



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

A Review Article on *Agnimandya* According to *Ayurved* Scripture

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ABSTRACT:-

Health and well-being are largely dependent on our eating habits, physical activities, and sleep patterns. In the modern era, humans have become fast and mechanical, making it difficult to focus on diet and exercise. *Ayurveda* emphasizes the importance of agni, which plays a crucial role in the body's physiological functioning. The healthy state of a person is maintained by normal agni functioning. Agni is designed for various enzymatic processes and is responsible for growth and development. *Agnimandya*, a decline in *agni* intensity, can lead to digestive illnesses like *agnimandya* and indigestion..

AIM AND OBJECTIVE:-

The text aims to re-evaluate and discuss *Ayurvedic* concepts and principals related to *Agnimandya*, focusing on the relationship between *Agni* and *Dosha*, *Agnimandya*, and disease evolution.

MATERIAL AND METHOD:-

This article explores *Ayurvedic* writings on *Agni*, *Ama*, *Agnimandya*, using *Charak Samhita*, *Sushruta Samhita*, *Astangsangraha*, *Astanghridaya*, *Madav Nidana*, commentary, contemporary books, and websites to gather relevant knowledge.

INTRODUCTION:-

In urban societies, people are experiencing more unpredictable lifestyles and increased stress, leading to issues like *Agnimandya* and *Ajirna*. These issues, such as the suppression of natural desires and irregular behaviors, are primarily caused by digestive problems. *Agni*, or digestive juices, play a crucial role in the body's strength, health, and vital life energy. The state of *Agni* influences the *Doshas* and is essential for maintaining health.

अग्नि का महत्त्व:- आयुर्वर्णोर्बलं स्वास्थ्यमुत्साहोपचयौ प्रभा ।ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ।।शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः ।रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते ।। (च. चि. 15/3-4)

Agni functions through the *Murtwan Pitta*, particularly *Pachak Pitta*, which acquires *Agenya Gunadhikya* and becomes *Agni* through the loss of *Dravya Guna*. The root cause of all disorders is *Mandagni*, or *agni* deficiency. It is crucial to keep *Agni* functioning normally to prevent and treat illnesses.

जाठराग्नि महत्त्व एवं कार्यक्षेत्र:-

अन्नस्य पक्ता सर्वेषां पक्त्तणामधिपो मतः ।

तन्मूलास्ते हि तद्वद्धिक्षयवृद्धिक्षयात्मकाः ।।

तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनेर्हितैः ।

पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ।। (च. चि. 15/39-40)

Agnimandya, a condition where food is inadequately digested due to weakening *agni*, is the root of all metabolic issues. It can be caused by irregular eating habits, excessive fluid intake, skipping the normal bowel reflex, or irregular sleeping habits. Other symptoms may be mistaken for other disorders like fever, anemia, diarrhea, sprue, indigestion, piles, etc.

CAUSES OF AGNIMANDYA INCLUDE:- *Pitta-kapha* aggravation can be caused by overeating, excessive food intake, fast eating, caffeine, fatty or greasy food, alcohol over indulgence, spicy and low-fiber foods, psychological factors, gastritis, gastric ulcers, excessive fluid consumption, improper diet, suppressing body desires, drugs, stress, anxiety, fear, and caffeine use.

SAMPRAPTI (PATHOGENESIS):- *Agnimandya* is a critical stage in disorders progression, causing ailments like *Strotorodha* and *Ama nirmiti*. *Sampraptibhang* techniques should start with *Amapachan* and *Agnivardhak chikitsa* for speedy recovery.

CONCEPT OF AGNIMANDYA:- *Agni* transforms *Ahara dravya* into *Ahararasa*, with *Dhatwagni* and *Bhutagni* providing body *poshakansha*. *Vikriti*, like hypo- or hyperfunctioning of *Agni*, is key to disease pathophysiology.

