A CRITICAL REVIEW ON AYURVEDIC CONCEPT OF AGNIMANDYA (LOSS OF APPETITE)
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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 can’t give proper attention to daily and seasonal regimes, exercise and diet. This change in lifestyle is responsible for replacement of Shod-rasamrak Ahara by preserved and fast foods, bakery products, shift duties (i.e. Ratree jagran), stress. All these factors making them more and more susceptible for diseases generated by Agnimandya. According to them Mandagni is root cause of every disease. Due to this Mandagni Ahara-Pachan Kiya gets affected leading to production of Sama Ahara-Rasa which ultimately causes the Rasa Dhatvagni Mandya and Uttarottar Dhatu remains malnourished. Agni plays the key role in the process of bio-transformation. This is the reason why Ayurvedic Samhitas has given a lot of importance to Agni. The Ayu, Varna, Bala, Swaasthya, Utsah, Buddhi, Kant, Oja, Teja and Prana of human beings mainly depend on the status of Agni, because of this Agni should be kept in its Prakruti 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) Jatharagni 2) Dhatwagni 3) Bhutagni. 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. Hence it is praised as God itself because of its miraculous nature and action. 1

This Agni is Parama-sukshma and transforms the food substances into various forms which can be easily assimilated by our body. If Jatharagni becomes 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". The references of this disease have been found since Mahabharata Adiparva. Acharya Charak, Sushrut, Vagbhata has not described this disease separately but in the course of other diseases. Acharya Madhav has described Agnimandya as 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, Aastang sangraha, Aastang hridaya, 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
Agnimandya is a clinical condition characterized by loss of appetite i.e. kshudhamandya, Aruchi i.e. loss of taste, Avipak i.e. decrease in digestion, Prasek i.e. excessive salivation, Amashaya Pradeshi Gaurav and Shirogaurav i.e. heaviness of stomach and head, Antrakujan i.e. excessive peristalsis, Pravalan i.e. strenuous defecation etc. 10

Agnimandya as a disease
Agnimandya is a clinical condition characterized by loss of appetite i.e. kshudhamandya, Aruchi i.e. loss of taste, Avipak i.e. decrease in digestion, Prasek i.e. excessive salivation, Amashaya Pradeshi Gaurav and Shirogaurav i.e. heaviness of stomach and head, Antrakujan i.e. excessive peristalsis, Pravalan i.e. strenuous defecation etc. 10

Agnimandya as a main event in Samprapt
Agnimandya is a main step occurring in pathogenesis of many diseases. Hetu seven causes Doshaprap. These prakupit dosha vittate dushya and their Sammurchana which leads to many diseases, mostly it starts with Agnimandya. 11

Due to decrease in intensity of Agni, the apachit ahara-rasa is produced leads to Strotorodha and Ama nirmiti. Hence, while treating any disease the Samprapti bhanga always to be start with Amapachan and Agnivardhan chikitsa to get fast and complete cure.

Agnimandya as a symptom
Acharya has described Agnimandya as a main symptom in diseases like Jvara, Pandu, Atisara, Grahani, Ajeerna, Gulma, Kamal, Shitika, Shwas, Pratishyaya, Arsha.
Sharir of Vydhighta involved

Our body is constituted by Doshas, dhatu and mala. Vata, Pitta and Kapha are Tridosha. These are responsible to maintain prakriti and when get vitiated leads to disease formation. Rasa-Rakta-Mamsa-Medosthi-Majja and Shukra are sapta dhatu and Mutra, Shakrut and Sweda are three Malas. Hence, to understand the pathogenesis of the disease Agnimandya, the following Dravya sangrah must be considered.

A. DOSHA

1. Vata
Pra, Vyan, Udan, Saman, Apan are the five types of Vata. Amongst them Prana, Apana, Samana are related with Anna pachan kriya. So, any Vikriti in these types of Vayu leads to Agnimandya.

a. Pra
While describing the karma of Pra Vayu, Acharya states that Pra is important for the intake of food in mukha and then in the Annava Srotas. This Annagraham is the first step of Anna pachan and thus it is one of the responsible Doshas in the disease Agnimandya.

b. Samana
The ingested bhukta and peet i.e. solid and liquid substance get samparinat by the help of Samana Vayu. The Saman Vayu stays near Agni and its sancharsthan is Koshtha. This Saman Vayu keeps the Agni patent and its function is to make the food into Annapan. If this type of Vayu get vitiated it will affect the Agni more vigorously.

c. Apan
Apan Vayu stays in Pakwashaya where the process of Sara-Kitta vibhajan takes place under the influence of Apan Vayu. It is responsible for Mutra and Purisha nishkraman kriya. The samyak Mala pravritti is one of the Hahr jirnaya lakshnam. Hence, the Apan Vayu must be considered in the pathogenesis of the disease "Agnimandya".

