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## A Critical & Conceptual Study on Ayurvedic Concept on Agnimandhya

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### ABSTRACT

In Ayurvedic classics faulty lifestyle like improper dietary habits, improper sleep pattern, stress etc, have been stated as main causative factors for manifestation of agnimandya. So, in preventive as well as curative aspect of Agnimandya and ultimately almost all disease which are caused due Agnimandya lifestyle modification is very essential, by following the proper ahara -vihar and achara. It is possible to prevent and cure these diseases and regain a physically and psychologically healthy life. Acharya Charak says about agni that life is directly proportional to Agni. According to Acharya Sushruta agni is correlated with Pitta in ayurveda. The pitta expressions of heat & digestion sustain the life. In modern era life becomes fast & mechanical. This is the reason why we can't give proper attention to daily & seasonal regimes, exercise and diet. Now a days there is so many changes in life style. Uses of preserved food & fast food, bakery products, shift duties (i.e. ratreejagaran evam divaswapn), stress & strain full life, all these factors cause Agnimandhya. According to Acharya Vagbhhat agnimandya is root cause of all disease. If jatharagni is weak, it will be improper digestion of food and there may be consequently uttarotar dhatu formation hamper. This is the reason why Ayurvedic samhitas has given lots of importance to agni.

### KEYWORDS

*Agnimandhya, Mandagni*



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## INTRODUCTION

Wrong dietary habits like Adhyasana, Vishamasana and wrong behavioral pattern like vegadharan which leads to vitiation of Tridoshas independently or together which result in manifestation of disease Agnimandya. In Ayurveda, it is believed that agnimandya is root cause for all disease like prameha, sthaulya etc. In Modern sciences also, it has been proved that there exists gut-brain-Endocrine axis which involves Gherlin-leptin hormones, insulin etc. disturbance in this axis leads to disease like obesity, diabetes mellitus which are among the top 10 lifestyle disorder .

Agnis are of thirteen categories:

- 1) 1 Jatharagni
- 2) 7 Dhatwagni
- 3) 5 Bhutagni

**In all thirteen agnis Jatharagni** . The function 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. Ayurvedic science is an ancient science which deals basic principles related with dosha, dhatu and mala and it has many peculiarities like sroto dushti, murt-amurt bhav, shadras, guna, ama etc. The term “Ama” ordinarily means unripe, uncooked, undigested substance. It is produced from

the impaired function of jatharagni or jatharagnimandya. It is toxic substance of gastro enteric origin. In Ayurvedic view, all types of diseases are originate from Agnimandya. Vitiation of Agni and this malfunction of Agni produce Ama it is a toxin in body. Aam can be correlated with free radicles as it is produced in body through metabolic processes. As Aam is a root cause of many disorders, one should attack Aam before it attacks on one’s body. It can be removed through detoxification and purifying body with Panchkarma and Shaman Chikitsa also with lifestyle modification. Aam is produced from improperly digested toxic particles that clog the channels (Srotas) in human body. Some of these channels are physical e.g. intestines, lymphatic system, arteries and veins, capillaries, and genitourinary tract etc and some are non physical channels called nadis through which your energy flows. Ama toxicity accumulates wherever there is a weakness in the body (Khavaigunya), and finally resulting in various disorders. During the process of metabolism, Agni transforms food products into energy, when Agnimandya is present, it leads to the production of certain toxic substances. They are known as the Kleda. The excess of Kleda must be excreted out of the body to maintain a healthy living. When the process of excretion cannot take



place properly, accumulation of toxic waste materials takes place giving rise to the production of Ama. It can be better prevented by lifestyle modified.

## AIMS AND OBJECTIVES

To understand the relation between Agni and Dosha concept of Agnimandya .

## MATERIAL AND METHODS

This article is based on review study of Ayurvedic texts.

### Concept of Agni –

### Types of Agni –

Parts of fire, which converts all components of food into simple products, is pachakagni.

**Jatharagni** – part of this fire, which remains in stomach (and allied digestive tube, duodenum etc.) is called **Jatharagni**, (enzymes located in the gastrointestinal tract) is responsible for health and disease. The health or diseased state of body is entirely depends upon normal or abnormal function of Agni.

**Bhutagni** is the part of fire which is responsible to convert panchamahabhautic part of food into panchamahabhautic part of body constituents. It has to maintain proper functions of sense organs by replenishing indriyadravya. They are 5 in number as Bhauma, Apya, Agneya, Vayviya and Nabhasa

**Dhatwagni** is name to that part of fire, which assimilates or synthesizes ‘dhatavah’ of living body. This need particular environmental hence these **Dhatwagni** are located in ‘**srotas**’ related to that particular Dhatu. After the action of Bhutagni this ahar rasa is ready for further absorption. It will now has capacity to nourish Rasadi Sapta Dhatus. Rasagni, Raktagni, Mamsagni, Medogni, Asthyagni, Majjagni and Shukragni are the sevandhatwagnis. 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.

