



Correlation Of Agnimandya With Clinical Presentation Of Arsha Vyadhi

1. **Dr. Rohan Valvi**, PG Scholar Ayurved Seva Sangha Ayurved Mahavidyalaya Ganeshwadi, Nashik.

2. **Dr. Santosh Pathak**, Guide and Assistant Professor Department of Shalyatantra, Ayurved Mahavidyalaya, Nashik.

3. **Dr. Vinay Sonambekar**, HOD Department of Shalyatantra, Ayurved Mahavidyalaya, Nashik.

4. **Dr. Pankaj Dixit**, Associate Professor Department of Shalyatantra, Ayurved Mahavidyalaya, Nashik.

5. **Dr. Priyanka Pawar**, PG Scholar Ayurved Seva Sangha Ayurved Mahavidyalaya Ganeshwadi, Nashik.

Abstract: Ayurveda-The science of life put forward the two methods for maintenance of health. They are – i) Swasthasya swasthya rakshanam i.e. maintaining health by adopting proper preventive measures and ii) Aturasya vikar prashamana i.e. curing diseases by giving suitable treatment for the ailment. In Ayurveda the term ‘Agni’ is considered as the power which converts the ingested food substances from one form to another. Agni converts food in the form of substances which are accepted by the body. Ayurveda considers ‘Dehagni’ as fundamental cause of life, complexion, strength, health, nourishment, lustre, oja, teja and prana. In Ayurveda, Agnimandya is said to be the root cause of most of the diseases like Atisar, Grahani, Arsha etc. So it is important to understand the Concept of Agnimandya thoroughly to avoid the occurrence and reoccurrence of various diseases. In the present era of 21 st century Arsha has become more common and distressing disease. Symptomatic Arsha affect at least 50% of population at some phase during their lives with around 5% of population suffering at any given time. So it is important to take care of Agni to avoid Agnimandya and occurrence of various diseases.

Index Terms - Agni, Agnimandya, Arsha, jathragni, Ama.

INTRODUCTION:

ACCORDING TO AYURVEDA A PERSON IS SAID TO HEALTHY WHEN

- 1) ALL THE THREE DOSHAS (VATA, PITTA, AND KAPHA) ARE IN WELL BALANCED CONDITION.
- 2) AGNI IS WORKING NORMALLY.
- 3) THE DHATUS ARE NORMALLY FORMED AND PROPORTIONALLY WELL BALANCED AND PERFORMING THEIR RESPECTIVE FUNCTIONS.
- 4) MALAS ARE PROPERLY FORMED AND TIMELY ELIMINATED OUT OF THE BODY.
- 5) THE SOUL, MIND AND ALL SENSE ORGANS ARE WORKING PROPERLY WITH PLEASURE AND HAPPINESS. THUS, OVERALL HEALTH DEPENDS UPON THE EQUILIBRIUM OF DOSHA, AGNI, DHATU, MALA AND MIND.

ACHARYA SUSHRUTA EXPLAINS THE QUALITY OF SWASTHAPURUSHA (HEALTHY PERSON) DETERMINING HIS PHYSICAL AND MENTAL HEALTH.

ACHARYA SUSHRUTA HAS ALSO GIVEN IMPORTANCE TO BALANCED STATE OF AGNI IN MAINTAINING HEALTHY STATE OF BODY.

