



A Conceptual Analysis on the Role of *Agni* in *Samprapti* and *Chikitsa* of *Prameha*

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ABSTRACT

Prameha is a *Tridoshaja Vyadhi*. If a *Vyadhi* is *Tridoshaja*, it is often associated with *Agnidushti*. This *Dushti* could be at the level of *Jatharagni* or *Dhatvagni*. If this is the case, *Chikitsa* of *Vyadhi* should also focus on rectification of *Agnidushti* in any of the ways. This article explores how *Agni* is integral to *Prameha*, beginning from *Nidana* to its *Chikitsa*.

Objective

- To understand the role of *Agni* in *Samprapti* and *Chikitsa* of *Prameha*

Methodology

Literary Source – *Bruhatrayee*

Method –

- Nidana*, *Samprapti* and *Chikitsa* of *Prameha* were methodologically studied from different texts.
- Role of *Agni* on the above factors was analysed.

Results

It was found that *Agni* plays a vital role beginning from the *Nidana*. Most of the *Pramehakara Nidana* are opposite to the qualities of *Agni*. Its diminution is favorable for continuation of *Samprapti*. All the measures of treatment i.e., *Oushadha*, *Ahara* and *Vihara*, directly or indirectly aim at rectification of *Agni*. Thus, the treatment should be planned in a way so as to enable *Agni* to function at its optimum.

Index Terms – *Prameha*, *Agnidushti*, *Dhatushaithilya*, *Dhatvagni*, *Ayurveda*

I. INTRODUCTION

Vagbhata opines that all the diseases arise from weakened digestive factors.¹ In a few, the origination of disease begins with *Agnimandya*, while in others, it would be a consequence of non-equilibrium of *Dosha*. Thus, *Agnimandya* could be seen at any stage of a disease. But treating it might not be the priority in all the diseases. This is decided by the role played by *Agni* in manifestation of a particular disease. In diseases like *Jwara*, *Atisara* etc, their origin is attributed to *Agnimandya* and all the therapeutical measures target towards equilibrium of *Agni*. But in diseases like *Prameha*, *Rajayakshma*, *Gulma* etc, *Agnimandya* can be described as the background process which assists other mechanisms and fuel the pathogenesis of these diseases. In such cases, non-acknowledgement of the role of *Agni* would result in incomplete comprehension of their pathogenesis and treatment. Though *Acharya(s)* do not directly state the impairment of *Agni* in these diseases, it is vital for us to look for it, so as to understand their *Samprapti* and the logic behind the treatment protocol mentioned for these diseases.

This article is an attempt to know the role and effects of impairment of *Agni* in causation of *Prameha* and the impact of treatment in achieving equilibrium of *Agni*.

II. MATERIALS AND METHODS

Study Design

Descriptive literary research, involving conceptual analysis.

Source of Data

A literary survey was carried out through various texts of *Ayurveda* and the relevant information regarding *Prameha*, *Agni* etc were collected.

Methodology

- *Nidana*, *Samprapti* and *Chikitsa* of *Prameha* were reviewed in detail.
- The compiled data was examined to understand the involvement of *Agni* at any of these levels.

III. RESULTS AND DISCUSSION

Effect of *Prameha Nidana* on *Agni*

Prameha is a *Tridoshaja Vyadhi*.² *Tridosha Prakopa* can occur due to two reasons viz., in the presence of *Tridoshaja Nidana* and due to *Agnimandya*. The latter is much common than the former. *Agnimandya*, as a result of non-digestion and partial digestion, leads to *Kapha* and *Pitta Prakopa* respectively. Due to non-formation of nourishing *Annarasa* and thereby causing *Dhatukshaya*, it leads to *Vata Prakopa*.³ In this way, *Tridosha Prakopa* is an inevitable result of *Agnidushti*.

The causative factors enlisted for *Agnidushti* are evident in the *Nidana* of *Prameha*. At the end of *Kaphaja Prameha Nidana*, author makes a statement which includes all the unsaid *Nidana* i.e., ‘anything which is responsible for the production of *Shleshma*, *Meda* and *Mutra*’.

