Review Article

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MANIFESTATION OF SIGN AND SYMPTOMS IN AGNIDUṢṬHI

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ABSTRACT

As per Ayurvedic principle, Agni (digestive fire) plays a positive role during the disease process. Qualitative and quantitative ageing process is undeniably regulated by Agni (digestive fire). In impartial condition Tridoṣa (three basic humor) and Agni (digestive fire) helps for sustain the life and in imbalanced circumstance they create several diseases even death of an individual. The numbers of etiological factors are responsible for vitiation of Agni. At present various sign and symptoms of Agniduṣṭhi, manifesting with basic pathogenesis are frequently observed in practice. All this are considerable factors for the development of pathogenesis of a meticulous disease. For abundant management, the diagnosis or understanding the pathogenesis of a particular disease is indispensable. On this background the present review was undertaken to analyze the mechanism of manifestation of various sign and symptoms of Agniduṣṭhi. Textual resources were analyzed on the topic Agniduṣṭhi along with its relevant surrounding area and discussion was made. This review may provide the scientific base regarding manifestation of various sign and symptoms of Agniduṣṭhi and scope for further scientific research.

Keywords: Agniduṣṭhi, Mechanism, Sign, Symptoms, Pathogenesis.

INTRODUCTION

Śārīra (body) is composed of Doṣa (humor), Dhātu (constitution) and Mala (dissipate)¹. Out of these three components Doṣa has an important role for the regulation of the body². Vāyu, Pitta and Kapha are termed as Doṣa and among them Vāyu is the prime one³. Without the function of Vāyu, Pitta and Kapha cannot be activated properly⁴. All these Doṣas possess some specific qualities⁵. The life is sustained by the function of Vāyu⁶, similarly Rakta (blood)⁷ and Agni (digestive fire)⁸ are also responsible factors for maintaining the life. Pitta possesses Uṣṇa guṇa (hot asset) which is identical to that of Agni and this Uṣṇa guṇa is responsible for metabolic activity⁹. The ingested food particles are directly digested, absorbed and metabolized through the action of Uṣmatva (hotness) of Agni and due course of time the heat is produced for maintaining the body in a homeostatic state¹⁰. It is the prime concerned that qualitative and quantitative ageing process is definitely regulated by Agni¹¹. Though no diseases can occur without the vitiation of Vāyu, Pitta and Kapha¹² but apart from these three factors the distinct role of Agni cannot be ignored.

In the pathogenesis of disease, doṣa, dūṣya, srota, agni and āma (factors for pathogenesis of a disease) should be analyzed for diagnosis and fruitful of treatment¹³. Agni gets vitiated due to Abhojana (fasting), Ajīrna bhojana (intake of food in indigestion state), Ati bhojana (excessive consumption of food), Viśamāśana (irregular consumption of food), Ati Rūkṣa bhojana (excessive intake of dry food), Guru bhojana (heavy diet), Śīta bhojana (cold diet), Asātmā bhojana (unwholesome intake of food), Saṃduṣṭa bhojana (improper diet), Vireka vibhrama

(improper purgation therapy), Vamana vibhrama (improper vomiting therapy), Sneha vibhrama (improper unctuous therapy), Vyādhi karṣaṇa (immunodeficiency), Deśa-kāla-rtu vaiśāmya (natural calamity), Vega vidhāraṇa (suppression of natural urges)¹⁴, with manifestation of specific sign and symptoms like Viṣṭambha (disease due to indigestion), Sadana (numbness), Śīroruka (headache), Mūrccā (fainting), Bhrama (vertigo), Prsthagraha (stiffness in back), Jṛmbhā (yawning), Aṅgamarda (body ache), Tṛṣṇā (thirst), Jvara (fever), Chardi (vomiting), Pravāhanam (dysentery), Arocaka (anorexia) and Avipāka (improper metabolism)¹⁵. At present era these sign and symptoms which are manifesting with some basic pathogenesis, those are frequently observed in practice. These kind of symptoms are pragmatic at the stage of Vyakti in Kriyākāla (stage of Ayurvedic pathogenesis of a disease)¹⁶. The present review aimed to clarify the manifestation of these sign and symptoms of Agniduṣṭhi.

Mechanism of manifestation of sign and symptoms of agnidusti

Viṣṭambha (abdominal discomfort): Occurs due to altered function of Vāta during Kaṭu Vipāk (pungent metabolism)¹⁷. Excess accumulation of Vāyu in Āmāśaya and Pakvāśaya (stomach and digestive tract) can cause distension of abdomen as occurs in Viṣṭambha.

Intake of Nidāna → vitiation of Vāta at the stage of Kaṭu Vipāka → Accumulation of Vāyu in Āmāśaya and Pakvāśaya → Viṣṭambha.

