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CRITICAL ANALYSIS OF AJIRNA – A LIFE STYLE DISEASE

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ABSTRACT

Ayurveda consider Health and Disease both as the products of food and life style. Today when population is moving with modernization in the 21st century a lot of new diseases emerge out due to faulty life style, unhealthy food, lack of exercise, mental stress and disturb sleep. All these disturbs the biological clock of human being and produce new life style diseases. Ajirna is a common disease which originates from digestive power insufficiency (Agni) due to all above factors of modern Era. Ayurveda is the ancient Indian system of medicine, deals with management and prevention of disease. It has given prime importance to Agni, as it is one of the basic biological elements of the living body. It is having Its own physical characteristics, location,function and secretions like digestive juices and enzymes which participate in the digestion and metabolic functions. Therefore, Ayurveda considers Dehagni as the cause of life, Complexion, Strength, Health, Oja, Teja (energy) and Prana. Derangement of Agni is one of the root cause for development of diseases. Ajirna arises as a result of less/excessive/ irregular digestion of food and this further produce Ama which circulate all over the body. Ama combine with other Dosas and Dushyas, vitiate them, produce many diseases. Preventive measures like Dincharya, Ratricharya, Ritucharya, Sadvrita, pathya bhojana Grahan are helpful to reduce the Ajirna Avastha in patient.

KEYWORDS: *Ayurveda, Ajirna, Agni, Ama, Life style diseases.*

INTRODUCTION

The literary meaning of the term - 'Ajirna' is indigestion or no digestion, the name indicate that food is being digested with difficulty. It is an important digestive disorder caused by the malfunctioning of "Agni". This disorder produced number of other disease as mandagni is the root of all disease. The definition of Health in Ayurveda goes like this "Samadosha Samagni Samadhatu Malakriya Prasannatma Indriya Mana Swastha iti Abhidayate".[1] (S.S.15/41). It means a person is said to be Healthy when there is balance in his Dosas (Vata, Pitta, Kapha) Agni (Metabolic factor) Dhatu (tissue) Mala (Excretory products) and harmony in mental factors like Indriyas, Manas, Atma. These signify the role of Agni in maintenance of normal health.

Human body is made up of three Doshas, Seven Dhatus and three Malas. In Samyavastha these Dosha, Dhatu and Mala maintains the Health of the Body and their imbalance creates various type of disease condition. These factors are also very important for proper Digestion, without proper digestion we cannot receive our nourishment for overall Well-being. [2] Excessive diet without the concern of Kaal, Matra, Rashi, Guna intake of opposite characteristics at a Time, Excessive Sweet, Excessive Bitter or Salty food, repeatedly consumption of food, Chinta, Shoka, Bhaya etc causes Annavaha Srotas Dushti which leads to Indigestion (Ajirna). [3]

Digestion is performed by various digestive juices (Pachka Rasas) which in Ayurveda are termed as Pachaka ptta[4] or Pachaka Agnis. In modern sense these are called Enzymes. Thus the Ajirna is caused due to the deficient functioning of the Pachaka Pitta a state known as Mandagni and it is responsible for causation of Ajirna and when food eaten is not digested properly that lead to formation of Ama which is root of many diseases. The Pachaka Pitta governs digestion stimulates digestive enzymes and separate nutrient and waste products located in between the Amasaya and Pakvasaya[5] . It is composed of five Mahabhutas out of which Tejobhuta is predominant and Apabhuta is less predominant that's why it is devoid of the quality of liquids. By the support of Vata, Kledata and other factors it perform its normal functions like digestion and metabolism, hence it is called "Agni". It transforms the food substances into usable form for the nutrition of Cell and Tissues. It separates the essence and waste products of the digestion. Residing in its own place it supports the other pittas to perform their normal function and also Dhatvagnis. Its unbalance condition produce many pathological manifestations in body. Indigestion is one of the most common diseases due to, Pachaka Pitta insufficiency.

The above said verse explains that this Ajirna due to agnimandya is the root cause of many diseases

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AIM AND OBJECTIVES

(1) To understand the concept of Ajirna.
(2) To understand the importance of Agni in Ajirna.
(3) To understand the role of Agni in creation of different life style disorders.

