



ASSESSMENT OF AGNI AND THE MANIFESTATION OF RELATED BODY AILMENTS- A CLINICAL RANDOMIZED SURVEY STUDY

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ABSTRACT

The concept of *Agni* is basic concept of *Āyurveda*. This *Siddhānta* provides fundamental knowledge for understanding of the theories of *Āyurveda* viz. *Āhāra pācana*, *Dhātu Utpatti*, *Vyādhi Utpatti*, *Āyu pariñāna* etc. The motive of our survey study is to establish a link between disturbances of *agni* with that a manifestation of different body ailments from generalised to specific. The disturbances of *agni* means *tikshāgni*, *visamāgni*, *mandāgni* with respect to *prukriti*, *vikriti*, *sār*, *samhanan*, *pramāna*, *sātyam*, *satva*, *āhārsakti*, *vyāmsakti* and *bal*. Due to variation of the external environment food and so many other factors those make fluctuation, constantly in the state of the tridosh. The *Agni* thus being vitiated, does not digest even the *laghu āhār* and the *āhār* being digested, turn into *suktpāk* and act like *vish*. So in the present study more than 90 patients were screened according to inclusion and exclusion criteria at the OPD of Rajiv Lochan Ayurveda Medical College and Hospital, Chandkhuri, Durg and total of 60 patients were taken for the actual survey study. The primary symptoms like *Praseka*, *Mukhasosha*, *Ādhmāna*, *Āntrakujana*, *Chardi*, *Ātisāra*, *Kārsya*, *Aruchi* and *Ajeerna* were recorded and assessed in the survey study. *Praseka* is seen in 25% of patients, *Mukhasosha* 38.33%, *Ādhmān* 73.33%, *Āntrakujan* 56.66%, *Chardi* seen frequently in 25% of patients and rarely in 41.67%, *Ātisāra* frequently seen in 16.67% and rarely observed in 30%, *Kārsya* seen in 66.67%, *Aruchi* frequently seen in 48.33% and rarely seen in 40% of patients, *Ajeerna* frequently seen in 16.67% and rarely seen in 53.33%. The result which was observed quiet satisfactory in the regard of establishing the life style of common men now a days with that of *agni dushti* and its related outcoming ailments as mentioned in symptoms. By examining the result properly it was encouraging that further studies can also be carried out to find specific correlation between a specific disease with *agni dushti*.

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INTRODUCTION

The concept of *Agni*, as stated in the historical review can be observed in a developed stage right from the *R̥ga-Veda* which is a fundamental science of *Āyurveda*. *Agni* is believed to be the agency for any kind of transformation. It is a known fact that at each and every second multiple procedures of transformations take place in the body. These may be biochemical or bio-physical or any other type of bio-transformations. Due to these constant transformation procedures, body grows, develops and lastly destroys too. *Āyurvedic* classics describe 13 types of *Agnis* according to their locations and functions of transformation at different levels of digestion and metabolism.<sup>2</sup> But this is not the final figure. *Ācharya Chakrapāni* says that each of the *Doṣa*, *Dhātu*, *Mala* etc. have their own *Agni*. This is how the number of *Agni* cannot be limited.

With the help of its own *Agni*, each body substance gets nourished and can perform its normal functions.<sup>3-4</sup>

*Jatharāgni* situated below the *Āmāsaya* in *Garahaṇī*<sup>5-6</sup> is activated by *Samāna Vāyu* and digests the food which is taken in proper *Mātrā* and in proper manner observing all the *Āhāravidhiviṣeṣāyatanās* and *Āhāra Vidhividhāna*, in order to increase the longevity of life.

Dietetics means the science concerned with the nutritional planning and preparation of food. *Āhāra* is believed to be one of the *Upastambha* of life. If it is faulty, the structure and functions of the body start getting disturbed and deteriorated. This is why while describing causative factors of diseases, dietary articles have been given prime importance. *Maharshi Charaka* has said that *Agni* is responsible for *Āyu*, *Bala*, *Varna*, *Swāsthya*, *Upacaya*, *Prabhā*, *Oja* and *Prāna*. Among thirteen *Agnis* of the body, *Jatharāgni* has been given the prime importance as all other *Agnis* are depended on it.