Acc.to *Acharya Madhav*

मन्दस्तीक्ष्णोऽथ विषमः समश्चेति चतुर्विधः ।

कफपित्तानिलाधिक्यात्तत्साम्याज्जाठरोऽनलः ॥ (माधव निदान 7/1)

Acharya Madhav identified *Agnimandya* as a primary symptom in various disorders, including lack of appetite, loss of taste, decreased digestion, and excessive salivation. The vitiation of *dushya* and its *Sammurchana* by *prakupit doshas* results in various illnesses, including *Strotorodha*. The *Sampraptibhanga* typically begins with *Amapachan* and *Agnivardhan Chikitsa* for quick treatment. The three elements of the body, *Dosha*, *Dhatu*, and *Mala*, maintain *prakriti* and can cause *Agnimandya*.

A.DOSHA(7)

(1) *Vata: Pran, Vyan, Udan, Saman, and Apan* are the five types of *Vata*. *Prana, Apana, and Samana* are related to *Anna Pachankriya*. So, any *Vikriti* in these types of *Vayu* leads to *Agnivikriti*.

(a) *Pran vayu: Acharya* emphasizes *Pran Vayu's* role in food intake and *Annavaha Srotas*, a crucial step in *Anna Pachan*, contributing to *Agnimandya* disease.

(b) *Saman Vayu: Saman Vayu*, near *Agni*, transforms swallowed *bhukta* and *peet* into *samparinat*, maintaining the *Agni patent* and serving *Annadravya* deities.

(c) *Apan Vayu: Apan Vayu*, residing in *Pakwashaya*, influences the *Sara-Kittavibhajan* process, leading to *Mutra* and *Purishanishkramankriya*, and *Aharjirmasyalakshnam*, including *Samyak Mala Pravriti*.

(2) *Pitta^(2,7): Pachak Pitta*, a variant of *Pittas*, is crucial for *Agnimandya* spread, located between *Amashaya* and *Pakwashaya (Grahani)* and is known as *Pachakagni* for providing *Chaturvidh Annapan's Pachan* and *Vivechan*.

(3) *Kapha^(3,7): Kapha* varieties include *Bodhak, Avlambak, Kledak, Tarpak, and Shleshak*. *Agnimandya* *Samprapti* emphasizes *Kledak Kapha's* role in *Ahara* digestion, resulting in *Agnimandya* if *Kledak kapha* impairment occurs.

B.DUSHYA ^(1,7) :- *Doshas* can vitiate *Dushya* but cannot vitiate others. *Swedadi Mala, Rasa Raktadisaptadhatu, Twak, and Snayuadi Upadhatu* are affected by *Agnimandya*, causing *vikrit Ahara-rasa*.

C.STROTAS^(1,7) :- *BhavVishesa* moves through *Annavaha Srotasa*, contributing to *Agnimandya* etiology. *Acharya Charak* discusses *Annavaha Srotas mulasthanas* and *Dushti* symptoms in *Anannabilasha, Aruchi, and Avipak*.

D.AGNI:- *Agnimandya* is a disease affecting *Agni*, with 13 types, with *Jatharagni* being the main one controlling them. The disease interferes with *Agni's* ability to function, affecting the *Pachan-kriya*, a system of organs involved in the disease. The disease affects the *Pachan-kriya*, which begins with eating food in *Mukha* and ends at *Adharguda*. The disease affects *Amashaya, Pakwashaya, Antra, and Guda*, with the *Mala* being absorbed through excretion and the *Ahara Rasa* being absorbed.

Let us take a review of the factors responsible for the *Pachankriya* in sequence.

(1) *Ahara: Acharya Charak* emphasizes the significance of *Annapana* in restoring the '*Prana*' of all living beings, citing the body's *panchbhutik Ahara* for nutrition. *Charakcharya* outlines eight types of '*Vidhi*' processing.