MATERIALS AND METHODS

Literature search- Review of literature regarding is collected from 1. Charaka Samhita 2. Sushruta Samhita 3. Ashtanga sangraha. All Compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

Types of Ajirna

According to predominance of vitiated doshas - Ajirna is classified in three types;

A. Amajirna - vitiated kapha dosha.
B. Vidagdh Ajirna - vitiated pitta dosha.
C. Vishtabdh Ajirna - vitiated vata dosha.

Vistabdha Ajirna: caused due to vitiation of vata dosha. It is characterised by pain abdomen, bloated stomach or gaseous distension, pain all over the body, fatigue, non elimination of stools and flatus.

Vidagdha Ajirna: caused due to vitiation of pitta dosha. It causes burning sensation in the chest and throat region, different kinds of pain, increased feeling of thirst, sour eructation or belching, tiredness, fainting and giddiness.

Ama Ajirna: caused due to vitiation of kapha dosha. The feature of this are puffiness of around the eyes and face, frothy and increased salivation in the mouth, nausea, repeated belching having the smell of the food you ate and feeling of heaviness in the body

Rasasesha Ajirna: This is caused due to heavy and late-night dinner.

Nidana (Causative Factors) –

The Nidana factors of Ajirna are broadly of four types.[6,7,8]

1.Food Related(Aharajanya)	2.Life Style(Vihara Nidan)	3.Psychological	4. Agantuj Nidan
1.Atyambupana (excess water drink) 2.Atimatra Bhojan 3.Atilanghan 4.Vishamasama (irregular meal 5.Asatmyaahara (incompletable food) 6.Kaphakara Ahar 7.Food Related- Atiruksha, Atisnigdha Gurubhojan, Vidahibhojan, Amabhojna, Vishtambhi Pishtabhojan etc.	1.Vegadharana (suppression of natural urges) 2.Swapanaviparayaya (sleep distubances) 3.Ratrijagran/Divashayan 4.Aversion to Dinchrya, Ratrichrya, Ritucharya Sadvritacharya	Jealousy (Dwesh), fear (Bhay), worry (Chinta), anger (Krodha), Moha, Raga, Lobh and eating food when there is aversion for it	1.Virechana Snehanvasti Vyapad 2.Sneha Vibhram 3.Desh Kala Vaishmaya 4.Vyadhi Karshana (due to any illness)

Samprapti (Pathogenesis)

Due to excessive usage of above factors the power of Agni or digestive fire becomes very week, hence it cannot digest the food properly even in very small amount. In this disorder Pachakapitta, Samanvata and Kledak Kapha are vitiated mostly. Vitiation of Tridosa occur with predominance of Kapha Dosha[9,10].

Intake of Aaharaj, Viharaja, Mansika, Agantujnidan

↓

Vitiation of Tridosha with Kapha Dominating

↓

Impairs Jathragni

↓

Agnimandya (digestive Insufficiency)

↓

Ajirna (Indigestion)

Samprapti Ghataka

1. Dosa- pathogenesis of this disease the involved doshas are Samanvata, Pachaka Pitta, Kledaka Kapha. Samanvata -It controls all the secretion and motility function of the two Ashyas and help in the action of digestive enzyme, assimilation of end product of food and their separation into various tissue elements and when vitiated it caused indigestion. Kledaka kapha- situated in Amashya. It moist the solid food and any

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abnormality in its function leads to impairment of Agni any kind of disturbance in Agni may start the pathogenesis of Vishmagni, Tikshagni and Mandagni.