AYURVEDA IS THE SCIENCE WHICH UNIQUELY PROVIDE INFORMATION ABOUT AHARAVIDHI (DIETARY RULES) AND VIHARA (DAILY CONDUCTS) IN DETAILS; WHICH CAN BE INCLUDED UNDER LIFESTYLE HEADING. ANY ALTERATION IN THESE CONDUCTS LEADS TO AGNIMANDYA, WHICH IS ROOT CAUSE OF ALL DISEASES. DUE TO THIS MODERN ERA OF GLOBALIZATION, FAST GROWING TECHNOLOGY, INDUSTRIALIZATION, INCREASING POPULATION, LIFE HAS BECOME VERY FAST AND STRESSFUL. HUMAN BEINGS ARE COMPELLED TO BECOME FAST AND MECHANICAL IN ORDER TO ADJUST WITH THIS MODERN ERA. THEY HAVE TO CHANGE THEIR LIFESTYLE, FOOD HABITS AND EVEN THEIR TYPES OF FOOD. AS OUR HEALTH AND OVERALL WELLBEING MAINLY DEPENDS ON OUR EATING HABITS, PHYSICAL ACTIVITIES, SLEEP PATTERNS ETC. BUT DUE TO DRASTIC CHANGE IN LIFESTYLE ONE CANNOT GIVE PROPER ATTENTION TO DIET AND EXERCISE, DUE TO WHICH AHARPACHANKRIYA GETS AFFECTED LEADING TO AGNIMANDYA.I.E. LOW DIGESTIVE POWER.

WHILE EXPLAINING THE PROCESS OF DISEASE ACHARYA EXPLAINED THAT AGNIMANDYA IS ROOT CAUSE OF MOST OF THE DISEASES. THERE ARE VARIOUS DISEASES DEVELOPED DUE TO MANDAGNI MENTIONED IN DIFFERENT SAMHITAS LIKE AJIRNA, AMDOSHA, AMVISHA, ALSAKA, VISUCHIKA, GRAHANI ROGA, ARSHA ROGA ETC. SO IT CAN BE STATED ACCORDING TO THE AYURVEDIC CONCEPT AETIOLOGY OF ARSHA IS MAINLY INTERCONNECTED WITH AGNIMADYA . SO FOR THE AYURVEDIC PHYSICIAN IT IS IMPORTANT TO UNDERSTAND THE CONCEPT OF AGNI, AGNIMANDYA AND ROLE OF AGNIMANDYA IN ARSHA VYADHI.

AIMS AND OBJECTS:

1. TO EVALUATE, DISCUSS AND ELABORATE THE AYURVEDIC CONCEPT OF AGNI AND AGNIMANDYA. 2. TO UNDERSTAND AGNIMANDYA AND MAIN CAUSE OF VARIOUS VYADHI LIKE ARSHA. 3. TO UNDERSTAND THE RELATION BETWEEN AGNIMANDYA AND ARSHA.

MATERIALS AND METHODS:

THIS ARTICLE IS BASED ON A REVIEW OF AYURVEDIC TEXTS. MATERIALS RELATED TO AGNI, AMA, AGNIMANDYA, ARSHA AND OTHER RELEVANT TOPICS HAVE BEEN COLLECTED. THE MAIN AYURVEDIC TEXTS USED IN THIS STUDY ARE CHARAK SAMHITA, SHUSHRUT SMAHITA, ASHATANSANGRAHA, ASHTANGHRIDAYA, MADHAV NIDANA, BHAVPRAKASHA, AND AVAILABLE COMMENTARIES ON THESE. WE ALSO HAVE REFERRED TO MODERN TEXTS AND SEARCHED VARIOUS WEBSITES TO COLLECT INFORMATION ON RELEVANT TOPICS.

LITERATURE REVIEW:-

CONCEPT OF AGNI:

IN AYURVEDA THE TERM 'AGNI' IS CONSIDERED AS THE POWER WHICH CONVERTS THE INGESTED FOOD SUBSTANCES FROM ONE FORM TO ANOTHER. AGNI CONVERTS FOOD IN THE FORM OF SUBSTANCES WHICH ARE ACCEPTED BY THE BODY. AYURVEDA CONSIDERS 'DEHAGNI' AS FUNDAMENTAL CAUSE OF LIFE, COMPLEXION, STRENGTH, HEALTH, NOURISHMENT, LUSTER, OJA, TEJA AND PRANA.