अष्ट आहारविधिविशेषायतनानि:- तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति तद्यथा

प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपयोक्त्रष्टमानि(भवन्ति) ॥ (च.वि.1/21)

(2) *PranVayu:-*

स्थानं प्राणस्य मूर्धोरः कण्ठजिह्वास्य नासिकाः ।

ष्ठीवन क्षवथूद्गार श्वासाहारादि कर्म च। (च.चि. 28/6)

The ingestion of food and its *vahan*, i.e., conduction up to *Amashaya*, is the *kriya* of *Annagrahan* and occurs under the influence of *PranVayu*.

(3) *Bodhak Kapha*:-

रसबोधनात् बोधको रसनास्थायी । (अ.ह.सू.12/17)

The type of *Kapha* that stays at *Jivha* and *Kantha* is called *Bodhakkapha*. It is *Sauyma* and *Jalapradhan*. It is responsible for the sensation of taste. It gets mixed with the food taken, softens it, and makes one homogenous bolus of the *Aharadravya*. It also makes it easy for *vahan* and *pachan* through *Annavastrotas*.

(4) *Agni* ^(1,4,5,7): The main *Pachankriya* occurs under the influence of *Agni*. Broadly, *Agni* are of 13 types:

(a) जाठराग्नि महत्त्व एवं कार्यक्षेत्र:-

अन्नस्य पक्ता सर्वेषां पतुणामधिपो मतः ।

तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः ।

तस्मात्तं विधिवद्युतरपानेन्धनैर्हितैः

पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ (च.चि. 15/39-40)

Jatharagni stays at *Koshtha* and is of prime importance. This *Jatharagni* converts the *Bahya Ahara dravya* into *Ahara rasa*, which can be absorbed easily. *Prana*, *Apana*, and *Saman* are three types of *Vayu* that help *Jatharagni* in the process of *Annapachan*.

(b) भूताग्नि महत्त्व एवं कार्यक्षेत्र:-

यथास्वं स्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक् ।

पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः ॥ (च.चि.15/14)

The five *Bhutagnis* are to nourish the *Panchbhautik Deha*; the *Agni* of that particular *Dhatu* is responsible for the *Pachan* of that particular *Mahabhuta Pradhan Ahara dravya*. They are five in number: *Bhauma*, *Apya*, *Agneya*, *Vayviya*, and *Nabhasa*.

(c) धात्वाग्नि महत्त्व एवं कार्यक्षेत्र:-

सप्तभिर्देहधातारो धातवो द्विविधं पुनः ।

यथा स्वमग्निभिः पाकं यान्ति किट्ट प्रसादतः ॥ (च. चि. 15/15)

Bhutagni's action prepares *Ahar rasa* for absorption, nourishing *RasadiSaptaDhatus*. *Sevan Dhatwagnis*, *Rasagni*, *Raktagni*, *Mamsagni*, *Medogni*, *Asthyagni*, *Majjagni*, and *Shukragni*, convert end products, making nutrients available.

(5) *Kledak Kapha*:

यस्त्वामाशय संस्थितः।क्लेदकः सोऽन्नसङ्घात क्लेदनात्।(अ.ह.सू. 12/16)

Kledak Kapha is situated in *Amashaya*. It is *Sauyma* and *Snigdha* that soften the food particles. Also liquefies it. Due to this, *Agni* can reach up to the very small particle of food bolus and digest it properly.

(6) *SamanVayu*:-

समानोऽग्नि समीपस्थः कोष्ठेचरति सर्वतः ।

अन्नं गृहणाति पचति विवेचयति मुञ्चति ॥ (अ. ह. सू. 12/8)

The *SamanVayu* stays near *Agni*, and its *Sanchasthan* is in *Koshtha*. Its function is the *Grahan*, *Pachan*, *Vivechan*, and *Munchan* of ingested food. It increases the intensity of *Agni*.⁽⁷⁾

(7) *Pachak Pitta*:-

तच्चादृष्टहेतुकेन विशेषेण पक्वामाशय मध्यस्थं पित्तं चतुर्विधमन्नपानं पचति विवेचयति च दोषरसमूत्रपुरीषाणि ॥ तत्रस्थमेव चात्मशक्तया शेषाणां पित्तस्थानानां शरीरस्य चाग्निकर्मणाऽनुग्रहं करोति तस्मिन् पित्ते पाचकोऽग्निरिति संज्ञा । (सु. सू. 21/10)

Pachak Pitta, a key function of *Agni*, is crucial for *PachanKriya*, as it stays at *Grahani*, digests food, and is responsible for *Sara-Kitta Vibhajan*.