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When *Agni* is in imbalanced stage, either in *mandāgni* stage, *tiksāhgni* stage or *visamāgni* stage, the symptoms are observed in the body. A *chirkāri vikār* of *ābhyāntar rogamārga* marked by inhibited activity of the *pachakāgni* resulting in delayed or partial digestion or indigestion of food taken even in small measures at proper intervals which results in production of *āma*<sup>7</sup> and abnormal symptoms related to the *mahāsrotas* which tends to affect *rogamārga* is termed as *Agnimāndya*. So a survey study was done to establish *Agni* in body components and its correlation to the manifested bodily ailments at the OPD of Rajiv Lochan Ayurveda Hospital.

## MATERIAL AND METHODS

### Study design

A survey study was done to establish the correlation between the *agni* with body elements. A total of 90 patients were screened according to the symptoms they expressed at OPD of *Kāyachikitsā* department of Rajiv Lochan Ayurveda Medical college and Hospital, Chandkhuri, Durg. Out of which a total of 60 patients were randomly selected for the actual survey.

**Inclusion criteria-** Persons having specific GIT related complaints Age of persons between 21 to 60 yrs

**Exclusion criteria-** Those persons suffering from emergency diseases.

- Persons suffering from more than one diseases outside of GIT disease
- Persons not able to co-operate the study.

## OBSERVATION & DISCUSSION

*Agnidushti Nidān* (Various Aetiological factors responsible for *Agnidushti*)

S. No.	Category of Nidan	Sub division of nidan	No of patients affected	% of patients affected
1	<i>Āhāraja</i> <sup>8</sup>	<i>Ati ruksha bhojan</i>	22	36.66%
		<i>Āma bhojan</i>	38	63.33%
		<i>Sita bhojan</i>	26	43.33%
		<i>Vistambhi bhojan</i>	34	56.66%
2	<i>Vihāraja</i>	Not present	20	33.33%
		<i>Divā-nidrā</i> <sup>9</sup>	Rare 25	41.67%
			Frequent 15	25%
		<i>Vega vidāhan</i> <sup>10</sup>	Occasionally 42	70%
			Frequently 18	30%
3	<i>Mānasika</i> <sup>11-12-13</sup>	<i>Chintā</i>	<i>Smānya</i> 10	16.67%
		<i>Soka</i>	<i>Avasādyukta</i> 18	30%
		<i>Bhaya</i>	<i>Tanāvvyukta</i> 22	36.67%
			<i>Bhāvuka</i> 10	16.67%
			<i>Krodha</i> 27	45%
4	<i>Āgantuja</i> <sup>14</sup>	<i>Virechan vyāpad</i>	12	20%
		<i>Sneha vasti vyāpad</i>	14	23.33%
		<i>Desha &amp; kāla vaishamyā</i>	25	41.66%

*Lakshana of Agnidushti* (Major symptoms seen in *Agnidushti*):

S. No.	Major Symptoms involved	No of Patients	% of patients	
1	<i>Praseka</i> <sup>15</sup>	15	25%	
2	<i>Mukhasosha</i> <sup>16</sup>	23	38.33%	
3	<i>Ādhmāna</i> <sup>16</sup>	44	73.33%	
4	<i>Āntrakujan</i> <sup>16</sup>	34	56.66%	
5	<i>Chardi</i> <sup>24</sup>	Not seen	20	33.33%
		Rare	28	41.67%
		Frequent	12	25%
6	<i>Atisāra</i>	Not seen	32	53.33%
		Rare	18	30%
		Frequent	10	16.66%

