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

Chormore Prashant M
Y.M.T. Ayurvedic Medical College, Kharghar, Navi Mumbai, India

ABSTRACT

Human beings, in order to adjust themselves in the modest era, have been compelled to become fast and mechanical. This is the reason why they cannot give proper attention to daily and seasonal regimes, exercise and diet. This change in lifestyle is responsible for replacement of Shad-rasatmik Ahara by preserved and fast foods, bakery products, shift duties (i.e. Ratreejagran), stress. All these factors making them more and more susceptible for diseases generated by Agnimandya. According to them Mandagniis 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 DhatwagniMandyaand Uttarottar 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, Oja, Teja and Pranaof 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) Dhatagni
3) Bhutagni

Jatharagnihas been considered prime among all Agnis. The functioning of other Agnis i.e. Dhatagniand 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 Parama-sukshmaand transforms the food substances into various forms which can be easily assimilated by our body. If Jatharagnibecomes weak, it will result into improper formation of Rasadhatu and consequently Uttarottar 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 Agnimandyaas a separate disease.

Aims and Objectives
To re-evaluate, discuss and elaborate the various Ayurvedic concepts and principals 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, Astangangraha, Astanghridaya, Madav-nidana 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 dravya into Ahara-rasa and then with the help of Dhatwagni and Bhutagni, the poshakansha is made available to the body. Hence, any vikriti, i.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, Aruchi, i.e. loss of taste, Avipaki, i.e. decrease in digestion, Praseki, i.e. excessive salivation, AmashayaPradeshiGaurav and Shirogaurav, i.e. heaviness of stomach and head, Antrakujani, i.e. excessive peristalsis, Pravahan, i.e. strenuous defecation etc. (10). Agnimandya as a main event in Sampaprapt (9). Agnimandya a main step occurring in pathogenesis of many diseases. Hetu-sevan causes Dosha-prakop. These prakupt-dosha vitiates dashya and their Sammucchana which leads to many diseases, mostly it starts with Agnimandya (3).

Due to decrease in intensity of Agni, the aparichitahara-rasa is produced leads to Strotorodhhaand Amanirmiti. Hence, while treating any disease the Sampapraptibhanga 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-Raksa-Mamsa-Medo-Asthi-Majja and Shukra are saptadhatus and Mutra, Shkarut and Sweda are three Malas (4,5)

Hence, to understand the pathogenesis of the disease Agnimandya, the following Dravyangan grah 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 Vikriti these types of Vayu leads to Agnikriti.

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

This Annagrahani 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, i.e. solid and liquid substance get samparinat by the help of SamanVayu. The SamanVayu stays near Agni and its sancharsthanis Koshtha. This SamanVayu keeps the Agni patent and its function is Grahan, Pachan, Munchanand Vivecha-naoF Annadraya. 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-Kittavibhajantakes place under the influence of ApanVayu. It is responsible for Mutra and Purishanishkramankriya. The samyak Mala pravrittiis one of the Ahar-jirnasalakshnam. 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 Pakwasha-yai.eGrahan. 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 Kle-
dakKapha 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 in-
cludes Rasa Raktadisaptadhatu, Twak, Sna-
yuadiUpadhatu, Swedadi Mala as mentioned
earlier. In the disease "Agnimandya" the vikrit
Ahara-rasa is formed.
The very first Dhatu Rasa get direct nourish-
ment from Ahara-rasa. So this Agnivikritileads
to Apachit Ahara Rasa which at first affects
Rasadhatu and then the other Dhatus respec-
tively.

C.STROTAS(1,7)
Strotas are those which actas vehicle of Bhav-
Vishesafor their passage from one part to an-
other partof the body. Any Vikriti in Annava-
haStrotasaright from Mukha to Guda leads to
the pathogenesis of Agnimandya.
Acharya Charak has mentioned the mulasthana
of AnnavahaStrotas and the symptoms caused
by its Dushti as Anannab-
hilasha,Aruchi,Avipak are mainly concerned
with Agnimandya.

D.AGNI
The main element to be affected in the disease
Agnimandyas Agni.The hypo or hyper func-
tioningof 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 Agnimandyas has been mentioned
earlier. While studying the disease, we must
know the Sharir Rachana and Kriyaof the or-
gans involved.

Charakcharya has described Pancha-
dashaKosthangas, out of the described Ko-
shthangasAmashaya, Pakwashaya, Antra and
Guda are the organs involved directly or indi-
rectly in Anna PachanKriya(6).In the disease
'Agnimandya', the main element to get ham-
pered is 'Agni'. There are 13 types of Agni, out
of which Jatharagni is the main who has con-
trol over other Agnis and is mainly involved in
the pathogenesis of the disease. Charakacharya
has mentioned that Agni and Pitta are differ-
et, the Agni works in the body through the
Murtwan Pitta especially Pachak Pitta. Thus,
Pachak Pitta has AgnyaGunadhibika and gets
the name of Agni by losing its Dravya Guna.
This Pachak Pitta is situated in between Pak-
washayaand Amashaya. The location of Agni
is in between AmashayaandPakwashaya 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. Charakcharya has men-
tioned Amashaya as one of the fifteen ko-
shthangas. In 'Agnimandya' the affected Stro-
tasis 'AnnavahaStrotas'. Amashaya is the
moolsthana of AnnavahaStrotas.
Utpatti: It is mentioned in Kashyapa Samhita,
that Amashayais formed in the third month of
intrauterine development.
A charyaVagbhat has stated that the Kleda in
the cavities of Dhatu get Vipakwaby their re-
pective Ushmas and there will be formation
of Sapta Kala covered by Kapha, Snayu and
Apara.
Acharyas included Amashaya in Matru-
jaAvayava.