Sadana (psychological phenomenon): The term Sadana indicates some mental phenomenon i.e. depression. Somatic diseases often turned into psychological disease as mentioned in Compendium¹⁸. Hence this phenomenon indicates that Agnidushti in long term affects the mind.

Asātma bhojana (unwholesome diet) → Affect the body and mind → ultimately formed Sadana.

Śīroruka (headache): The function of Agni is influenced by Tridoṣa. In vitiation of Vāta, Pitta and Kapha with in the Koṣṭha the Agni is affected and its function is also altered¹⁹. Alteration of Vāta affects the specific function of Agni²⁰. The Prāṇa Vāyu is one of the physiological components of Vāyu which maintains the physiological function of Ūrdhva jatru²¹ i.e. head and neck. When Prāṇa Vāyu is affected by the aggravated Vāyu with in the koṣṭha then the clinical feature of Śīroruka is appeared.

Intake of Nidāna → Vitiation of Tridoṣa → Vitiation of Agni in Koṣṭha → Vitiating Agni again vitiates the Prāṇa Vāyu → Śīroruka.

Mūrcchā (fainting): Agnidushti manifests the features like Mūrcchā. During manifestation of Mūrcchā, tama doṣa obstructs the Tridoṣa within the Mana vaha Srota²², as tama is one of the components of Mana. The intensity of doṣas in Agnidushti occurs so gravely that it affects the Mana vaha Srota through Hṛdaya (heart). In this condition Mūrcchā occurs. This pathogenesis is expressed by saṅgānāśa (loss of consciousness) in individual and the person becomes disoriented for a little interval.

Due to Nidāna Tridoṣa gets altered → Vitiates the mana vaha srota and obstructs the Tama doṣa → Mūrcchā.

Bhrama (vertigo): Occurs due to pathological involvement of Prāṇa Vāyu and Sādhaka Pitta. Prāṇa Vāyu is affected due to the altered function of Agni because the mūla (root) of Prāṇavaha Srota is Hṛdaya and Mahā Srota²³. In Śīra (head) the Prāṇa Vāyu causes Bhrama along with involvement of Hṛdaya (heart) causes the affliction of Sādhaka Pitta²⁴.

Due to Nidāna agni gets altered → vitiates the Prāṇa Vāyu and Sādhaka Pitta (both are placed in Hṛdaya) → altered the Raja → ultimate turn out of symptom Bhrama.

Prṣṭhagraha (stiffness in back): Agnidushti showed the symptom of Prṣṭhagraha. As per normal phenomenon when Agni gets vitiated within the koṣṭha (gastric canal), the Vāta which is residing there also gets aggravated²⁵. So in all systemic level the function of Vāta is altered. Generally, the Vyāna Vāyu is invading the whole body, providing the physiological function of all types of major movement²⁶. Hence the alteration of Vyāna Vāyu affects the joints, like as joint of the vertebra which ultimately leads to Prṣṭhagraha. Thus Prṣṭhagraha is manifested as one of the symptoms of Agnidushti.

Due to Nidāna Agni gets vitiated within the Koṣṭha → Vāta gets vitiated mainly Vyāna Vāyu → affects the joints specially vertebra → ultimately Prṣṭhagraha.

Jṛmbhā (yawing): In dysfunction of Vāyu due to any type of vitiation all its physiological components are also get altered. Vyāna Vāyu is one of the physiological components of Vāyu which is responsible for Jṛmbhā (an essential physiological function of human body). In Agnidushti excess Jṛmbhā i.e. yawing occurs due to vitiation of Vyāna Vāyu²⁷. Intake of Nidāna → Vāta (Vyāna Vāyu) gets aggravated → Jṛmbhā.

Aṅgamarda (body ache): This is a specific criterion of altered Vāta. Vāta plays a major role in the process of digestion¹⁹ or pācana which is the most important function of Agni²⁸. The

altered Tridoṣa causes the quantitative deranged of Agni, the vitiated Tridoṣa with in the koṣṭha began to manifest several symptoms Aṅgamarda is one of them.

Altered Tridoṣa → quantitative derangement of Agni → hamper in proper digestion → Aṅgamarda.

Trṣhṇā (thirst): Agnidushti causes the clinical symptoms of Trṣhṇā, i.e. excessive thirst. Due to Agnidushti Pitta and Vāta gets vitiated²⁹ in upper G.I. tract and affects Rasa vāhini dhamaṇī, Grīvā mūla, Gala- tāluka, kloma³⁰. Tālu and kloma is the mūla (root) of Udaka vaha Srota²³ i.e. system maintaining the balance of water in the body. Hence due to vitiation of these two doṣas the Uṣṇa guṇa of Pitta and Rūkṣa guṇa of Vāta produced ṣoṣa i.e. dryness in the Tālu, kloma, jihva mūla, rasa vāhinidhamanī (area of oral cavity, tongue, palate). Thus the patient feels excessive thirst in Agnidushti.