**As per influence of doshas, four functional states of agni has been envisaged.**

(1) Mandagni – Due to dominance of kapha out of tridoshas, when agni is unable to metabolise even a small quantity of easily digestible food can be taken as mandagni .

(2) Tikshnagni- This state of agni is influenced predominantly by pitta dosha, Here, even a very heavily diet is digested with in short span of time again causing hunger. It can also be referred as atyagni

(3) Vishamagni- When action of agni is erratic and irregular due to predominance of vata dosha, can be called as vishmagni. Sometimes, it completely digests food and sometimes causes distension of abdomen, colicky pain etc .



(4) Samagni- State of equilibrium of three doshas can be stated as samagni. Here, digestion of food (taken timely) occurs completely without any irregularity and keeps health in hands .

The **aetiological factors** of agnimandya can be classified as :

1. Aharaja
2. Viharaja
3. Mansika
4. Miscellaneous

1. Aharja (Dietic unwary) –Improperly cooked food, excessive intake of food, cold food, heavy food(oily etc).

2. Viharaja (Unwholesome Habits ):- Sandharnata (Suppression of natural urges), Svapna Viprayaya (keeping awakening in night and sleeping in day), Dukhashaya (uncomfortable bedding), Atyambupana (excessive intake of water), Divaswapan(sleeping more during day time), Samasan, Visamasan, Adhyasana etc.

3. Mansika (Pertaining to Emotion):- Psychological factors like indulgence in earshya (jealousy), fear, worry, depression, etc are the causative factors responsible for

causation of digestive disorder like agnimandya.

4. Miscellaneous :- Emaciation due to chronic disease adverse seasons habitat and time, also give rise to Agnimandya.

### **Concept of Agnimandya**

Agnimandya is a condition in which food is not properly digested due to diminished power of Jatharagni. Agni converts the Ahara dravya into Ahara rasa and then with the help of Dhatwagni and Bhutagni the poshak anshs is made available to the body. Hence any vikriti.e. hypo or hyperfunctioning of the agni is prime cause of pathogenesis of any disease.

**Agnimandya** –1. In Agnimandya the agni thus being vitiated and food does't digest even the laghu ahar taken and the ahara being digested turns intosuktata and acts like visa.

2. Even though the satamya and laghu ahara is taken at proper time, it can't be digested.

3. Food is taken even in small amount that fails to digested and gives rise to chardi, praseka and jathara gaurav.

### **SAMPRAPTI OFAGNIMANDYA**

Tridosh prakopak mainly kapha prakopak nidan sevan

↓  
Kapha+tridosa(dosha vaisamya\dosha prakop)

↓  
Agni Dusti (Kayagni, Bhutagni, Dhatwagni)





Leads to Ahara avipak



Unable to digest alpahar

AGNIMANDYA

### Symptoms of Agnimandya

1.Avipak	8.Indigestion
2.Prasek	9.diminished appetite
3.Kshudamandya	10.loss of test
4.shirogaurav	11.salivation
5.Amashaya Pradesh gaurav	12.Heaviness in abdomen
6.Antrakujan	
7.Pravahan	

Most of the endogenous diseases actually begin with the agnimandya, which has tremendous capacity to vitiate the doshas, thus disturbing the homeostasis (dhatu-samya). Deranged agni, causing impaired digestion and metabolism, leads to availability of incompletely processed food components and metabolites in the system. These substances which bear a threat to the health of a person, are designated as ama. In addition to malfunctioning of agni, caused due to abstinences from food, indigestion, overeating, irregular diet habits, consumption of cold substances, ill effects of panckarma, wasting of tissues, suppression of natural urges etc. mental stress such as rage, grief and hunger etc. may also give rise to ama dosha. The ama thus formed manifests itself either locally (in the G.I.T.) or systemically by obstructing the macro and micro channels.

The disease thus produced, clinically manifests itself in form of various signs and symptoms. These signs and symptoms are the principle tools used by a physician to diagnose the disease and treat it promptly. Therefore a threefold or six fold examination should be meticulously employed in the previous discussion clearly indicates that Agnimandya is the root cause in production of Ama. So the factors responsible for malfunctioning of Agni are also responsible for producing Ama.