7	<i>Kārsya</i>	40	66.67%	
8	<i>Aruchi</i> <sup>17</sup>	Not seen	07	11.67%
		Rare	29	40%
		Frequent	24	48.33%
9	<i>Ajeerna</i> <sup>18</sup>	Not seen	18	30%
		Rare	32	53.33%
		Frequent	10	16.67%

The study was done between the age group of 21 to 60 yrs. Maximum patient were between the age group of 31 to 40. Maximum male persons were included in the study and were from Hindu community. The study was done in a Hindu dominated place, so maximum patients were belonging to Hindu community. There is no relation with Religion and *Agni* in the study. The study was done in urban areas, so maximum patients were belonging to township areas with middle class people in comparison to lower & higher class. Middle class people are more affected with *Agni vikāra*, as these people are very anxious to their carrier, status etc by taking improper diet style and lifestyle. In the study it was observed that maximum 31-40 years group persons have the problem of *Agni*. As these people are busy with improper diet style, frequently taking hotel diet, attending parties, *visamāsana*,<sup>19</sup> mental stress, *vega dhāraṇa*<sup>20</sup> (natural urges) etc. Males are more prone to improper *Agni*, as they are mostly follow improper diet style and life style.

In the group maximum patients were belong to the businessman, less concerned to diet and types of diet. So the life style may lead to *Agnimāndya*. Maximum patients were educated from primary to higher studies. So they may be more anxious towards their career and study, less concerned to proper diet which leads to *agni vikāra*. *Kshudhā* (hunger) status implies maximum patients were in category of *Alpa kshudhā* person. The veg and non veg mixed diet pattern were of 67% in the group, which may be a cause of *agni vikāra* comparing to persons who were following one type of diet pattern ie either veg or Non-veg. Non veg diet is the cause of *agni dushti* if taken in improper way. From the point of work strategy, more patients were in the group of Physical and mental work in comparison to only physical or only mental work. It was observed that whose workload were both physical and intellectual, suffering more from *Agni vikāra* in comparison to only physical or only intellectual work. *Krishatā* were seen in 66.67% of patients out of 60, which signifies the chronicity of the *Agnidushti* creates such malnutrition in the concerned patients. As imbalanced *Agni* hampers the digestion process, which leads to improper formation of *dhātus* and results in *kārshyatā*. Majoring the addictive nature, people in the group were more habituated to tea consumption in comparison to Smoking, alcohol drinking, betel chewing or *tambākuchewing* etc. Excessive frequency of tea consumption or similar kind of *viruddha* dravya leads to *Agnimāndya*. In diet style people are more habituated with *Vishamāsana* in comparison to *Adhyāsana* and *Samāsana* etc. *Vishamāsana* is the cause of different diseases, particularly *Agni dushtijanya vikāras*. The mental condition shows maximum patients 36.67% were in stress followed by depressed and thoughtful state. *Apāka* or *Khar pāka* leads to regular pain and pricking type of pain (*suchibhedavat vedanā*) in 33% of patients regularly and rarely in 43% of patients. *Khara paka* leads to formation of *āma visha* leads to *suchibhedavat vedanā*. *Aruchi* was felt by 48.33 % of patients always, as the patients were suffering from *mandāgni*. Due to *mandāgni* the diet becomes *sukta pāka* or *apāka*, transforms

into *Āma rasa*, *Ajeerna* and *sāma kapha*<sup>21-22</sup> The *Amla-udāgra*<sup>23</sup> is felt by the patients due to *mandāgni* leads to *Ajeerna*. The diet style shows 50% of patients were taking more chilly and spicy diet regularly in comparison to persons who rarely taking such diet, were 30%. More spices in diet is cause of *Agni vikāra* or *Pitta vidagdha avasthā*. 45% of patients were more interested to take deep fried diet like *samoshā* and cake more often, in comparison to 28.33% who rarely had so. The diet which is more *guru* by nature leads to *Agni vikāra* as it takes longer duration to digest completely and move out from the GI tract. 30% of patients were suffering from constipation (*Vibandha*) regularly and 50% of patients were suffering from the problem occasionally. *Agnimāndya* leads to *Ajeerna*, which leads to *Visthbdhājeerna*. *Vistabhājeerna* is the cause of *Mala-vāta pravritti*. Due to *Ajeerna* 73.33% of patients were suffering from *Ādhmāna* and 26.67% of patients were suffering the problem occasionally. 70% of patients were occasionally had the tendency of *vega vidhāran*, while 30% patients were frequently habituated with *vega dāhrana*. *Vega nigrāha* is the *mula nidāna* (primary aetiology) of many diseases as well as *Vātika Grahani*.