2. Pitta
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 Amashaya and Pakwashaya i.e Grahambh. It is responsible for Pachan and Vivechan of Chaturvidh Annapan and hence called as Pachakagni.

3. Kapha
Bodhak, Avlambak, Kledak, Tarpak, Shleshak are the five types of Kapha. Kledak Kapha plays a main role in Agnimandya Sampaprapti.

Kledak Kapha
At this place this Ahara is mixed with Kledak Kapha which softens it, liquefies it and responsible for its Pachan. It will cause "Bhima Sanghata" of Anna due to which Agni can reach upto very small particles of Ahara and can digest it properly. Hence any disability of Kledak kapha can cause Agnimandya.

B. DUSHYA
Dushya gets vitiated by Doshas but they don't have capacity to vitiate others. This term includes Rasa Raktadi saptadhatu, Twak, Snayu adi Upadhatu, Swedadi Mala as mentioned earlier.

In the disease "Agnimandya" the vikriti Ahara-rasa is formed. The very first Dhatu Rasa get direct nourishment from Ahara-rasa. So this Agnimandya leads to Apachit Ahara Rasa which at first affects Rasadhatu and then the other Dhatus respectively.

C. STROTAS
Strotas are those which act as vehicle of Bhav Vishesa for their passage from one part to another part of the body. Any Vikriti in Annava Srotas right from Mukha to Guda leads to the pathogenesis of Agnimandya.

Acharya Charak has mentioned the mula sthana of Annava Srotas and the symptoms caused by its Dushhti as Annamahilasha, Aruchi, Avipak are mainly concerned with Agnimandya.

D. AGNI
The main element to be affected in the disease Agnimandya is Agni. The hypo or hyper functioning of Agni are included in the disease by Acharya Madhav. We have already discussed the concept of Agni and its importance.

SHARIR RACHANA AND KRIYA

To understand the disease 'Agnimandya', the description about general considerations and concepts of Agnimandya has been mentioned earlier. While studying the disease, we must know the Sharir Rachana and Kriya of the organs involved. Charakcharya has described Panchadasha Kosthangas, out of the described Koshthangas Amashaya, Pakwashaya, Antra and Guda are the organs involved directly or indirectly in Anna Pachan Kriya.

In the disease 'Agnimandya', the main element to get hampered is 'Agni'. There are 13 types of Agni, out of which Jatharagni is the main which has control over other Agnis and is mainly involved in the pathogenesis of the disease. Charakcharya has mentioned that Agni and Pitta are different, the Agni works in the body through the Murtwan Pitta especially Pachak Pitta. Thus, Pachak Pitta has Agenya Gunadhikya and get the name of Agni by losing its Dravya Gun. This Pachak Pitta is situated in between Pakwashaya and Amashaya. The location of Agni is in between Amashaya and Pakwashaya i.e. Grahapi.

Rachana Sharir

1. Amashaya

Synonyms: Kaphashaya, Shleshmashaya
The word Amashaya is Ama + Ashaya Amashaya is Pranahara in nature.

Ama = Undigested food.
Ashaya = Cavity (Akash Mahabhut Pradhan) Amashaya is close to Nabhi Marma. This marma is one of the Sapta Kala covered by Kapha, Snayu and Apara. Acharyas included Amashaya in Matruja Avayava.

Sthana: Amashaya lies in between Stana and Nabh.

Snayu: It is composed of Sushir Snayu and Peshi, are circular and longitudinal in Urdhwa and Adho Amashaya.

Marma: Amashaya is close to Nabh Marma. This marma is one of the Sira Marma and is Sadyo Pranahara in nature.

Sira: Amashaya has Chaturvidha Sira.
Dosha: Dosha related to Amashaya are
1) Vayu : Samana2) Pitta: Pachak, Ranjak
3) Kapha: Kledak
Dhatu: Amashaya is 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 Kledak Kapha. Then this food is digested by Pachakagni, small amount gets transformed into Rsadhatu and the remaining small part is passes towards Grahani for the further processing.