Sthana:Amashaya lies in between Stana and
Nabhi.
Snayu: It is composed of SushirSnayu and
Peshi, are circular and longitudinal in
UrdhwaandAdho

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: Amashayais 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: Pacchyamanashaya, Laghwantra, Kshudrantra.

Sthana: Grahani is the part that lies between Amashaya and Pakwashaya. Vaghbhatcharya said that it is situated at the opening of Pakwashaya like 'Gala Pradeshi.e. neck like part. It is the part of Bhuktamargat that means Anna-vahaStrotas.

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

Function: Grahani is a part of AnnavaStrotas. It is hollow tubular organ having cavity i.e. Akashiya part. It's part of BhuktaMargat that means Anna-vahaStrotas. 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-KittaVibhajanoccurs. 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 panchbhautikAhar. Thus through Samhitas, references has been found regarding types, quantity, quality & its importance. For this purpose Charakcharya has mentioned 8 types of 'Vidhi' processing to make the Ahar dravya more suitable for digestion & absorption. (2).

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

BodhakKapha

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

Agni (1,4,5,7)

The main Pachankriyaoccurs under the influence of Agni. Broadly, Agniare of 13 type—a. The one Jathargni stays at koshtha and is of prime importance. This Jathargni convert the Bahya Ahara dravya into Ahararasa, which can get absorbed easily. Prana, Apana and Saman are 3 types of Vayu which helps Jathargni in the process of Annapachan.
b. The five Bhutagnis are to nourish the Panchabhautik Deha, the Agni of that particular Dhatu is responsible for Pachan of that particular Mahabhuta Pradhan Aharadravya. They are 5 in number as Bhauma, Apya, Agneya, Vayviya and Nabhasa.

c. After the action of Bhutagnis the Aharrasa is ready for further absorption. It will now has capacity to nourish Rasadi Saptadhatus. Rasagni, Raktagni, Mamsagni, Medogni, Asthyagni, Majjagni and Shukragni are the sevan Dhatwagnis. They helps the particular Dhatus in conversion of the end products of Ahara prasadbhaga. Thus the nutrients will be made available up to the Dhatu level.

Kledak Kapha
Kledak Kapha is situated in Amashaya. It is Saumya and Snigdha hence soften 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. Saman Vayu
The Saman Vayu stays near Agni and its Sancharsthan is in Kostha. Its function is Grahan, Pachan, Vivechan and Munchan of ingested food. It increases the intensity of Agni.

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 Pachan Kriya. It stays at Grahan, digest the food and responsible for Sara-Kitta Vibhajan. Pittadhara Kala Internal delicate layer of Ashaya is called as Kala. Pittadhara-kalais situated from distal part of Amashaya to Pakwashaya. It is important for functioning of Agni. The Pachak Strava, secreted there. Pittadhara-kala also facilitates absorption. Aharya Sushruthasgiventhe name Pittadhara – kala and it is situated at 'Grahan'.

Apan Vayu: Apan Vayu stays in Pakwashaya. Here the process of Sara-Kitta Vibhajanatakes place under the influence of Apan Vayu. It excretes Mala Bhaga out of the body and thus ends the 'Pachan Kriya' in a complete manner.

Pachan Kriya (1,2,7)
The whole process of 'Pachan' is explained by Acharya through Ayurvedic Samhitas. Firstly the Annadraavya enters in Mukha. Then it ingested under the influence of Prana Vayu. Here it comes in contact with Bodhak Kapha and thus the actual process of Pachan starts. Here, the food particles get separated, grind by teeth so Singh Akhilesh Kumar: the Bodhak Kapha got mixed with that food particles with the help of Jivha. So it becomes soft and Snigdha, get swallowed easily in this form up to Urdhwa Amashaya.

In the second step it comes in contact with Saman Vayu in Madhya Amashaya. This Saman Vayu stimulates Agni and keep food in Amashaya up to its Pachan. It helps in Grahan, Pachan, Vivechan and Munchan of Anna dravya. Here the Kledak Kapha works and it separates the food particles and softens it so that it becomes easy for digestion. The actual process of Annapachan in Amashaya is explained with a very good example of preparing rice. The stimulated Agni is get 'Prabal' under the influence of Saman Vayu and digest the food like the rice get boiled. This process of digestion separates Rasa and Mala. While explaining the process of Pachan, Charakcharya has also mentioned Ahara Parinamakara Bhava.

Avasthapaka (7)
Charakcharya has mentioned 3 stages of Avasthapakathrough which he has explained the digestion. 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 its previous one. The first two Mahabhutato get separated are Prithvi and Jala. Thus atthisstage the Avikrut Kapha production takes place.

B. Dwitiya Avasthapaka: This is also called as Amla-paka, it occurs while the Ahara moves from Amashaya towards Grahan. In this stage, the food in Pratha Avasthapakais acted upon by Pachak Pittaan Agni. Thus getconverted into Amlarasa. At this stage, the food remains in Vidagdhavasthais. Pakwa or Apakwa form.
food is now Amla-rasatmakin nature. Mostly Teja Mahabhub 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 Awasthapaka, get converted into Katu Rasa. Pachan of Akashiyaa and Vayaviyapart 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 Kalaa 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 Rasadhatus 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.

REFERENCES

CORRESPONDING AUTHOR
Vd.Prashant m. Chormore
Y.M.T. Ayurvedic Medical College, Kharghar, Navi Mumbai, India
Email: drprashantchormore1206@gmail.com