Etiological factors which produce *Meda*, *Mutra* and *Shleshma*, are predominant in *Prithvi* and *Jala Mahabhuta*. These are opposite to the qualities of *Agni*⁴ and thus marks the beginning of the disease from *Agnimandya* itself. But this is not restricted to *Kaphaja Prameha*. The phrase ‘*tathavidha sharirasya eva*’ is used in both *Pittaja* and *Vataja Prameha*, which refers to laxity of *Meda*, vitiated *Mamsa* & *Kleda* etc as a precursor to *Prameha*. Thus, it can be said that, in any *Dosha* predominant type of *Prameha*, vitiated *Meda-Mamsa* etc are a prerequisite. And the causative factors for their vitiation, will be those, which would result in *Agnimandya*.

Thus, it is established that, *Dushti Karana* of *Dushya* involved in *Prameha* are opposite to the qualities of *Agni* and weakens it, which in turn would result in *Tridosha Prakopa*. Based on the predominance of *Dosha*, specific type of *Prameha* manifests.

Role of *Agni* in *Samprapti* of *Prameha*

Pathogenesis of *Prameha* can be understood in two phases

- Alteration in the states of *Sharira* i.e., *Dhatudushti*.
- Continued *Dosha Prakopa* which again combines with the *Dushta Dhatu*.

Alteration in the states of *Sharira*

While justifying the description of the concept ‘*Vikaravighata Bhava Abhava Prativishesha*’ in *Prameha Nidana* of *Charaka Samhita*, *Chakrapani* states that *Prameha* occurs ‘only when there is mutual association between *Nidana*, *Dosha* and *Dushya*’. This association of *Dhatu* with the *Dosha* is dependent on *Samanagunatva* between *Dosha* and *Dhatu*, *Shaithilyata* of *Dhatu* etc. We are familiar with *Samanagunatva* and hence *Dhatushaithilya* will be elaborated further.

Dhatushaithilya

Shithila is ‘*adrudhe samyoge*’⁵ (i.e., loose, flaccid). Presence of *Shithilata* is *Shaithilya*. *Chakrapani* defines *Shaithilya* as absence of firmness of *Dhatu*. He gives the example of a cloth whose threads are loosened.⁶

Dhatushaithilya is a key factor to *Prameha*. The quick spread of *Kapha Dosha*, mentioned in *Kaphaja Prameha Samprapti*, is attributed to *Sharira Shaithilya*⁷. This *Sharira Shaithilya* is due to *Shithilata* present in *Mamsa*, *Meda*, *Kleda* etc. Here, *Shithilata* is attained due to increased quantification of *Dhatu*. *Ahararasa* produced as a result of *Nidana Sevana*, is similar to the qualities of *Meda*, *Mamsa*, *Kleda*, *Rasa* etc, due to which, it nourishes those specific *Dosha*, *Dhatu* and *Mala*. But, as said earlier, these *Nidana* would result in *Agnimandya* when exposed for longer durations.

Though *Dhatvagni* is dependent on *Jatharagni*, due to nature of the food, there would be weakening of a particular *Dhatvagni*, which results in increase of *Dhatu*. This is because, when a particular *Dhatvagni* is weak, there is no *Paka* of the respective *Dhatu* and is not transformed into the further ones. *Indu* gives the example of a forest fire, where the fire burns the forest continuously, but burns variedly depending on the fuel obtained. The same thing is applied to *Jatharagni* and *Dhatvagni*.⁸ When *Dhatvagni* is weak, essence of food which reaches that particular *Dhatu*, will not be degraded and flows continuously through the *Srotas* of the *Dhatu*, leading to its *Vruddhi*.⁹

The same thing happens with *Meda*, *Mamsa* and the others. Thus, when there is increased quantification of *Dhatu*, it loses its integrity and stability, leading to *Shithilata*. Along with this, *Prakruta Kapha* which was supposed to bind the *Dhatu* together, due to the above *Nidana*, becomes *Vikruta*, thus leading to *Shithilata*.