Due to Agnidushti Uṣṇa guṇa of Pitta and Rūkṣa guṇa of Vāta increased → affects Rasa vāhini dhamaṇī, Grīvā mūla, Gala- tāluka, kloma → vitiated Udaka vaha Srota → produced ṣoṣa i.e. dryness in the Tālu, kloma, jihva mūla, rasa vāhinidhamanī → Trṣhṇā.

Jvara (fever): Agnidushti shows the features of Jvara. Due to Agnidushti the Vāta and Pitta both remain in a vitiated state within koṣṭha, if by chance the vitiated Pitta invades towards Sākhā and causes āvaraṇa with in the Rasa and Sveda vāhini then Jvara is manifested³¹.

Due to Agnidushti the Vāta and Pitta gets vitiated → causes āvaraṇa with in the Rasa and Sveda vāhini → Jvara is manifested.

Chardi (vomiting and nausea): Agnidushti revealed the feature of Chardi. The alimentary canal i.e. Mahā Srota is a tract where Vāyu leads the major physiological function such as deglutition, digestion, defecation etc. Almost all the component of Vāyu mainly Prāṇa, Samāna, Udāna, Vyāna Vāyu plays major role in controlling the deglutition and digestion in upper G.I. tract or Urdhva Mahā Srota. Origin of Chardi takes place in upper G.I. tract as due to altered function of Udāna Vāyu the food particles are expelled out in opposite direction³².

Due to Agnidushti the Vāta get vitiated → mainly altered function of Udāna Vāyu → food particles are expelled out in opposite direction → Chardi.

Pravahana (altered bowel habit): The proper function of Agni is responsible for production of formed stool and clearance of bowel without any difficulty with the help of Samāna Vāyu³³. So if the function of Agni is altered then the physiology of stool formation and defecation is also altered.

Due to Nidāna → Agnidushti → normal function of agni is hampered → improper formation of stool → improper clearance of bowel → Pravahana.

Arocaka (anoraxia): Agnidushti shows the incidence of Arocaka. One of the function of Vāyu is Grahana³⁴ i.e. intake of food which occurs following proper appetite i.e. Ruci. Vitiation of Vāyu can hamper the normal function of Agni³⁵. Hence the patient shows the evidence of poor appetite which is regulated by the ptyalin enzyme. So the altered level of ptyalin enzyme which is influenced by Agni manifests the feature of Arocaka.

Due to Agnidushti → function of Vāyu gets altered → Arocaka.

Avipāka (improper metabolism): Pācana is one of the characteristic functions of Agni²⁸. Pācana indicates the proper digestion, metabolism and absorption. So the process of Vipāka is regulated by Agni, when Agni gets deranged certainly the

process of Vipāka is hampered³⁷. Hence Avipāka is one of the symptoms of Agnidūṣṭi.

Due to Agnidūṣṭi → function of agni is altered → Pācana is not occur properly → Avipāka

DISCUSSION

As per Ayurvedic principle no disease can be manifested without the vitiation of Doṣa¹². To search out the pathogenesis it is necessary to analyze the involvement of Doṣa, Dūṣya, Srota, Agni etc. The sign and symptoms are appearing at the stage of Vyakti. In Kriyākāla the general pathogenesis of disease is described. In the stage of Stānasamśraya the Doṣa Dūṣya Sammūrchanā¹⁶ occurs, after that the particular symptoms of particular disease are manifested. Agnidūṣṭi manifests with several sign symptoms which appear after a particular time period with the help of Tridoṣa. As Tridoṣa have the capacity to vitiate the other factors, in Agnidūṣṭi this Tridoṣa vitiates the Agni by the help of Nidāna and produced several sign and symptoms. Every disease has unique characteristics. From the above analysis it is clear that if Tridoṣa gets vitiated then their physiological component of Tridoṣa is also vitiated and ultimately produced several sign and symptoms. In impartial condition Tridoṣa and Agni helps for sustain the life⁸ and in imbalanced circumstance they create several diseases even death of an individual. Hence proper acquaintances concerning the Doṣa, Dūṣya, Srota, Agni, Mārga etc. are essential. All this are key factors for development of pathogenesis of a meticulous disease. For abundant management the diagnosis of particular disease is indispensable. In Ayurveda the basic treatment principle is Samśodhana, Samśamana and Nidāna paribarjan³⁶. If we have appropriate knowledge regarding the pathogenesis of a fastidious disease then only we can use this principle properly.

CONCLUSION

Agni plays an important role for the pathogenesis of a disease. For proper treatment of a disease it is very urgent to understand the underlying pathogenesis behind it. Mechanism for manifestation of signs and symptoms of Agnidūṣṭi has illustrated from underlying concept of various literature of Agnidūṣṭi. Further study should be framed out to analyze its aptness.

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