

# ***Agnidusti* A Inevitable Causative Factor in the Genesis of *Sandhigata Vata***

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## **ABSTRACT**

In Ayurveda *Agni* was given prime importance and most of the diseases begins with *Agnidusti* and the term *Vatavyadhi* signifies various diseases in Ayurveda which are caused by *Vata Dosha Prakopa*. Among *Tridosha* superiority of *Vata Dosha* explained in Ayurveda classics and also described many *Vatavyadhis* in detail. It is divided into two on the basis of causes i.e. *Dhatukshyajanya Vatavyadhi* caused by *Laghu, Rooksha Ahara, Ativyayama* etc and *Margavarodha Janya Vatavyadhi* caused by *Ahara* which causes formation of *Ama* which leads to malnourishment of *Dhatus* due to *Srotosanga*. One should have proper knowledge of etiopathogenesis of diseases to treat them. In classics *Agnimandya* is cause for all the diseases, Hence, an attempt is made to understand role of *Agnidusti* in manifestation of *Sandhigata Vata*.

**Key words:** *Sandhigata Vata, Agnidusti, Samprapti, Leena Dosha, Margaga and Sthanastha Dosha.*

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## **INTRODUCTION**

In Ayurveda, *Agni* can be considered as the biological or metabolic energy present in the body that is responsible for digestion, transformation of food. It converts food from one form into another and makes it suitable for absorption and utilization by the body. The Ayurveda classics given prime importance to *Agni*. Ayurveda considers that the *Agni* maintains body temperature, good health and keeps the person active<sup>(1)</sup>.

According to Ayurveda, *Mandagni* (impaired digestive fire) is considered the root cause of all diseases. The state of health and disease in the body depends upon the equilibrium or imbalance of the *Tridoshas* <sup>(2)</sup>. Among these *Doshas*, *Pitta* and *Kapha* do not possess independent mobility; they move throughout the body with the help of the driving force of *Vata Dosha*<sup>(3)</sup>. Therefore, *Vata* requires special attention in understanding the pathogenesis and management of diseases.

Ayurveda describes 80 *Nanatmaja Vyadhis* which are caused predominantly by *Vata Dosha* alone<sup>(4)</sup>. When *Vata*

combines with other *Doshas* such as *Pitta* and *Kapha*, it gives rise to innumerable disease conditions. Therefore, understanding the *Samprapti* (pathogenesis) of *Vatavyadhi* is essential for proper diagnosis and effective treatment.

## **STHANA OF AGNI**

*Acharya Charaka* mentions *Grahani* is the seat of *Jataragni* because, it has the power to hold the food which is located above the umbilical region<sup>(5)</sup>. *Susrutha Acharya* explains the *Sthana* of *Jataragni* is in between *Amasaya* and *Pakwasaya*<sup>(6)</sup>. *Acharya Vagbhata* accepts both of the opinions and says the *Sthana* of *Agni* is same with different name<sup>(7)</sup>. Organ which is situated between *Amashaya* and *Pakwashaya* is called as *Grahani* <sup>(8)</sup>.

## **Importance of Jataragni:**

Among all the *Agnis*, *Jataragni* is considered the most important because the increase or decrease of *Jataragni* results in the corresponding increase or decrease of

*Bhutagni* and *Dhatvagni*, respectively. Therefore, with appropriate fuel in the form of varieties of food and drinks which are wholesome, the *Jataragni* should be suitably and carefully maintained because life and strength of individual is mainly based on *Jataragni*<sup>(9)</sup>.

**Different States of Agni:**

There are four states of *Agni*, *Vishama*, *Teekshna*, *Manda* and *Sama states* <sup>(10)</sup>.

**Vishamagni:**

The word *Vishama* means irregular. *Vishamagni* digests the food sometimes properly and sometimes improperly. The *Vishamagni* is unpredictable in nature as it influenced by *Vata Dosha*. When *Agni* is not digested properly it produces flatulence, colic pain, heaviness, upward movement of *Vayu*, diarrhea, heaviness and gurgling sound in the abdomen and tenesmus. Even after consumption of regular diet also if a person gets these discomforts, then it can be considered as *Vishamagni*<sup>(10)</sup>.

