭā* (difficulty in doing normal daily activities), *Pakvāsaya Śūla* (abdominal pain), *Piṅdikodveṣṭana* (muscle cramping).

*Acharya Sushrut* has given various sign and symptoms as *Avipāka* (difficulty in digestion), *Sakaṣṭa Jaraṇa*, *Udara Gaurava* (heaviness in stomach), *Praseka* (excessive salivation), *Chhardī* (vomiting) *Aṅgamarda* (malaise), *Śiro-Gaurava* (heaviness in head), *Kāsa* (cough), *Swāsa* (difficulty in breathing) *Acharya Vagbhat* explains various sign and symptoms as *Avipāka* (difficulty in digestion), *Sakaṣṭa Jaraṇa* (difficulty in digestion), *Udara Gaurava* (heaviness in stomach), *Mukhaśoṣa* (dryness of mouth), *Ādhamāna Ātopa* (flatulence), *Āntrakunjana* (grumbling sound in abdomen), *Hṛdayāvarodha* (chest pain).

**Samprapti (Pathogenesis):** Due to excessive consumption of *Vāta Prakopaka Āhāra Vihāra*, *Pitta* cannot get proper nourishment and contraction of *Srotasa* of *Pācaka Pitta* occurs. *Ruṣādhiḥ* caused by *Vāta Prakopa*, causes irregular flow (*Stambhana*) of *Pācaka Pitta*. All these phenomenon creates vitiation of *Pācaka Pitta*, that leads to *Jaṭharāgnimandhya*

(Vaidya Yadavji Trikamji Acharya, 2016). Excessive consumption of *Katu, Vidāhi* etc. diet, vitiates *Pitta* by increment of *Drava, Snigdha* etc. *Guṇa* in *Pitta*. That directly decreases *Uṣṇa, Tikṣṇa* etc. *Guṇa* of *Agni*, that leads to *Jaṭharāgnimāṅdya* (Vaidya Yadavji Trikamji Acharya, 2016). Increment of *Sita, Snigdha, Maṅda Guṇa* due to *Kapha Prakopa Āhāra Vihāra* opposes the *Guṇa* of *Agni*.<sup>14</sup> Vitiated *Kapha* covers the place of *Pācaka Pitta* and also dilutes it. All these factors make *Agni-Vaiṣamyā* that leads to *Jaṭharāgnimāṅdya* (Keval Krishna Thakral et al., 2016).

**Upadrava of agnimandhya: Ajirṇa :** The vitiated *Doṣa* which are involved in the development of *Agnimāṅdya* leads to the manifestation of *Ajirṇa*. It is almost an inevitable sequel of *Agnimāṅdya* (Vaidya Yadavji Trikamji Acharya et al., 2016).

**Āma:** *Āma* is an immediate resultant of *Ajirṇa*. Due to the feebleness of *Kāyāgni*, the *Āhāra Rasa* is not properly formed in the *Āmāsaya* and in this state it is known as *Āma*.<sup>17</sup> It is the root cause of many diseases.

**CHIKITSA (Treatment):** There is no specific *chikitsa siddhant* mentioned for *Agnimandhya*. The classification of *Cikitsā* made by *Ācārya Sūsruta* fits more appropriately in the treatment of *Agnimāṅdya*. They are *Samśodhana, Samśamana, Āhāra* and *Acāra* (Keval Krishna Thakral, 2016).

## DISCUSSION

*Agnimāṅdya* is the condition which itself is a diseased state as well as it is responsible for causing other various diseases. The term *Agnimāṅdya* is used specifically for the pathological condition of inhibited *Jaṭharāgni* which is primarily due to *Tridoṣa Vaiṣamyā*. *Acharya Charak, Acharya Sushrut* and *Acharya Vagbhat* have described its various causes which can be divided into *Āhāraja, Vihāraja* and *Mānasa Hetu*. All three texts of *Vrihatrayi* have given the sign and symptoms of *Agnimandhya* related to digestive system. Besides that some like *Bhrama* is related to nervous system whereas, *Piṅdikodveṣṭana* is related to muscular system. *Acharya Sushrut* has also given the symptoms like *Swas* and *Aasa* which are related to respiratory system. There is no specific *Samprapti* of the disease given but *Samprapti* due to various *Dosha Vaisamyā* is given in brief. *Ajirṇa* and *Āma* are the *Upadrava* of the disease. *A proper regimen of Samśodhana, Samśamana, Āhāra* and *Acāra* is to be followed to treat the disease *Agnimandhya*.

## Conclusion

“*Roga sarvepi mandaagnau*”. As the above lines state *Ayurveda* believes that all diseases arise due to *agnimandhya*. In present era, *Ahaaraj* and *Vihaaraj Hetu* of *Agnimaandhya* are so common that every individual is suffering from it at some level. It is the root cause of various lifestyles disorders like DM, Obesity, hormonal disorders. *Ayurveda* has given due consideration in preservation of *Agni*. So, following *Dinacharya, Pathaapathya* and *Aushadh* as mentioned in our classics can help to maintain *agni* in balanced state thus prevent and control various diseases.

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