IN THE TEXT BRAHMASUTRA PRESENCE OF AGNI HAS BEEN SAID TO BE THE SIGN OF LIFE IN THE BODY. THE ETYMOLOGY OF TERM AGNI IS STATED BY ACHARYA YASAKA IS AS FOLLOWS: AGNI = A+G+NI THE WORD "A" 'DENOTES ROOT "I" MEANING " TO GO " "G" DENOTES THE ROOT "ANJA MEANING "TO GLITTER" OR ROOT DAHA MEANING "TO BURN" AND "Ni" MEANS "TO CARRY" . THE ETYMOLOGY GIVEN BY YASAKA AND SHAKARACHARYA ILLUSTRATES THAT AGNI CARRIES EVERYTHING IN IT. IT MOVES EVERYWHERE AND METAMORPHOSES SUBSTANCES BURNS, ASSIMILATES, GLITTERS AND GROWS. AGNI IS PIVOT AROUND WHICH THE REMAINING FACTORS RESPONSIBLE FOR MAINTENANCE OF HEALTH AND CAUSATION OF DISEASE AS WELL AS DECAY REVOLVE.

TYPES OF AGNI:- AGNI IS BROADLY DIVIDED INTO THREE MAJOR TYPES

A) 1 JATHARAGNI

B) 7 DHATWAGNI

C) 5 BHUTAGNI

OUT OF THESE JATHARAGNI IS PRIME ONE. THE FUNCTIONS OF OTHER AGNI I.E. BHUTAGNI AND DHATWAGNI ARE DEPENDENT UPON THE STRENGTH OF JATHRAGNI.

JATHARAGNI IS APPRECIATED AS GOD BECAUSE OF ITS MIRACULOUS ACTION. THIS AGNI DIGESTS THE FOOD AND TRANSFORMS IT INTO RASA AND MALA. SO IF JATHARAGNI GETS VITIATED IT RESULTS INTO IMPROPER FORMATION OF RASADHATU AND UTTAROTTAR DHATUS CONSEQUENTLY.

DECREASE IN THE INTENSITY OF AGNI IS CONSIDERED AS AGNIMANDYA.

THE REFERENCE OF AGNIMANDYA IS FOUND IN MAHABHARAT ADIPARVA, CHARAK SAMHITA, SHUSHRUT SAMHITA, VAGBHAT SAMAHITA. IN BRUHATRAYEE IT IS NOT DESCRIBED AS A DISEASE SEPARATELY BUT AS A COURSE OF OTHER DISEASE. BUT ACHARYA MADHAVA HAS DESCRIBED IT AS A SEPARATE DISEASE.

CONCEPT OF AGNIMANDYA:-

AS WE HAVE DISCUSSED EARLIER THAT AGNI CONVERTS THE AHARDRAYAVAS INTO AHAR RASA AND THEN WITH THE HELP OF DHATWAGNI AND BHUTAGNI THE POSHAK ANSHA IS MADE AVAILABLE FOR BODY. SO ANY VIKRUTI I.E. HYPO AND HYPER FUNCTIONING OF AGNI CAUSES MANY DISEASES.

FOR OUTBREAK OF ANY DISEASE AGNIMANDYA, AMANIRMITI AND STROTORODHAN OCCURRING IN ANT SEQUENCE, ARE BASIC RESPONSIBLE EVENTS. IF THIS VICIOUS CYCLE IS NOT TREATED ON TIME THIS INCREASES INTENSITY OF DISEASE.

ACHARYA MADHAVA DESCRIBING AGNIMANDYA NOT WHILE ONLY EMPHASIZED ON MANDAGNI ALONE BUT ALSO HE CONSIDERED ANY KIND OF HYPO OR HYPER FUNCTIONING OF AGNI HAS BEEN CONSIDERED IN AGNIMANDYA TERM. HE CONSIDERED AGNIMANDYA AS A SEPARATE DISEASE.

