

Sharir Kriyatmak Concept of Mandagni

Prachi N. Waghmare^{1*}, E.E. Mojes² and S. G. Topre³

^{1,2,3}Sharir Kriya Dept., Govt. Ayurved College, Nagpur, MS, India

Abstract

Ayurveda has describe *Agni* as an important factor of digestion and metabolism. *Tridoshas* are the important factors which help *Agni* to digest food along with other factors which take part in *pachan kriya* like *aharparinamkarbhav*, *rasa*, *vipaka*, etc. If the process of digestion is compared to that of cooking rice, the stomach like the vessel, receives food, *vata* provides the necessary condition like air blower, *pitta* acts like the stove providing optimum working condition, while *kapha* provides the moisture needed much like the water in the vessel. When all these factors are normal and well balanced, an optimum condition is created to digest the food completely.

Variation of *Agni* due to *tridoshas* are of four types –*sama*, *visham*, *teekshna* and *manda*. *Mandagni* is associated with excess *kapha*. *Mandagni* affects the *ahara pachan kriya* leading to production of *saama ahara rasa*, which ultimately causes *rasa dhatwagni mandya* and *uttarottar dhatu* remains malnourished.

Change in lifestyle responsible for change in food culture is making people more and more susceptible to diseases. *Ayurveda* texts mention *Mandagni* to be root cause of every disease. Hence, the study is taken to understand the concept of *mandagni* from *sharir kriya* point of view and its effect on *ahara pachan kriya*.

Keywords

Agni, *Mandagni*, *Tidoshas*, *Ahara pachan kriya*, *Dhatwagni*



Greentree Group

Received 19/08/16 Accepted 26/09/16 Published 10/09/16

INTRODUCTION

Solar energy is the source of any kind of conversion in the living beings. As per *Lok-Purush Siddhant*¹, Agni in the individual represents Sun in the Universe. Agni is the invariable agent in the process of *Paka* i.e. digestion and transformation. *Jatharagni* is considered to be cause of life, complexion, strength, health, nourishment, lustre, *oja*, *teja* and *prana*.² *Tridoshas* help *Jatharagni* in *Annapachan kriya* and Agni digests the food similarly as rice is cooked under the influence of fire.³ *Mandagni* means slow digestive power. Ayurveda texts mention *Mandagni* to be root cause of every disease. Hence, there is need to study the *sharir kriya* related to *Mandagni* and its relation to disease formation.

AIMS AND OBJECTIVES

1. To re-evaluate and elaborate the various Ayurvedic concepts and principals related to *Mandagni*.
2. To understand the *sharir kriya* related to *Mandagni* and the relation between *Mandagni* (*Agnimandya*) and evolution of various diseases

STUDY TYPE

It is a conceptual literary Search.

MATERIAL AND METHODS

Ayurvedic texts, mainly *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hridaya*, *Ashtang Sangraha* and *Madhav Nidan*, and websites and articles related to the topic.

LITERARY REVIEW

Agni has been divided into 13 types according to the function and site of action.⁴ These are-

1. One *Jatharagni*
2. Five *Bhutagnis*
3. Seven *Dhatwagnis*

Jatharagni converts *ahara dravya* into *ahara rasa*, and then with the help of *Dhatwagni* and *Bhutagni*, the *poshakansha* is made available to the body. *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*. *Jatharagni* is classified into four categories according to its performance of digestion in the human being, namely-^{5,6,7}

- | | |
|----------------------|-----------------------|
| 1. <i>Samagni</i> | 3. <i>Teekshnagni</i> |
| 2. <i>Vishamagni</i> | 4. <i>Mandagni</i> |



Mandagni

Mandagni means slow digestive power or slow digestive capacity. The digestive power which takes long time to digest even a very small quantity of food is named as *Mandagni*. *Mandagni* is associated with *Udara gaurav, Shiro gaurav, Kasa, Shwasa, Praseka, Chhardi and Gatra sadan*.⁹

Ayurveda texts give us two different concepts related to *Mandagni*.

1. *Mandagni* is *prakrut* or physiological condition.
2. *Mandagni* is *vikrut* or pathological condition, which is also termed as *Agnimandya*.

Prakrut mandagni

Charak has explained relation between *Agni* and *Prakriti*.¹⁰. When *Agni sthana*, in *Kapha Prakriti* person, is acquired by *Kapha*, then *Agni* in such a person becomes *Manda*. *Kapha prakriti* people tend to be healthiest of all the three *doshaj prakriti*. Hence, this *Mandagni* can be considered *prakrut* for *Kapha Prakriti* persons.

Vikrut mandagni (agnimandya)

Madhav Nidan have mentioned *Agnimandya* as a separate disease, while other *samhitas* have mentioned *Agnimandya* in

Grahani. This *Mandagni (Agnimandya)* not only causes *Grahani*, but it has been described as the root cause of almost every disease. This *Mandagni* is the cause of *Tridosha Prakopa*.