Tiredness felt early during work was observed by 24% of patients while 67% patients were felt it frequently. *Agnimāndya* is the source cause of improper digestion leads to non-uniformities in formation of *Dāhtus*. *Divā- nidrā* was a regular tendency in 25% of patients and 41.67% occasionally went for *Divā nidrā*. It is advisable in *Greeshma ritu* and in some diseased conditions. *Divā nidrā* causes *Kapha vriddhi* resulting *Agnimāndya*.

Nausea<sup>24</sup> (*chardi*) is felt by 41.67% patients occasionally and 25% persons felt the problem regularly. Natural urges of mala was regular in 28.33% patients and 50% patients had felt irregular natural urges. 48.33% patients were taking medicine for the natural urges and 31.67% patients were taking it occasionally. 43.33% patients were taking diet in hotels regularly and 35% patients were taking diet in hotels occasionally. *Gourav* and *Ālasya* was felt regularly by 35% and feltrarely by 45% among group of patients. 53.33% Patients were taking diet in the condition of *Ajeerna* and 16.67% patients were rarely taking diet in the condition of *Ajeerna*. 23.33% patients were doing *upavasa* regularly and 45% patients were doing *Upavasa* occasionally. Continuous *Upavāsa* causes *Vāta vriddhi*, which affects the balanced state of *Agni* resulting into *Agnimāndya*. Among the patients, 23.33% were suffering from *Arsa*, 23.33% from *Grahani*, 21.67% from *Atisāar*, 23.33% from *Pāndu* and 8.33% from *Jalodara*. 28.57% patients were not in weightloss state due to improper digestion and 71.42% patients were facing weightloss due to improper digestion. 28.57% patients were suffering from *Vibandha* and *Raktasrāva* occasionally and 57.14% patients were suffering from *Vibandha* and *Raktasrāva* in mala frequently. 28.57% patients were suffering from *Sithila mala* and 71.43% patients were suffering from occasional hard and soft *mala*. Pain during defecation was felt regularly by 21.43% patients and occasionally by 42.86% patients. Dissatisfaction after *mala tyaga* was felt occasionally in 28.57% patients and 71.43% patients were regularly felt it. Pain all over the body occasionally felt in 35.71% of patients and 64.29% patients were suffering the problem regularly. 50% patients were suffering from tiredness occasionally during going through stares and 35.17% patients were feeling the same remarkably in regular basis. 57.14%

patients were suffering from general weakness regularly and 35.71% feeling the weakness occasionally. In diet style 80% patients were taking stale diet and 20% patients were taking it occasionally.

## CONCLUSION

Explaining the concluding remarks, it was well observed that *Agni* is the vital element in the body in every state whether being aware to the natural biological clock. The study revealed many facts like the difference in diet habit and production of *Agnidushti* which leads to many remarkable symptoms to diseases like *Praseka* to *Chardi*, *Atisārait* is physiological or be pathological. Disturbances of *Agni* is the basic source aetiology for producing different kinds of bodily ailments which can be eliminated or modified skillfully by nurturing good habits and *Kārsyata*. Another point, it was observed that *Agni* is related to *Vaya* (Age), *Desha* (Geographical Region), *Kāla* (Time), *Satwa*, *Stāmya*, *Dosha* and *Dushya avasthā*; the minor changes in the above factors leads to changes in body physiology and subsequently changes in state of *Agni* and produce *Agni* related ailments in the so called healthy beings.

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