2. Grahan1
Syonyms: Pacchyamanashaya, Laghwantra, Kshudrantra.
Sthana: Grahan is the part that lies between Amashaya and Pakwashaya. Vagbhatcharya said that it is situated at the opening of Pakwashaya like 'Gala Pradesh' i.e. neck likeb. part. It is the part of Bhuktamarga that means Annavaha Strotas.
Utpatti: It is Matrija Avayava, formed from the Sarabhaga of Rakta and Mamsa Dhatu as it is a part of Antra.
Function: Grahan is a part of Annavaha Strotas. It is hollow tubular organ having cavity i.e. Akashtya part in it. So that Vyuhan and Gaman of Bhavpadartha takes place at this site. Acharya Vagbhata has stated Grahan as Adhisthana of Anna. Here the Pachan, Vivechan and Munchan occurs.
Kriya Sharih2
After keeping a view over the Sharir - Rachanatmak description of the involved organ, it is an important task to study the kriya sharir related to the disease - Agnimanvya. The function of Agni is mainly to get hampered in this disease. 'Jatharagni' is the main Agni amongst 13 types of Agni & has control over the types of Agni.
Charakacharya has stated that 'Agni' works through 'pitta', this relation is especially found between Jathargni & Pachak Pitta. Due to Agnidushti the Pachankriya is directly get influenced. This Pachankriya occurs at Annavaha strotas. Annavaha Strotas starts from Mukha & ends into Adharguda. The Annapatchak kriya starts with the ingestion of food in Mukha, with the help of Bodhak Kapha. Then through Anna nalika i.e. osesophagus up to Amashaya, Grahani & Pakwashaya. Where the Sara - Kitta Vibhajan occurs. The Ahara Rasa get absorbed & the Mala excreted out of the body. Before the description of Pachan Kriya Let us take a review over the factors responsible for the Pachan kriya in sequence.
1. Ahara1
Acharya Charak has mentioned the importance of Annapan by saying that it will restore the 'Prana' of all living being. Acharya Sushrut have mentioned that, our body is Panchbhutatik, hence it gets nutrition from panchbhautik Ahara. Thus through Samhitas, references has been found regarding types, quantity, quality & its importance. For this purpose Charakacharya 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 upo Amashaya is the kriya of Annagraham, occurs under the influences of Pranavayu.

3. Bodhak Kapha
The type of Kapha that stays at Jivha & kantha is called as Bodhak kapha. It is saumya & 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 Annavaha strotas.
4. Agni1,2,7
The main Pachankriya occurs under the influence of Agni. Broadly, Agni are of 13 type –
The one Jatharagni stays at koshtha and is of prime importance. This Jatharagni convert the Bahya Ahara dravya into Ahararasa, which can get absorbed easily. Prana, Apana and Saman are 3 types of Vayu which helps Jatharagni in the process of Annapachan.
The five Bhutagnis are to nourish the Panchbhautik Deha, the Agni of that particular Dhatu is responsible for Pachan of that particular Mahabhuta Pradhan Aharadravaya. They are 5 in number as Bhuuma, Apya, Agneya, Vayviya and Nabhasa.
After the action of Bhutagni this Aharrasa is ready for further absorption. It will now has capacity to nourish Rasadi Sapta Dhatus. Rasagni, Raktagni, Mamsagni, Medogni, Asthyagni, Majagni and Shukragni are the seven Dhatagnis. They helps the particular Dhatus in conversion of the end products of Ahara prasad bhaga. Thus the nutrients will be made available up to the Dhatu level.
5. Kledak Kapha
Kledak Kapha is situated in Amashaya. It is Saumya and Snigdha and 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 Sanchars in is in Kostha. It's function is Grahan, Pachan, Vivechan and Munchan of ingested food. It increases the intensity of Agni.
7. Pachak Pitta
It is the fundamental unit of body metabolism. Agni works through Murtavan 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 Grahani, digest the food and responsible for Sara-Kitta Vibhajan.
8. Pittadharana Kala
Internal delicate layer of Ashaya is called as Kala. Pittadharana-kala is situated from distal part of Amashaya to Pakwashaya. It is important for functioning of Agni. The Pachak Strava, secreted there. Pittadharana-kala is also facilitates absorption. Aharya Sushrut has given the name Pittadharana-kala and it is situated at 'Grahan'.
9. Apan Vayu
Apan Vayu stays in Pakwashaya. Here the process of Sara-Kitta Vibhajana takes 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 Kriya1,2,7
The whole process of 'Pachan' is explained by Acharyas through Ayurvedic Samhitas.
1. Firstly the Annadraya 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

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PART I: DIGESTION

1. While explaining the process of Pachan, Charakcharya has also mentioned *Ahara Parinamakara Bhava*.

   **Avasthapaka**

   Charakcharya has mentioned 3 stages of *Avasthapaka* through which he has explained the digestion.

   **A. Prathama Avasthapaka:**

   The 'Ahara' ingested having any types of Rasa is converted into Katu Rasa. Pachan of Dravya. Here the *Kledak* Kaptha 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 the Ahara Rasa comes under the influence of Vyan Vayu and thus the 'Rasa Rakta Samwahan' process occurs through which it get absorbed anywhere in the body.

   By getting nutrition of Ahara-rasa firstly the Rasadhathu 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 detailed description available in various Ayurvedic texts regarding concepts and principal related to Agnimandya. Acharyas has established very scientific relation between Agni and Dosha, concept of Agnimandya and evolution of various diseases.

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