AGNIMANDYA IS A CLINICAL CONDITION WHICH IS CHARACTERIZED BY:

- 1) AVIPAK (I.E. FEELING OF INDIGESTION EVEN AFTER TAKING MEAL IN SMALL QUANTITY)
- 2) PRASEK (I.E. EXCESSIVE SALIVATION)
- 3) KSHUDHAMANDYA (LOSS OF APPETITE)
- 4) SHIROGAURAVA (FEELING OF HEAVINESS AT HEAD)
- 5) AMASHAYAPRADESHI GAURAV (FEELING OF HEAVINESS AT EPIGASTRIC REGION)
- 6) ANTRAKUJAN (EXCESSIVE PERISTALSIS, EVEN SOUND CAN BE AUDIBLE)
- 7) PRAVAHAN (STRENUOUS DEFECATION)
- 8) MALABADHATA (CONSTIPATION) ETC.

DUE TO DECREASED INTENSITY OF AGNI THE APACHITAHARA-RASA IS PRODUCED THAT LEADS TO STROTORODHA AND AMANIRMITI. AGNIMANDYA IS THE MAIN SYMPTOM OF MANY DISEASES LIKE JWARA, PANDU, ATISARA, GRAHANI, AJEERNA, GULAM, KAMALA, PRATISHAYA, SHWASA, SHOTHA ARSHA ETC.

HENCE WHILE TREATING ANY DISEASE WE HAVE TO START WITH AMAPACHAN AND AGNIVARDHAN CHIKITSA FOR SAMPRAPTIBHANGA OF DISEASE FOR FAST AND COMPLETE CURE.

ABOUT ARSHA VYADHI :-

ARSHA WHICH IS COMMONLY CALLED AS “PILES” AND KNOWN AS HEMORRHOIDS IN MEDICAL TERMINOLOGY.

THE MANSANKURA (MANSKILAKA) FORMED IN GUDAMARGA BLOCKS THE GUDAMARGA I.E. GUDMARGANIRODHA AND CAUSES PAIN TO THE PATIENT. GUDA IS ONE OF THE SADYAPRANHAR MARMA. ACHARYA SUSHRUTA AND ACHARYA VAGBHATA INCLUDED ARSHA VYADHI IN ASHTOMAHAGADA.

ASHTOMAHAGADA MEANS DIFFICULT TO TREAT AND CAN REOCCUR EVEN AFTER THE GOOD QUALITY OF MANAGEMENT. ACCORDING TO VAGBHATAACHARYA MANDAGNI IS PRIME CAUSE OF ALL DISEASES. SO THE MAIN CAUSE OF ANORECTAL DISEASE IS VITIATION OR IRRATIONALITY OF JATHARAGNI WHICH LEADS TO CONSTIPATION.

AS WE KNOW THAT CONSTIPATION INCREASE BACK PRESSURE ON HAEMORRHOIDAL VEINS AND PRODUCES HEMORRHOIDS. PERIANAL SKIN IS MOST PAIN SENSITIVE REGION DUE TO RICH NERVE ENDINGS. SO EVEN A MILD FORM OF DISORDER CAN PRODUCE GREAT PAIN TO THE PATIENT, AND BECOME MORE PROBLEMATIC OVER TIME AND AGE.

