

A CRITICAL REVIEW ON AYURVEDIC CONCEPT ON AGNI-MANDYA (LOSS OF APPETITE)

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ABSTRACT

Human beings, in order to adjust themselves in the modern era, have been compelled 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 replacement of Shad-rasatmak Ahara by preserved and fast foods, bakery products, shift duties (i.e. Ratrejagran), 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 Ahara-Pachan Kriya gets affected leading to production of Sama Ahara-Rasa which ultimately causes the Rasa Dhatwagni Mandya and Uttara Dhatu remains malnourished. Agni plays the key role in the process of bio-transformation. This is the reason why Ayurvedic Samhitas have given a lot of importance to Agni. The Ayu, Varna, Bala, Swasthya, Utsah, Buddhi, Kanti, Oja, Teja and Prana of human beings mainly depend on the status of Agni, because of this Agni should be kept in its Prakrut state.

KEY WORDS: 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 major categories (1,3):

- 1) Jatharagni
- 2) Dhatwagni
- 3) Bhutagni

Jatharagni has been considered prime among all Agnis. The functioning of other Agnis i.e. Dhatwagni and Bhutagni, are dependent upon the strength of Jatharagni. Hence it is praised as God itself because of its miraculous nature and action. (1)

This Agni is sParama-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 Rasa dhatu and consequently Uttara Dhatu formation hampers. In Ayurvedic Samhita, decrease in

the intensity of Agni has been termed as "Agnimandya" (4,5).

The references of this disease have been found since Mahabharata Adiparva. Acharya Charak, Sushrut, Vagbhat has not described this disease separately but in the course of other diseases. Acharya Madhav has described Agnimandya as a separate disease.

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, Astang Sangraha, Astang Hridaya, Madavnidana and available commentaries on these. We have also referred to the modern texts and

searched various websites to collect information on the relevant topics.

CONCEPT OF AGNIMANDYA

Agni converts the Ahara dravyainto Ahara-rasa and then with the help of Dhatwagni and Bhutagnithe poshakansha is made available to body. Hence, any vikritii.e.hypo or hyperfunctioning of the "Agni" is the prime cause of pathogenesis of any disease. Agnimandya, Amanirmiti,Stroto-rodhacan occur in any sequence and are the basic events responsible for the outbreak of any disease(6,7).Also this vicious cycle if not treated timely, will increase the intensity of the disease. While describing "Agnimandya" Acharya Madhav has not only emphasized on "Mandagni" alone but any kind of hyper or hypo-functioning of Agni has been considered in the term "Agnimandya"(8).

Agnimandya as a disease(8)

Agnimandya is a clinical condition characterized by loss of appetite i.e.kshudhamandya, Aruchii.e.loss of taste, Avipaki.e.decrease in digestion, Praseki.e.excessive salivation, AmashayaPradeshiGaurav and Shirogauravi.e.heaviness of stomach and head,Antrakujani.e. excessive peristalsis, Pravahan i.e. strenuous defecation etc.(10).Agnimandya as a main event in Samprapt(9). Agnimandya is a main step occurring in pathogenesis of many diseases. Hetusevan causes Dosha-prakop. These prakupit-dosha vitiate dushya and their Sammurchanawhich leads to many diseases, mostly it starts with Agnimandya (3).

Due to decrease in intensity of Agni, the apachitahara-rasa is produced leads to Stroto-rodhanda Amanirmiti. Hence, while treating any disease the Sampraptibhanga always to be start with Amapachan and Agnivardhan chikitsa to get fast and complete cure. Agnimandya as a symptom(8) Acharya has described Agnimandya as a main symptom in diseases like Jwara, Pandu, Atisara, Grahani, Ajeerna, Gulma, Kamala, Shotha, Shwasa, Pratishyaya, Arshaetc.(1)

Vyadhighatakinvolved(10)

Our body is constituted by Dosha, dhatu and mala. Vata, Pitta and Kapha are Tridosha.

These are responsible to maintain prakriti and when get vitiated leads to disease formation. Rasa-Rakta-Mamsa-Medo-Asthi-Majja and Shukra are saptadhatu and Mutra, Shakrut and Sweda are three Malas.(4,5)

Hence, to understand the pathogenesis of the disease Agnimandya, the following Dravysangrah must be considered.

A. DOSHA(7)

1. Vata

Pran, Vyan, Udan, Saman, Apan are the five types of Vata. Amongst them Prana, Apana, Samana are related with Anna pachankriya. So, any Vikritiin these types of Vayu leads to Agnivikriti .

a. Pran While describing the karma of Pran-Vayu, Acharya states that Pran is important for the intake of food in much A and then in the AnnavahaSrotas.