(8) *Pittadhara Kala*:- *Pittadhara-kala*, located from *Amashaya* to *Pakwashaya*, is crucial for *Agni* functioning and absorption, and is also known as *Aharya Sushruth* at '*Grahani*'.

(9) *ApanVayu*:-

अपानोऽपानगः श्रोणिबस्ति मेढ्रोरोचरः ।

शुक्रार्तव शकृन्मूत्रगर्भ निष्क्रमण क्रियः ॥ (अ. ह सू. 12/9)

ApanVayu stays in *Pakwashaya*. Here, the process of *Sara-Kitta Vibhajana* takes 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)

Acharyas explained the *Pachan* procedure, involving *Annadravya* entering *Mukha*, *Prana Vayu* consuming it, *Bodhak Kapha* softening food particles, *Saman Vayu* increasing *Agni*, *Kledak Kapha* separating and softening particles.

आहारपरिणामकराविमे भावा भवन्ति ।

तद्यथा- ऊष्मा, वायुः छेदः स्नेहः, कालः, समयोगश्चेति ॥ (च.शा.6/14)

Avasthapaka⁽⁷⁾:- *Charakcharya* has mentioned three stages of *Avasthapaka*, through which he has explained the digestion.

(a) मधुर अवस्था पाकः:-

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः ।

मधुराद्यात् कफोभावात् फेनभूत उदीर्यते ॥ (च. चि. 15/9)

The '*Ahara*' consumes *Rasa* from *MadhuradiShadrassa*, converting food into *Madhura Rasa*. The first *Mahabhutas*, *Prithvi* and *Jala*, separate, resulting in *Avikrut Kapha* production.

(b) अम्ल अवस्था पाकः:-

परं तु पच्यमानस्य विदग्धस्याम्लभावतः ।

आशयाच्च्यवमानस्य पित्त-मच्छमुदीर्यते ॥ (च. चि. 15/10)

Amla-paka occurs when *Ahara* travels from *Amashaya* to *Grahani*, causing *Pachak Pitta* and *Agni* to act on food in *Prathama Avasthapaka*, resulting in *Amlarasa* and *Amla-rasatmak*, with *Teja Mahabhut* and *Pradhan Dravya* often estranged.

(c) कटु अवस्था पाकः:-

पक्काशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना ।

परिपिण्डितपक्कस्य वायुः स्यात्कटुभावात् ॥ (च.चि.15/11)

Katu Paka is the third *Avasthapaka* in *Pakwashaya*, where the second *Avasthapaka*'s meal transforms into *Katu Rasa*, *Dravya* changes into *Katu*, *Ahara* transforms into *Pakwavastha*, *Anna* receives *Pindaswaroop*.

Agnimandya signs and symptoms:-

Agnimandya is a condition characterized by a lack of appetite, digestive weakness, excessive salivation, abdominal pain, nausea, diarrhea, gas, bloating, abdominal soreness, acidic breath, and a burning sensation in the chest.

Effect of *agnimandhya* on health: *Pachak Agni*, or Digestive Fire, is crucial for proper food digestion, but low heat leads to *ama* accumulation, causing illnesses, weakening the body due to inadequate diet, and causing metabolic diseases.

Precaution:-

Avoiding foods that seem to cause indigestion in some cases is the most successful way to treat it. Smokers can help relieve their indigestion by quitting smoking or at least not smoking right before eating. Exercise with a full stomach may cause indigestion.