**Teekshnagni:**

The word *Teekshna* means intense or penetrate. *Teekshnagni* will digest even large amount of food quickly. It is capable of tolerating all types of irregularities. *Teekshnagni* influenced by *Pitta Dosha* so it is intense in nature. If the intensity of *Teekshnagni* is more it will start to digest the dhatus and causes destruction. *Teekshnagni* is of three varieties based on its degree of intensity. First one named *Teekshna* which digest the food quickly. Second one *Bhasmakagni* which is more intense then *Teekshnagni* will create dryness of throat, palate, lips, debility, burning sensation and pyrexia. Third one *Teekshna Tamo* which create hunger frequently even after consumed sufficient amount of food<sup>(10)</sup>.

**Mandagni:**

The word *Manda* means mild. The strength of *Agni* is less in this state, so even small amount of food intake impairs the functions of *Agni*. *Mandagni* influenced by *Kapha Dosha*. *Mandagni* is not able to digest even small quantity of food and it creates heaviness of abdomen, heaviness of head, cough, difficulty in breath, excessive salivation, vomiting and pain all over body. It will take long time to digest the food even in small quantity<sup>(10)</sup>.

**Samagni:**

The word meaning of *Sama* is regular or balanced. *Samagni* is influenced by all *Tridoshas*. It helps to maintain the normalcy of *shareera* even with minor irregularities which gets hampered and produces abnormality<sup>(10)</sup>. *Agnimandya* is the main cause in pathogenesis of many diseases<sup>(11)</sup>. This *Prakupita Dosha* vitiate *Dushya* and their *Sammurchana* which leads to many diseases<sup>(12)</sup>. Mostly it starts with *Agnimandya*.

**Causes of Vata Prakopa**

Acc to Acharya Charaka <sup>(13)</sup>	Acc to Acharya Susruta <sup>(14)</sup>
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Swanidana Janya Vata Prakopa	Kevala Vata
Dhatukshayajanya Vata Prakopa	Nirupasthambita (Anavritam) Dosha Yukta Vata
Avaranajanya Vata Prakopa	Upasthambita (Avritam) Avrita Vata

**Swanidana janya vata prakopa**

*Ahara* and *Vihara* predominant in causing aggravation of factors increasing 6 *Gunas* of *Vata* viz *Ruksha*, *Sheeta*, *Laghu*, *Sukshma*, *Chala*, *Vishadha*, *Khara* <sup>(15)</sup>. This sort of *Vata Prakopa* does not takes place instantaneously but occurs over a period of time as it undergoes various stages of *Kriyakala* viz. *Sanchaya*, *Prakopa*, etc mentioned by *Acharya Susruta*<sup>(16)</sup>.

**Dhatukshayajanya vata prakopa**<sup>(17)</sup>

Occurs as result of *dhatukshaya* occurring anywhere in the body enters *rikta sthanas*. *Vata* occupies these *Sthanas* resulting in *Vataprakopa*. The *Sandhigata Vata* usually occurs once the patient reaches *Vruddha Avastha*, person will suffer with *Vataja* disorders. So *Vaya* of person plays an important role in *Dhatukshayajanya Vata Prakopa*.

*Vata Prakopaka Ahara* and *Vihara* can be taken as one of the predisposing factors in disease *Sandhigata Vata*. *Vata Prakopa* in *Vruddhavastha* causes *Asthi* and *Sandhigata Srotodusti*. *Vatavardhaka Ahara*, *vihara* leads to *Sanchaya* of *Vata* and *Agni Dusti* which leads to *Anuloma Gata Kshaya* of *Dhatu* which further causes *Agni Vaishmya* and leads to *Vataprakopa*. This vitiated *Vata* moves in the body and reaches *Sandhis* due to *Ashraya Ashrayi Bhava Sambandha*. It has been stated that due to *Chala Guna* of *Vata*, it has no particular *Sthana* and we can take *Sthana* of *Vyanavayu* as site which are more mobile. If there is any *Vikrithi* in *Vyanavayu* then there will be *Khavaigunya* in *sandhi Pradesha*. This *Khavaigunya* in *sandhi* leads to *Asthigata Vata* and *Sandhigata Vata* due to *Asthi Srotodusti*.