ETIOLOGY OF ARSHA VYADHI:-

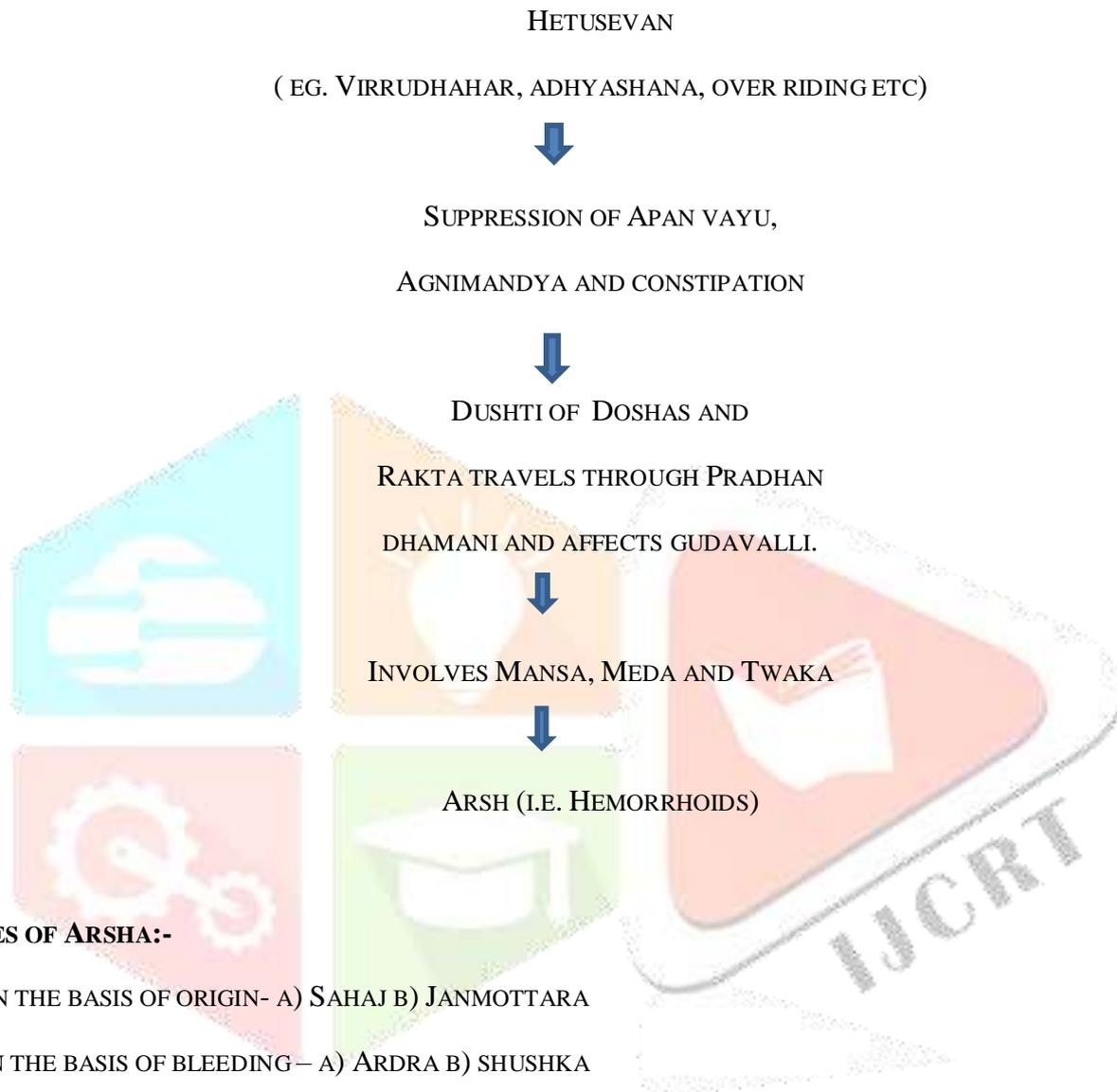
MANDAGNI IS THE MAIN FACTOR IN DISEASES LIKE ARSHA, GRAHANI, AND ATISARA; HERE EACH CONDITION AGAIN IS AETIOLOGICAL FACTOR FOR MANIFESTATION OTHER DISEASES DUE TO MILD TO SEVERE FORM OF AGNI VITIATION.