This Annagrahanis the first step of Anna pachan and thus it is one of the responsible Dosha in the disease Agnimandya

b. Saman The ingested bhukta and peeti.e. solid and liquid substance get samparinatby the help of SamanVayu.TheSamanVayu stays near Agni and its sancharsthanis Koshtha. This SamanVayukeeps the Agni patent and its function is Grahan, Pachan, MunchanandVivechanaof Annadravya. If this type of Vayu get vitiated it will affect the Agni more vigorously.

c. Apan

ApanVayu stays in Pakvashaya where the process of Sara-Kittavibhajan takes place under the influence of ApanVayu. It is responsible for Mutra and Purishanishkramankriya. The samyak Mala pravrittiis one of the Aharjirnasyalakshnam.Hence, the ApanVayu must be considered in the pathogenesis of the disease "Agnimandya".(2)

Pitta (2,7)

Pachak, Ranjak, Sadhak ,Alochak and Bhrajak are five type of Pittas,out of these 5 types Pachak Pitta have an important role in outbreak of Agnimandya. The Pachak Pitta is situated in between Amashayaand Pakwashayai.e.Grahani. It is responsible for Pachan and Vivechan of ChaturvidhAnnapan and hence called as Pachakagni.(3).

Kapha(3,7)

Bodhak, Avlambak, Kledak, Tarpak, Shleshak are the five types of Kapha. KledakKapha plays a main role in AgnimandyaSamprapti.

KledakKapha

At this place this Ahara is mixed with KledakKapha which softens it, liquefies it and responsible for its Pachan. It will cause "BhinnaSanghata" of Anna due to which Agni can reach upto very small particles of Ahara and can digest it properly. Hence any disability of Kledakkapha can cause Agnimandya.

B. DUSHYA (1,7)

Dushya gets vitiated by Doshas but they don't have capacity to vitiate others. This term includes Rasa Raktadisaptadhatu, Twak, SnayuadiUpadhatu, Swedadi Mala as mentioned earlier. In the disease "Agnimandya" the vikrit Ahara-rasa is formed.

The very first Dhatu Rasa get direct nourishment from Ahara-rasa. So this Agnivikritileads to Apachit Ahara Rasa which at first affects Rasadhatu and then the other Dhatus respectively.

C. STROTAS(1,7)

Strotas are those which act as vehicle of Bhav-Vishesafor their passage from one part to another part of the body. Any Vikriti in Annava-haStrotas aright from Mukha to Guda leads to the pathogenesis of Agnimandya.

Acharya Charak has mentioned the mulasthanas of AnnavahaStrotas and the symptoms caused by its Dushti as Anannabhilasha, Aruchi, Avipak are mainly concerned with Agnimandya.

D. AGNI

The main element to be affected in the disease Agnimandya is Agni. The hypo or hyper functioning of Agni are included in the disease by Acharya Madhav. We have already discussed the concept of Agni and its importance.

SHARIR RACHANA AND KRIYA(7)

To understand the disease 'Agnimandya', the description about general considerations and concepts of Agnimandya has been mentioned earlier. While studying the disease, we must know the Sharir Rachana and Kriya of the organs involved.

Charakacharya has described PanchadashaKosthangas, out of the described Kosthangas Amashaya, Pakwashaya, Antra and Guda are the organs involved directly or indirectly in Anna Pachan Kriya(6). In the disease 'Agnimandya', the main element to get hampered is 'Agni'. There are 13 types of Agni, out of which Jatharagni is the main who has control over other Agnis and is mainly involved in the pathogenesis of the disease. Charakacharya has mentioned that Agni and Pitta are different, the Agni works in the body through the Murtwan Pitta especially Pachak Pitta. Thus, Pachak Pitta has Agenya Gunadhikya and gets the name of Agni by losing its Dravya Guna. This Pachak Pitta is situated in between Pakwashaya and Amashaya. The location of Agni is in between Amashaya and Pakwashaya i.e. Grahani.

Rachana Sharir

1. Amashaya

2 Synonyms :Kaphashaya, Shleshmashaya

The word Amashaya is Ama + Ashaya

Ama = Undigested food.

Ashaya = Cavity (AkashMahabhutPradhan)

Sushrutacharya has described Amashaya as one of seven ashayas. Charakacharya has mentioned Amashaya as one of the fifteen kosthangas. In 'Agnimandya' the affected Strotasis 'Annava-haStrotas'. Amashaya is the moolsthana of AnnavahaStrotas.

Utpatti: It is mentioned in Kashyapa Samhita, that Amashaya is formed in the third month of intrauterine development.

Acharya Vagbhat has stated that the Kleda in the cavities of Dhatu get Vipak waby their respective Ushmas and there will be formation of Sapta Kala covered by Kapha, Snayu and Apra.

Acharyas included Amashaya in MatrurjaAvayava.