Treatments:

Diet maintain: Till the time *agni* becomes normal, patients should be kept on light and easily digestible foods like soups of vegetables, rice gruel, khichari of rice and green gram, warm water, and plenty of fluids.

Below are some herbs that are used to treat digestive weakness.

Sunthi is pungent (*Rasa*), sharp, heavy, dry (*Guna*), hot (*Virya*), and *Madhur Vipak*. It balances *Vata*, *Kapha*, and *Pitta*. It mostly affects the digestive system.

Pippali (long pepper): spicy, spicy, and sweet. It balances *Vata* and *Kapha* while increasing *Pitta*. It boosts the digestive fire.

Marich (black pepper): Pungent and spicy, it decreases *Vata* and *Kapha* while increasing *Pitta*. It has carminative and stimulant properties.

Jirak (cumin seeds): It is pungent and spicy. It is *Dipana* and *Pachana*. It stimulates gastric juice output, improves stomach tone, and boosts appetite and digestion. It relieves colitis, gas, digestion, stomach discomfort, and distention.

Draksha (Vitis vinifera): It treats digestive issues and flatulence. It contains nutritive, sweet, refrigerant, laxative, demulcent, hematinic, hemostatic, and cooling properties.

Saindava (rock salt) is salty (*Rasa*), moist, heavy, penetrating (*Guna*), hot (*Virya*), and *Madhur Vipak*. It decreases *Vata* while increasing *Pitta* and *Kapha*. It is a *dipana* (appetite stimulant) and a *pachana* (digestive), and it relieves indigestion. It is *anulomna* (causes *Vata* to go downhill), *tikshna* (permeates subtle channels), and *sleshmna* (increases mucous). Rock salt improves digestion by increasing digestive enzymes. *Shankha Bhasma* is an anodyne, carminative, digestive, and stimulant.

Ayurvedic medicine: The main drugs used for *Agnimandya* are: prepared medicines:

- (1) *Lavan Bhaskar Churna*: 1-3 grams may be taken with warm water or lemon juice two times a day before a meal.
- (2) *Hingvashtak Churna*: 1-3 g of it may be taken with warm water and lemon juice two times a day before a meal.
- (3) Tab. *Shankhavati*: 250mg tablets three times a day with warm water before meals.
- (4) Tab. *Ampachakvati*: 250mg tablets three times a day with warm water before meals.
- (5) *Mastushatpalaghrita*: *Pippali*, *pippalimula*, *chaurya*, *chitraka*, and *musta* with *yavakshara* should be mixed with ghee and taken twice a day with warm water before meals.
- (6) *Agnitundi Vati*: 250mg tablets three times a day with warm water before meals.
- (7) *Ajamodadi Churna*: 1-3 g of it may be taken with warm water and lemon juice two times a day before a meal.
- (8) *Chitrakadi Vati*: 250mg tablets three times a day with warm water before meals.
- (9) *Dadimashtaka churnam*: 1-3 g of it may be taken with warm water and lemon juice two times a day before a meal.
- (10) *Jirkadyarishta*: 20ml of it may be taken with 20 ml water two times a day after a meal.
- (11) *Shivakshar Pachanchurna*: 1-3 g of it may be taken with warm water and lemon juice two times a day before a meal.
- (12) *ShankhaVati*: 250mg tablets three times a day with warm water before meals.

Dietary advice:

1. Attempt to determine the causal variables.
2. Avoid drinking water when eating.
3. Chew your meal thoroughly.
4. Avoid eating on an empty stomach.
5. Eat modest, frequent meals.

Conclusion:-

Thus, we can conclude that there is a detailed description available in various *Ayurvedic* texts regarding concepts and principals related to *Agnimandya*. *Acharyas* has established a very scientific relationship between *Agni* and *Dosha*, the concept of *Agnimandya*, and the evolution of various diseases.

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