NIDANA OF ARSHA VYADHI CAN BE CLASSIFIED AS –

- 1) AHARAJ NIDAN:- VIDAHI, GURU, ABHISHYANDI, ATIMADHURA, SHEET, ROOKSHA AHARA, VIRRUDHAHARA, AMITASHANA, NAVANNASEVAN ETC CAUSES AGNIMANDYA AND MANSA DHATU DUSHTI.
- 2) VIHARAJ HETU:- ATIVYAVAYAM, DIWASWAP, SHAYYASUKHAM, AVYAYAMA, UTKATASANA ETC.
- 3) OTHER FACTORS:- A) MALA-VAYU- MUTRA VEGVIDHARAN AND VEGODIRANA.
 - B) VISHMASANA – CONTINUOUS SITTING ON HARD, SOFT, COLD, UNEVEN SEAT.
 - C) VISHAM AHAR— EXCESSIVE USE OF SALT, KATU VIDAHI AHARA EXCESSIVE ALCOHOL CONSUMPTION AND OTHER FACTORS THAT LEAD TO CONSTIPATION.
- 4) EXCESSIVE USE OF LAXATIVES.
- 5) IN FEMALE RECURRENT ABORTIONS, MISCARRIAGES, MULTIPLE DELIVERIES CAN ALSO BE THE CAUSATIVE FACTORS.
- 6) LOCAL ABNORMALITIES LIKE ARBUDA, GRANTHI, VIDRADHI, BOILS ETC
- 7) MENTAL STRESS – WHICH CAN LEAD TO AGNIMANDYA CAN BE ONE OF THE IMPORTANT FACTOR NOW A DAYS.
- 8) KULAJ HETU- IT IS BEEJ DOSHAJ WHICH LEADS TO SAHAJ ARSHA.

SAMPRAPTI (PATHOGENESIS)

AFTER SEEING THE ETIOLOGICAL FACTORS OF ARSHA WE CAN DRAW THE CONCLUSION THAT ALL THESE FACTORS ARE CAUSING AGNIMANDYA, VITIATION OF APAN VAYU AND ALSO GUDA STHANAVAIGUNYA. SO FROM THIS IT IS CLEAR THAT AGNIMANDYA IS THE PRIME FACTOR FOR ARSHA VYADHI NIRMITI.

**TYPES OF ARSHA:-**

- 1) ON THE BASIS OF ORIGIN- A) SAHAJ B) JANMOTTARA
- 2) ON THE BASIS OF BLEEDING – A) ARDRA B) SHUSHKA
- 3) ON THE BASIS OF SITE OF ORIGIN- A) BAHYA B) ABHYANTARA
- 4) DOSHAJ ARSHA— ACCORDING TO ASHTANGHRIDAYA –
 - A) VATAJ B) PITTAJ C) KAPHAJ D) RAKTAJ
 - E) SANSARGAJ F) SANNIPATAJ I.E. TRIDOSHAJ

ACCORDING TO ACHARYA CHARAKA –

1) VATAJ 2) PITTAJ 3) KAPHAJ 4) RAKTAJ 5) SANNIPATAJ 6) SAHAJ ARSHA MANAGEMENT OF ARSHA :-- ACHARYA SUSHRUTA MENTIONED FOUR FOLDS OF TREATMENT ON THE BASIS OF DOSHIC INVOLVEMENT AND STAGES OF ARSHA

A) BHESHAJ KARMA B) KSHAR KARMA C) AGNIKARMA D) SHASTRA KARMA IN AYURVEDA TO AVOID THE CAUSATIVE FACTOR I.E NIDAN PARIVARJANA HAS IMPORTANCE IN BREAKING THE ETIOPATHOGENESIS OF DISEASE IN EARLY STAGE AND ADJUVANT TO THE DRUG AND SURGICAL THERAPIES. SO HERE TREATMENT OF AGNIMANDYA IS THE BASIC TREATMENT OF PRINCIPLE IN ALL TYPES OF ARSHA. IF NIDANPARIVARJAN IS NOT FOLLOWED THEN THE DISEASE MAY NOT CURE COMPLETELY, MAY GET WORSEN, OR CAN RE-OCCUR WITH GOOD MANAGEMENT. DISCUSSION: IN TODAY'S ERA OF MODERNIZATION AND GLOBALIZATION THERE IS DRASTIC CHANGE IN LIFESTYLE OF HUMAN. THE LIFE OF EVERY PERSON IS FULL OF STRESS AND FAST. THE HUMAN BEINGS ARE COMPELLED TO BECOME FAST AND MECHANICAL IN ORDER TO ADJUST WITH THIS MODERN ERA. THE FOOD HABITS AND EVEN THE FOOD ITEMS LIKE FAST FOOD ALSO CHANGED DRASTICALLY. THESE THINGS ARE THE MAJOR CAUSE OF AGNIMANDYA. AS MENTIONED EARLIER ANIMANDYA IS THE ROOT CAUSE OF ALL DISEASES, ESPECIALLY ARSHA, ATISARA AND GRAHANI ROGA. IT IS ALSO ESTIMATED THAT 50% OF POPULATION ABOVE THE AGE OF 50 HAVE MINIMAL OR SIGNIFICANT HEMORRHOIDS. ONCE PILES ARE DEVELOPED BECOMES VERY HARD TO TREAT AND TAKES A LONG TIME TO CURE. SO FOR THIS IT IS ALWAYS BETTER TO PREVENT THE DISEASE THAN TO TREAT IT AS WE ALL KNOW THAT PREVENTION IS ALWAYS BETTER THAN CURE. AYURVEDA IS THE ONLY SCIENCE WHICH AIMS AT "SWASTHASYA SWASTHYA RAKSHANAM ". FOR THIS AYURVEDA HAS EXPLAINED RULES OF AHARA, DINCHARYA, RUTUCHARYA, SADAVRUTTAPALANA ETC. WHICH IF FOLLOWED PROPERLY CAN HELP TO AVOID VITIATION OF AGNI AND HELPS TO MAINTAIN SAMAGNI .SO THAT ONE CAN AVOID AGNIMANDYA AND CAN LIVE A HEALTHY LIFE.