**Avaranajanya Vata Prakopa**

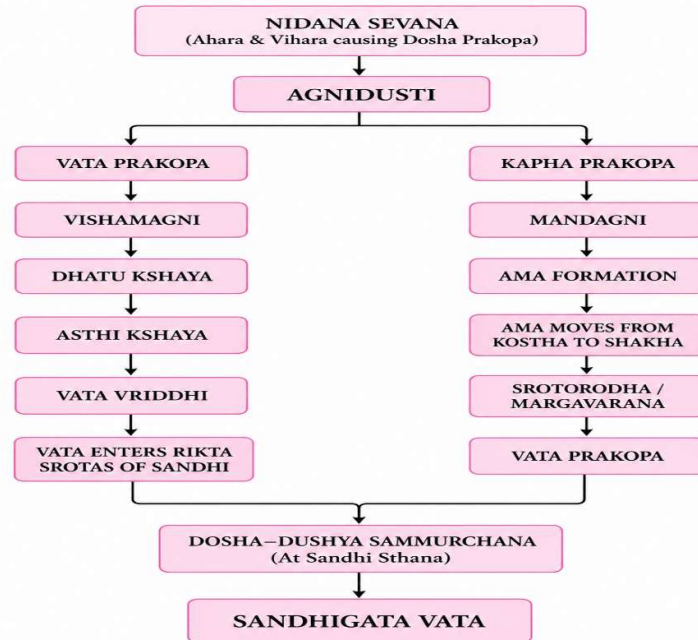
The cause of *Vatapakopa* will be the obstruction of the *Gati* of *Vata* by some other *Dosha* or its own subtypes, *Dhatu*, *Mala* etc.

According to *Ayurvediya Shabdha Kosha* the word *Avarana* means *Avarodha* or *Gati Nirodha* i.e. obstruction or resistance to normal *Gati* of *Vata*. *Vata* is *Gatyatmaka Amurtha Dravya* within the *Shareera*. Hence, its normal *Gati* is hampered or vitiated thus becomes *Avrita*<sup>(18)</sup>. When a person consumes *Nidanas* which causes aggravation of *Kapha* and *Meda* which leads *Medasavaritvatva*. This causes *Vata Prakopa* <sup>(19)</sup>. Now due to *Asthi* and *Majjadhatu kshaya*, there will be in *Asthi* and *Majjavahasrotodusti*. *Prakupita Vata* reaches *Rikta Srotas*<sup>(20)</sup>, *Asthi* and *Majjavaha Srotas*. This is *Sthanasamsraya* stage of *Shad Kriyakala* in which *Dosha-Dushya Sammurchana* takes place<sup>(12)</sup>. In this stage, *Vata* absorbs *Sneha* by its qualities like *Rukshadi gunas*. Further in *Samprapti Vyaktavastha* takes place where symptoms of disease appear like *Sandhishula*, *Sandhishotha*, *Akunchana Prasaranayoh Vedana* and *Hanti Sandhi*<sup>(21)</sup>. These various etiological

factors vitiate *Vata Dosha* leading to *Khavaigunyata* which leads *Kevalavataja Sandhigatavata*. Another distinct pathology is said as *Dhathukshayajanya Sandhigatavata*. Here, the age factor and vitiated *Vata* causes *Dhatukshaya*. *Margavarana* of *Poshakadhatu* due to *Medovridhi* and *Kaphakara Nidana* leads to *Vata Prakopa*. This pathology is referred as *Margavaranajanya Sandhigata Vata*. Thus, *Prakupita Vata* gets accumulated in the *Asthisandhi* where *Khavaigunya* is already present. Hence, *Dosha Dushya Sammurchana* takes place further leads to *Janu Sandhigata Vata*.

**Samprapti**

*Tridoshas (vata, pitta, kapha)* circulates in all over body. Due to *Chala Guna* of *Vata*, it impels the remaining two *dosas*. The aggravated *Vata* which moves *Pitta* and *Kapha* *Doshas* into different sites of body and causes *Srotosanga* which further leads to disease manifestation and also causes *Dathu Shosha*. *Nidana Sevana* causes *Vataprakopa* and this *Prakupita Vata* fills up the empty *Srotas*, moves inside them or by getting enveloped by other *Dosas*, which fill up in channels and produces different kinds of ailments affecting the whole body or a part of the body<sup>(22)</sup>.



**Concept of Doshagati**

Due to *Agnimandya*, first there will be *Dosha* vitiation in *Kosthagata Doshas* these *Vitiated Dosha* moves from *Kostha* to *Shakha*. Here, *Shakha* means *Dhatu*s, which includes *Raktadi Dhatu*s and *Twak*<sup>(23)</sup>.

The symptoms occur in *Prasaravastha* of *Shadkriyakala* for example, in *Sandhigata Vata* symptoms like *Vatapoorna Druti Sparsha Shotha, Atopa, Sandhi Shoola* are seen and when *Dosha* moves from *Shakha* to *kosta* after treatment the symptoms will be relieved.

