

“Assessment Between *Agnimandya* and *Arsha Vyadhi* : An Ayurvedic view”
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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. ^[1] 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. ^[2] In Ayurveda, *Agnimandya* is said to be the root cause of most of the diseases^[3] 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 21st 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.

Keyword:

Agni, *Agnimandya*, *Arsha*, *jathragni*, *Ama* (Write 5- 8 Keywords)

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. [5]

Acharya Sushruta has also given utmost 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. [6, 7]

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* [8]. 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*. [2]

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. [9, 10, 11]

Types of Agni:- *Agni* is broadly divided into three major types^[12, 13,]

- 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 dhatu*s consequently.

Decrease in the intensity of *Agni* is considered as *Agnimandya*.^[14, 15,]

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 *hyperfunctioning* 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 while describing *Agnimandya* not only emphasized on *Mandagni* alone but also he considered any kind of *hypo* or *hyperfunctioning* of *Agni* has been considered in *Agnimandya* term. He considered *Agnimandya* as a separate disease.^[15, 16,]

Agnimandya is a clinical condition which is characterized by:^[17, 16,]

- 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.^[13,]

About Arsha Vyadhi :-

Arsha which is commonly called as “Piles” and known as Hemorrhoids in medical terminology.

This disease tortures the patient’s *prana* as an enemy. 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*.^[18, 19,]

Ashtomahagada means difficult to treat and can reoccur even after the good quality of management.

According to *Vagbhatacharya 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.

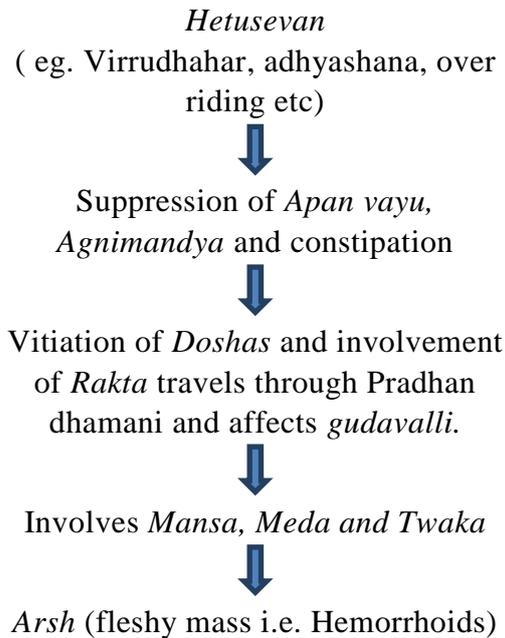
Nidana of Arsha vyadhi can be classified as ---^[14, 20]

- 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-vayumutra 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* –^[20]
 - 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*—^[21]

- a) *Bheshaj karma*
- b) *Kshar karma*
- c) *Agnikarma*

d) *Shashtra karma*

In Ayurveda to avoid the causative factor i.e. *Nidan parivarjana*^[22] has utmost 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.

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