CONCLUSION: NIDANPARIVARJANA IS A PART OF TREATMENT IN ANY DISEASE.SO TO AVOID MANIFESTATION OF ARSHA, AGNIMANDYA MUST BE TREATED ON TIME AND MUST BE FURTHER AVOIDED BY FOLLOWING SWASTHAVRITTA RULES. MODIFICATION OF FOOD HABITS AND LIFESTYLE HABITS IS THE NEED OF TIME WHICH HELPS FOR PREVENTION, EARLY RECOVERY AND AVOIDANCE OF REOCCURRENCE OF DISEASE.

REFERENCE-

1. DR.TRIPATHI BRAMHANAND, ASHTANGHRIDAYAM, CHAUKHAMBHA SANSKRIT PRATISHTHAN DELHI REPRINTED2007, PAGE NO 512
2. DR.SHASRI AMBIKADUTTA, SUSHRUTA SAMHITA, PURVARDHA, CHAUKHAMBHA SANSKRIT SANTHANA VARANASI, REPTINTED 13TH EDITION 2002. PAGE NO.64.
3. DR.TRIPATHI BRAMHANAND, ASHTANGHRIDAYAM, CHAUKHAMBHA SANSKRIT PRATISHTHAN DELHI REPRINTED2007, PAGE NO 478
4. JOSHI Y. G. KAYACHIKITSA;PUNE, PUNE SAHITYA VITARAN NEW EDITION 2017
5. BRAMHANAND TRIPATHI, ASHTANGHRIDAYAM, CHAUKHAMBHA SANSKRIT PRATISHTHAN DELHI EDITION :2019, PAGE NO 487
6. KAVIRAJ AMBIKADUTTA SHASTRI, SUSHRUT SAMHITA, CHAUKHAMBHA SANSKRIT SANSTHAN VARANASI, EDITION:REPRINT, 13TH EDITION, PAGE NO 126
7. DR.TRIPATHI BRAMHANAND, ASHTANGHRIDAYAM, CHAUKHAMBHA SANSKRIT PRATISHTHAN DELHI REPRINTED2007, PAGE NO 477

8. KAVIRAJ AMBIKADUTTA SHASTRI SUSHRUT SAMHITA, CHAUKHAMBHA SANSKRIT SANSTHAN VARANASI, 13TH EDITION CHIKITSASTHANA PAGE NO 35

9. PT. SHASTRI KASHINATH, DR CHATURVEDI GORAKHNATH. CHARAKSAMHITA, PURVARDHA, CHAUKHAMBHA BHARATI ACADEMY VARANASI, REPTINTED2001. PAGE No.734.