Mandagni → *Apaka* → *Ama* → *Kapha Prakopa*

Mandagni → *Vidah of Ahara* → *Pitta Prakopa*

Mandagni → *Apaka + Vidah* → Decrease in *Dhatu Poshak Rasa Utpatti* → *Dhatu Kshaya* →

Vata Prakopa.

In this way, *Manda* state of *Agni* leads to *prakopa* of all three doshas. These singly or in combination or all three together give rise to *rogas* or diseases in any one part, organ or system or in entire *sharira*, therefore proving the verse- '*Rogah sarvepi Mandagno..*'

To understand the concept of *Mandagni*, it is necessary to understand the *Sharira kriyatmaka* factors that influence the *Jatharagni*.

Factors influencing the jatharagni

Our body is constituted by *Dosha, Dhatu* and *Mala*. *Vata, Pitta* and *Kapha* are the three *Doshas*, *Rasa, Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra* are the seven *Dhatus*, and *Purish, Mutra* and *Sweda* are



the three *Mala.Vikruti* in these *Dravya Sangraha* must be considered for any Alteration in *Sharir Kriya*.

Relation between Agni and Doshas

Agni and Vata –

1. *Prana, Apana* and *Samana*-When functioning properly at their sites, increases the intensity of *Agni*.¹¹

2. *Agni Vaishamyā*—is the *Lakshana* of *Vata-kshaya*.¹²

Agni and Pitta—

1. *Agni* in *sharira* resides in *Pitta*.¹³

2. *Pachak Pitta* performs action like *Agni* and is known by the synonym *Kayagni*. This type of *pitta* located in *grahani*, digest the food and separate it into *saar* (nutritive part) and *kitta* (waste product)¹⁴

3. *Mandanala*-i.e *Mandagni* is the *lakshana* of *Pitta-Kshaya*.¹⁵

Agni and Kapha

1. *Kledak Kapha* is present in *Amashaya*. Its *prakrut karma* is *Anna Sanghat kledanat* i.e it moistens (liquifies) the hard mass of food. Properly moistened food mixes with *Pachak Pitta* and undergoes digestion properly.

2. *Agnisadana* or *Agnimandya* is one of the *Lakshana* of *Kapha Vruddhi*.¹⁶

3. This *Agnimandya* results because of increase in *Apya guna* of *Kledaka Kapha*,

which counters the intensity of *Pachak Pitta*.

4. Also, *Manda, Guru, Snigdha, Sthira guna* of *Kapha* weakens *Agnibala* and leads to *Agnimandya*.

Relation between Agni and Dhatu

Agni present in its own place has a portion of itself in the *Dhatu*s which is known as *Dhatwagni*. Because of identical function, *Dhatwagni* cooks the nutrient material prepared by the *Jatharagni* and transforms it, so as to become suitable to the *Dhatu*.

Teekshna (very strong) *Agni* → Overcooks the food material → Very little or No nutrient to *Dhatu*s → *Dhatu-Kshaya*.

Manda (Very weak) *Agni* → Fails to cook food material properly → *Ama* accumulation in *Dhatu*s → *Vikrut Dhatu Vriddhi*.

If the preceding *Dhatu* undergoes either *vriddhi* or *kshaya* by the effect of *Agni*, the succeeding *Dhatu* will also undergo the similar changes respectively.¹⁷

Relation between agni and mala

Agni and Purish –

Agni-Dhaaranam- is the important function of *Purish*.¹⁸ *Ahara Rasa* which reaches *Pakwashaya* is dehydrated and converted into lumps by *Agni*. Similarly, *Purish* is dehydrated in *Pakwashaya* with the help of *Agni*.

Purish in Normal state supports the body and maintains *Agni*.

Agni and Mutra–

Kleda-Vahanam- is the important function of *Mutra*¹⁹.

Excess *Kleda* diminishes *Agni* By countering the *Teja guna* of *Agni* by its *Apya guna*.

Mutra maintains Normal *Agni* by eliminating excess *kleda* from body.

Agni and Sweda–

*Kleda Vidhruti*¹⁹–is the function of *Sweda*.

Sweda retains *kleda* (moisture).This maintains normal temperature of body by regulating *Agni* located in skin i.e *Bhrajak pitta*.

BHUTAGNI

Part of *Jathargani* maintaining proper proportion of *Panchabhautik* components is called *Bhutagni*.²⁰ *Bhutagni* is responsible for digestion of respective *Mahabhut* from the ingested *Ahara*. For example,in *prakritavastha*,*Parthivagni* acts on *parthiv ansha* of *ahara* and leads to *parthiva sharirbhava utpatti*.

DHATWAGNI

Dhatwagni is the part of *Agni* existing in *Dhatu*²¹. Food digested by *Agni* is again acted upon by *Dhatwagni* and seperated into

saar and *kitta*.*Saar* part nourishes the concerned *Dhatu*, where as *kitta* is not useful for that *Dhatu*.

CONCLUSION

Thus, we can conclude that there is a detail description available regarding concepts related to *Mandagni* in Ayurveda texts. Acharyas have established scientific relation between *Agni* and *Dosha*, *Dhatu* and *Mala* and relation between *Mandagni* (*Agnimandya*) and evolution of diseases.



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