Almost all the Acharyas are of the opinion that malfunctioning of the Agni leads to the production of Ama. In Ayurvedic, classics as earlier described, agni has been clasified as Jatharagni, Bhutaagni and Dhatavagni. Normally whatever type of food consumed, is firstly acted upon by Jatharagni in the gastro-intestinal tract (Ch. Chi 15/5), there upon it is transported to the liver for Bhutagni Paka and thereafter the product of nutrition is processed in the tissues by the Dhatavagni. So it is obvious from the above description that the metabolism or Agni vyapada may be defective at three levels which are described as under-

**Ama produced by Jatharagnimandya :-**



Jatharagni is situated in gastro intestinal tract digests the food and separates the product into Sara and Kitta parts, also aids moieties to the rest of the Agnis i.e. Bhutagni and Dhatavagni (A. H. Su. 12/10-12). Thus after proper digestion normal Adya Rasa Dhatu is formed. But when the action of the Jatharagni is not adequate, then in place of proper Rasa Dhatu, Vitiated Adya Rasa Dhatu is formed which is known as Ama (A.H.Su. 12/25). Most of the definitions of Ama are directed towards hypofunctioning of the Jatharagni. Thus Ama produced as the consequence of Jatharagnimandya can manifest in the body in the following ways :-

- a. Ama so produced is either expelled out by Mukha leads to Chhardi or by Guda leads to Atisara or by both ways cause Visuchika (Ch. Vi. 2/10,11)
- b. Vitiated Ama may get propelled downwards into the Grahani and remain stagnant there because absorption of this Ama does not take place due to its Guna like Guru, Pichhila, in addition it cause Srotorodhatva. Thus this stagnant material neither being absorbed nor being propelled downwards remains confined to the Grahani. This condition is known as Alsaka (Ch. Vi. 2/12)
- c) After some time, this virulent Ama undergoes fermentation and putrefaction and a new product having the properties

similar to Visha is formed. This new product is termed as Ama-Visha. This Amvisha easily absorbed in the body through gastrointerstinal tract due to its Sukshama, Laghu and Tikshana properties. After absorption, it then circulates in the whole body giving rise to many disease one of them most serious is Dandalsaka (Ch. Vi. 2/12).

- d. Due to sluggishness of the Jatharagni, waste products are largely produced in comparison to the nutrient factors. As said earlier accumulation of waste is the residue of undigested Ahararasa. Apart from this, the wastes in the abnormal form containing partially digested food materials are seen in Grahani Roga also, falls under the definition of Ama (Ch. Chi. 15/52).

#### **Ama Produced by Bhutagnimandya :-**

As stated earlier that Jatharagni aids the other types of Agni i.e. Bhutagni and Dhatavagni, so whenever there is sluggishness of Jatharagni, the other types of Agnis also get sluggished. There are five types of Bhutagni of the five Mahabhuta respectively. After completion of breaking down of food particles by Jatharagni, the five Bhutagnis digest the particles of their own (Ch. Chi. 15/13 Chakra). When Bhutagni do not act properly the resultant Ama will be called Bhutagnijanya Ama.

#### **Ama produced by Dhatavagnimandya :-**



Dhatavagnis are seven in number and are present one in each of seven Dhatus of the body and each one is called by the name of the Dhatu in which it is present. Dhatavagnimandya can produce Ama in two ways, one as a consequence of Kosathagnimandya as it depends upon Jatharagni (A. H. Su. 12/34) and secondly by specific Dhatavagnimandya due to its own causative factors. The basic difference in between two is that in former case, Dhatukshaya occurs on the other hand later leads to Dhatu Vriddhi. This can be understood by the example that in chronic fever (Jirna Jvara) Dhatavagnimandya is a consequence of Jatharagnimandya which brings dathukshaya in the body while in Medoroga, Medo-agnimandya resulted by its own causative factors, where Jatharagni remain normal or overactive leads to Meda Vridhi (Su. Su. 15/37- Dhalhan). Here it is worth noting that the symptomatology expounded in the classics, mainly refers to the Jatharagnimandya janya Ama, while the symptoms of Ama produced by the Dhatavagnimandya are the same as that of the diseases it causes. In case of Amavata Dhatvagnimandya is followed by Jatharagnimandya.

### **Treatment of Agnimandya**

1. Avoidance of causative factor or nidan.
2. Take food whenever there is appetite for food.

3. We should have follow the asta-ahar-vidhivisheshayatan.

4. One should know the natures of food being taken, as it helps in selecting right one keeping in ones digestive abilities.

Vati for treatment of Agnimandya:-

1. Agnitundi Vati
2. Chitrakadi Vati
3. Mahashanka Vati
4. Lasunadi Vati.

### **CONCLUSION**

A part of fire, which converts all components of food into simple products, is pachakagni. Agnimandya, Ama nirman, Stroto-rodha can occur in any sequence and are the basic events responsible for the outbreak of any disease. Also this vicious cycle if not treated timely, will increase the intensity of the disease.



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