Effects of *Dhatushaithilya* on *Prameha*

- *Dhatushaithilya* is a prerequisite for the *Dosha* to settle and undergo *Samsarga* with the *Dhatu*.
- *Abaddhata* of *Dhatu* facilitates its flow towards *Basti*, eventually resulting in *Dhatukshaya*.
- *Dhatushaithilya* could be the reason for the recurrence of *Prameha* in comparison to other *Vyadhi*¹⁰

By this we understand that, though *Jatharagni* gets improved upon avoiding the *Nidana*, the weakened *Dhatvagni* of various *Dhatu* are not immediately rectified and thus leads to *Atimatra Vruddhi*.

The *Samprapti* continues by *Dosha* undergoing *Samsarga* with the *Shithila-Vruddha Dhatu*.

Agni in *Chikitsa* of *Prameha*

There are two types of *Pramehi* viz., *Sthula-Balavan* and *Krusha-Durbala*¹¹

In *Sthula* and *Balavan*, *Chikitsa* aims at two aspects

- a. Removal of excessive *Dushya* through *Shodhana*
- b. Prevention of formation of excessive *Dushya*

Prevention of excessive *Dushya* formation is largely carried out by various *Shamana Yoga* enlisted by *Acharya(s)* which are capable of reducing the excessive *Dushya* too. For example, this is a *Kashaya* mentioned for *Sarvameha*¹², which includes the following *Dravya* viz., *Darvi*, *Devadaru*, *Triphala*, *Musta* with *Kshoudra*. The qualities of these *Dravya* are predominantly *Ushna*, *Tikshna*, *Ruksha*, *Laghu* exhibiting the actions of *Deepana-Pachana*, *Lekhana* etc. Use of *Yava* is largely advocated in the *Chikitsa* of *Prameha* as it possesses *Kashaya-Madhura-Sheeta-Lekhana-Ruksha Guna* and improves *Agni*.

The essence formed out of above *Oushadha* and *Ahara* possess qualities opposite to that of *Meda*, *Kleda* etc and is capable of igniting the weakened *Dhatvagni* upon reaching *Srotas* of respective *Dhatu*. As a result of this, there is increase in *Dhatupaka*, which leads to *Kshaya* of these *Dhatu*.

In the same way, *Vihara* mentioned in *Prameha Chikitsa*¹³ like *Vyayama*, *Udvardana* etc do focus on improvement of *Jatharagni* and henceforth, on *Dhatvagni* too.

Vyayama –

Agnivruddhi attained from *Vyayama* is much stronger when compared to other *Viharaja* factors like *Kala* etc¹⁴. *Vyayama* helps in stimulation of *Jatharagni* and thereby strengthens *Dhatvagni*. It needs to be observed that *Vyayama* causes *Dosha Kshaya* (i.e., *Kshaya* of excessive *Kleda*, *Mamsa*, *Kaphaadi*) and does *Agnivruddhi*¹⁵, which is beneficial in *Prameha*. And *Sthirata* obtained through *Vyayama* wards off *Dhatushaithilya*, thus helping in prevention of recurrence of *Prameha*.

Udvardana –

Udvardana predominantly helps in *Kshaya* of *Dosha* (liquefaction of *Meda* etc)¹⁶ than resulting in increase of *Agni*. But *Dosha Kshaya* will eventually lead to *Agnivruddhi*, which in turn regulates the formation of *Dhatu*.

Snana and *Jalavaseka*

Snana does *Deepana* by blocking the *Romakupa* and thereby not allowing the *Jatharagni* to flow outwards.¹⁷

IV. CONCLUSION

From the above discussions, we get to know that, *Agni* is an integral part of *Prameha Samprapti* and *Chikitsa*. Causative factors of *Prameha* result in *Agnimandya* which eventually leads to *Tridosha Prakopa*. *Dhatushaithilya* being the primary prerequisite for *Prameha*, occurs when there is weakening of *Dhatvagni*, thus contributing largely to the progression of *Samprapti*. All the measures mentioned in *Chikitsasutra* of *Prameha* i.e., *Ahara*, *Vihara* and *Oushadha*, directly or indirectly focus on rectification of *Agnimandya* along with the other deranged factors.

Thus, it can be concluded that, *Chikitsa* of *Prameha* is incomplete without attaining equilibrium of *Agni* and measures which help in maintaining its optimal function are to be adopted, through which the recurrence of *Prameha* is avoided.

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