Sthana: Amashaya lies in between Stana and Nabhi.

Snayu: It is composed of SushirSnayu and Peshi, are circular and longitudinal in Urdhwa and Adho

Amashaya.Marma(2)

Amashaya is close to NabhiMarma. This marma is one of the SiraMarma and is Sadyo-Pranahara in nature.

Sira: Amashaya has ChaturvidhaSira.

Dosha: Dosha related to Amashaya are

1) Vayu: Samana

2) Pitta: Pachak, Ranjak

3) Kapha: Kledak

Dhatu: Amashaya is made up of Rakta, Mamsa and Medodhatu.

Function:

The ingested food is brought in Amashaya by Prana Vayu. The food particles are made Snigdha, soft and liquified by the action of KledakKapha. Then this food is digested by Pachakagni, small amount gets transformed into Rasadhatu and the remaining small part is passes towards Grahani for the further processing.(2).

Grahani(2)

Synonyms: Pacchyanashaya, Laghwantra, Kshudrantra .

Sthana: Grahani is the part that lies between Amashaya and Pakwashaya. Vagbhatcharya said that it is situated at the opening of Pakwashaya like 'Gala Pradesh' i.e. neck like part. It is the part of Bhuktamarg that means AnnavahaStrotas.

Utpatti: It is MatrujaAvayava, formed from the Sarabhaga of Rakta and MamsaDhatu as it is a part of Antra.

Function: Grahani is a part of AnnavahaStrotas. It is hollow tubular organ having cavity i.e. Akashiya part in it. So that Vyuhana and Gamanof Bhavpadartha takes place at this site. AcharyaVagbhat has stated Grahani as Adhithana of Anna. Here the Pachan, Vivechan and Munchan occurs.

KriyaSharir(7)

After keeping a view over the Sharir – Rachanatmakdescription of the involved organ, it is an important task to study the kriya sharir related to the disease -Agnimandya. The function of Agni is mainly getting hampered in this disease. 'Jatharagni' is the main Agni amongst 13 types of Agni & has control over the types of Agni. Charkacharya has stated that 'Agni' works through 'pitta', this relation is es-

pecially found between Jatharagni&Pachak Pitta. Due to Agnidushtithe Pachan-kriya is directly gets affected. This Pachankriya occurs at AnnavahaStrotas. AnnavahaStrotas starts from Mukha& ends into Adharguda. The Annapachankriya starts with the ingestion of food in Mukha, with the help of BodhakKapha. Then through Anna nalika i.e. oesophagus up to Amashaya, Grahani&Pakwashaya Where the Sara -KittaVibhajan occurs. The Ahara Rasa gets absorbed & the Mala excreted out of the body. Before the description of Pachankriya, let us take a review over the factors responsible for the Pachankriya in sequence.

1. Ahara(1)

Acharya Charak has mentioned the importance of Annapanaby saying that it will restore the 'Prana' of all living being. Acharya Sushrut has mentioned that, our body is Panchbhutik, hence it gets nutrition from panchbhautikAhara. Thus through Samhitas, references has been found regarding types, quantity, quality & its importance. For this purpose Charakacharya has mentioned 8 types of 'Vidhi' processing to make the Ahar dravya more suitable for digestion & absorption. (2).

PranvayuThe ingestion of food & it's Vahan i.e. conduction uptoAmashaya is the kriya of Annagrahan, occurs under the influences of Pranvayu.(3).

BodhakKapha

The type of Kapha that stays at Jivha&kantha is called as BodhakKapha. It is sauyma&Jalapradhan. It is responsible for sensation of taste. It gets mixed with the food taken, softens it & makes one homogenous bolus of the Aharadravya, make it easy for vahan&pachan also through AnnavahaStrotas.(4).

Agni (1,4,5,7)

The main Pachankriya occurs under the influence of Agni. Broadly, Agniare of 13 type – a. The one Jatharagni stays at koshtha and is of prime importance. This Jatharagni convert the Bahya Ahara dravya into Ahararasa, which can get absorbed easily. Prana, Apana and Saman are 3 types of Vayu which helps Jatharagni in the process of Annapachan.

b. The five Bhutagnis are to nourish the PanchbhautikDeha, the Agni of that particular Dhatu is responsible for Pachan of that particular MahabhutaPradhanAharadravya. They are 5 in number as Bhauma, Apya, Agneya, Vayviya and Nabhasa.

c. After the action of Bhutagnis Aharrasa is ready for further absorption. It will now have capacity to nourish RasadiSaptaDhatu.

Rasagni, Raktagni, Mamsagni, Medogni, Asthyagni, Majjagni and Shukragniare the sevenDhatwagnis. They help the particular Dhatu in conversion of the end products of Ahara prasadbhaga. Thus the nutrients will be made available up to the Dhatu level.(5).