**Concept of Leena Dosha**

In context of *Doshagati*, due to *Vyayama, Ushma Teekshnatva, Ahita Ahara Vihara Sevana* and due to *Chala Guna* of *Vata* the *Doshas* starts moving from *Kostha* to *Shakha* and this *Gati* occurs only in *Vikrutavasta, Acharya Charaka* mentioned, once in *Shakha* usually they won't result in *Vyadhi*, they wait for proper *Kala* and *Nidanas* to become *Kupita*. This stage of *Doshas* wherein they are *Vikruta* and *Shakhagata* but are unable to produce *Vyadhi* is *Leena Dosha Avsastha*<sup>(24)</sup>.

**Importance of Vayu**

*Vayu* is the reason for *Shareera, Ayu, Bala*, and which is present everywhere, is considered as *Prabhu*<sup>(25)</sup>.

Due to *Vishesha Prakopaka Karana* *Vata* gets *Prakupita*, then due to *Parinama* of *Dosha Dushya Sammurchana* causes *Sarvanga* or *Ekanga Vyadhi* called as *Vatavyadhi*.

Acc to *Madhava Nidana Vata* itself is a *Vyadhi* or *Any Vyadhi* caused by *Vata* should be termed as *Vatavyadhi*<sup>(26)</sup>.

It is said that *Vata* being most powerful of all *Doshas* acuteness of *Dosha (Vata)*, severity of the *vata* diseases, difficulty in management leading to emergency within short time of period<sup>(26)</sup>.

Some diseases after giving rise to another disease, pacifies by itself while some other one continues to exist even after causing another disease<sup>(27)</sup>.

**Concept of Asthidhara Kala and Purishadhara Kala**

*Raktadhara, Medodhara, Shukradhara and Mamsadhara Kala* are described independently but *Asthidhara Kala* is not described separately.

According to *Dalhana Purishadhara* and *Asthidhara Kalas* are same<sup>(28)</sup>. Because, *Pakvashaya* as well as *Asthi Dhatu* are sites of *Vata Dosha*. When there is *Agnimandya* due to

*Vata Prakopa* further leads to *Vistabdhajirna*, there will be *Pakwashayagata Vata Prakopa*. when person again consumes *Vatakara Ahara Vihara* this *Vata* moves from *Kostha* to *Shaka* i.e *Asthi* and causes *Asthigata* and *Sandhigata Srotodusti* leads to *Sandhigata Vata*.

### Discussion

*Sandhigata Vata* is considered a *Vata-Pradhana Vyadhi* in Ayurveda. The initiation of its pathogenesis can be understood from the concept of *Agnimandya* (diminished digestive and metabolic fire). *Agni* plays a major role in maintaining proper digestion, metabolism, tissue nourishment, and *Dosha* equilibrium. When *Agni* becomes weak due to improper dietary habits, sedentary lifestyle, excessive intake of *Guru*, *Abhishyandi*, *Viruddha Ahara*, or irregular food habits, the digestion remains incomplete, leading to the formation of *Ama*.

*Ama* is a toxic, improperly digested metabolic product that obstructs various *Srotas* and hampers normal *Dhatu* nourishment. In the condition of *Agnimandya*, especially *Jatharagni* and *Dhatvagni* impairment, the first *Dhatu* affected is *Rasa Dhatu*, followed by defective nourishment of subsequent *Dhatu*s including *Asthi Dhatu*. Since *Asthi Dhatu* is the principal seat of *Vata*, depletion or improper nourishment of *Asthi* results in aggravation of *Vata Dosha* leads to *sandhigataavata*.

Concept of *Agnidusti* can be correlated to metabolic dysfunction, impaired digestion leads to oxidative stress, defective nourishment of tissues, progressive degeneration of articular cartilage. Altered immune responses and low-grade systemic inflammation driven by gut dysbiosis are being increasingly recognized as contributing factors to the pathophysiology of OA<sup>(29)</sup>.

### Conclusion

*Sandhigata Vata* is well explained in Ayurvedic *Samhita*. Treating *Agni* before the proper disease manifestation is important. The ancient knowledge of Ayurveda will help in diagnosis and management of *Sandhigataavata*. Understanding the *Samprapti* (pathogenesis of a disease) is important to treat the disease by doing *Samprapti Vighatana* which hampers further progression of disease.

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