Sharir Kriyatmak Concept of Mandagni

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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

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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 Jhatharagni
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. Samagni
2. Vishamagni
3. Teekshnagni
4. Mandagni

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. 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. 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.

\[
\text{Mandagni} \rightarrow \text{Apaka} \rightarrow \text{Ama} \rightarrow \text{Kapha Prakopa}
\]

\[
\text{Mandagni} \rightarrow \text{Vidah of Ahara} \rightarrow \text{Pitta Prakopa}
\]

\[
\text{Mandagni} \rightarrow \text{Apaka} + \text{Vidah} \rightarrow \text{Decrease in Dhatu Poshak Rasa Utpatti} \rightarrow \text{Dhatu Kshaya} \rightarrow \text{Vata Prakopa}.
\]

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 Purush, Mutra and Sweda are the three Mala. Vikriti 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 Vaishamya—is the Lakshana of Vatakshaya.\(^{12}\)

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 Vrddhi.\(^ {16}\)
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 Dhatus 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 Dhatus → Dhatu-Kshaya.

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

If the preceeding Dhatu undergoes either virdhhi 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\textsuperscript{19}.
Excess Kleda diminishes Agni By counteracting the Teja guna of Agni by its Apya guna.
Mutra maintains Normal Agni by eliminating excess kleda from body.
Agni and Sweda–
Kleda Vidhruti\textsuperscript{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.\textsuperscript{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\textsuperscript{21}. Food digested by Agni is again acted upon by Dhatwagni and seperated into saar and kita. Saar part nourishes the concerned Dhatu, where as kita 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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