KledakKapha

KledakKapha is situated in Amashaya. It is Saumya and Snigdha and hence softens the food particles. Also liquefies it. Due to this the Agni can reach up to the very small particle of food bolus and can digest it properly.

6. SamanVayu

The SamanVayu stays near Agni and its Sancharsthanis in Kostha. Its function is Grahana, Pachana, Vivechana and Munchana of ingested food. It increases the intensity of Agni.(7).

Pachak Pitta: It is the fundamental unit of body metabolism. Agni works through Murtawan-Pachak Pitta. Kshudha, Trishna, Aruchi, Prabha, Medha are the main functions of Pitta. Among 5 types of Pitta, Pachak Pitta is of prime importance for PachanKriya. It stays at Grahani, digests the food and is responsible for Sara-KittaVibhajan(8). Pittadhara KalaInternal delicate layer of Ashaya is called as Kala. Pittadhara-kala is situated from distal part of Amashaya to Pakwashaya. It is important for functioning of Agni. The PachakStrava, secreted there. Pittadhara-kala also facilitates absorption. AharyaSushrutha gives the name Pittadhara –kala and it is situated at 'Grahani'.(9).

ApanVayu: ApanVayu stays in Pakwashaya. Here the process of Sara-KittaVibhajanatakes place under the influence of ApanVayu. It excretes Mala Bhaga out of the body and thus ends the 'PachanKriya' in a complete manner.

PachanKriya (1,2,7)

The whole process of 'Pachan' is explained by Acharya through Ayurvedic Samhitas.(1).

Firstly the Annadravya enters in Mukha. Then it is ingested under the influence of Prana Vayu. Here it comes in contact with BodhakKapha and thus the actual process of Pachan starts. Here, the food particles get separated, grind by teeth so Singh Akhilesh Kumar: the BodhakKapha got mixed with that food particles with the help of Jivha. So it becomes soft and Snigdha, get swallowed easily in this form upto UrdhwaAmashaya.(2).

In the second step it comes in contact with SamanVayu in Madhya Amashaya. This SamanVayu stimulates Agni and keeps food in Amashaya up to its Pachana. It helps in Grahana, Pachana, Vivechana and Munchana of Annadravya. Here the KledakKapha works and it separates the food particles and softens it so that it becomes easy for digestion. The actual process of Annapachana in Amashaya is explained with a very good example of preparing rice. The stimulated Agni gets 'Prabal' under the influence of SamanVayu and digests the food like the rice gets boiled. This process of digestion separates Rasa and Mala.(1). While explaining the process of Pachana, Charakcharya has also mentioned AharaParinamakara Bhava. Avasthapaka(7)

Charakcharya has mentioned 3 stages of Avasthapaka through which he has explained the digestion. A. PrathamAvasthapaka:

The 'Ahara' ingested having any types of Rasa amongst

MadhuradiShadrasa. In this stage, the food is converted into MadhuraRasa irrespective of its previous one. The first two Mahabhutata get separated are Prithvi and Jala. Thus at this stage the AvikrutKapha production takes place.

B. DwitiyaAvasthapaka:

This is also called as Amla-paka, it occurs while the Ahara moves from Amashaya towards Grahani. In this stage, the food in PrathamaAvasthapaka is acted upon by Pachak Pitta and Agni. Thus gets converted into Amlarasa. At this stage, the food remains in Vidagdhavasthai.e. Pakwa or Apakwa form. The

food is now Amla-rasatmak nature. Mostly Teja Mahabhut Pradhan Dravya get separated here and also production of 'Accha Pitta' takes place.

C. Tritiya Avasthapaka:

This third Avasthapaka is Katu Paka. It occurs at Pakwashaya. Here the food in second Avasthapaka, get converted into Katu Rasa. Pachan of Akashiya and Vayaviya part of food takes place hence the Dravya becomes Katu innature. Here the Ahara is now converted into Pakwavastha. The Anna get Pindaswaroophere and Mala get separated. This Mala separation is done by purishadhara Kala according to Acharya Sushrut. The Ahara Rasa thus get 'Sampurna Pachit'waroop i.e. digested well and ready for absorption and metabolism upto cellular level and the Mala get excreted out. Now this Ahara Rasa comes under the influence of Vyan Vayu and thus the 'Rasa Rakta-Samvahan' process occurs through which it get absorbed anywhere in the body.

By getting nutrition of Ahara-rasa firstly the Rasadhātu is formed and then the other Dhatus get their nourishment respectively. 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 a detail description available in various Ayurvedic texts regarding concepts and principals related to Agnimandya. Acharyas has established very scientific relation between Agni and Dosha, concept of Agnimandya and evolution of various diseases.

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