2. Dushya (Rasa)- Rasa is the first Dhatu to receive the Ama Annrasa i.e., Rasa is Dushya
3. Adhithana- Amashya, Grahani
4. Srotas (Annavaha)– The disease involved Amashya Grahani and Pakwashaya.
5. Sroto dushtiprakara- Sanga
6. Asaya- Amasaya
7. Agni- Jathragni
8. Marg- Abhyantara

Purvarupa (Prodromal Features)[11]
1. Annabhilasha (dislike for food)
2. Aruchi (Anorexia)
3. Chardi (vomiting)

Clinical features
1. Pain or burning sensation in the upper abdomen
2. Feeling of undue satiety after eating
3. Nausea, heartburn, bloating and belching
4. Regurgitation, vomiting (occasionally)
5. Heaviness in the body
6. Headache and body ache
7. Thirst
8. Loss of taste etc

Specific Sign and Symptoms of Various Types of Ajirna:

- Amajirna- Food which has attended sweetness is known as Amajirna. Characterized by heaviness in abdomen, nausea, swelling on the cheeks and eyes and belching similar to those occurring just after meal. [12-13]
- Vidagdhajirna- food which has attained sourness and slightly digested characterized by giddiness, thirst, fainting, sour and hot belching, burning sensation inside and other symptom of aggravated Pitta. [14-15]
- Vishtabdhajirna- It is characterized by pricking pain long stasis, tympanitis, abnormal moment of Vata obstruction to stool and flatus, delusion, general malaise and other symptoms of Vata vridhi. [16-17]
- Rasasesajirna- it is characterized by dislike for meals pure belching heaviness and turbidity in the heart, excessive salivation and heaviness.[18]
- Dinapakiajirna- The fifth Ajirna is Dinapaki, in which the digestion completes within one day and one night. This occurs due to overeating of food and waiting alone is required for such condition and hence it is not harmful. [19]
- Prakritaajirna – It prevails till the consumed food is completely digested. After the completion of digestion it manifest symptom like hunger, thirst, defecation etc.

UPADRAVA of AJIRNA[20] –

Fainting, Delirium, Vomiting, Excess salivation, Debility, Giddiness, and death. Effect of Ajirna- When Ajirna is combined with Pitta causes a burning sensation, thirst, oral diseases and other Pittaj vikaras. When Ajirna combined with Kapha causes Rajyakshma, Pinasa, Prameha, and other Kaphaja Vikara. When Ajirna combined with Vata leading to the manifestation of various Vataj Vikara. When Ajirna afflicts urine, stool, and Dhatus gives rise to urinary disorders gastro intestinal disease, and disease of Dhatus respectively .

UPASHAYA • The first line of treatment for all types of Ajirna is "Langhan" (fasting). • Never suppress the natural urges. • Always prefer light food in moderate quantity. Ayurveda has mentioned everyone should eat up to half or three fourth capacity of the stomach. Also mentioned for regular use of Deepan Dravya like Ushna, Tikshna Dravya as Jeerak, Pippale, Rasona, and Shunthi for proper digestion of food. • Take some freshly grated ginger, sprinkle some rock salt on it and chew it just before beginning the meal. It will eliminate digestive problems, like gas, belching, etc. • Avoid drinking excessive water during hunger because it can weaken the digestive fire. • Acharya Susruta has mentioned the person is awake during the daytime and his heart is open like the flower of a Lotus and the body tissue is not soaked with more moisture, so consuming food in day time, is beneficial though the person is suffering from indigestion, but during night time the heart being closed because of sleep and the body tissues having more moisture so, consuming food at night is not beneficial for the Ajirna patient

ANUPASHAYA - Guru, Vidahi and Vishtambhi bhojan, Asatmya Bhojan, Virudha bhojan, Atiambupana, Tikshna Virechan, Vegadharan, Adhhyashana, Samshan, Vishmation, Raktmokshan etc.

DISCUSSION

Now a days Ajirna patients increased mostly due to lifestyle changes such as increasing sedentary life style which is due to growing use of technologies in daily life causing higher level of physical inactivity.A unwholesome diet, disturb sleep pattern and wrong Dietary habits. These factors changes the mechanism of internal vital organ and related systems of the body. At first they directly hamper the digestive juice and enzymes (Pachaka pitta), therefor food converted into undigested material which leads to onset of Ajirna. Continuity of these condition produce "Ama" which is the main reason for majority of disease because this Ama is circulated in all the Srotas and create different type of Srotorodha and Srotodushti and produce disease. For prevention of Ajirna, there are many scientific principles found in Ayurveda. Like Acharya Charak has mentioned Astahar vidhi vishes Ayatana. As well as Acharya Shushrut has also mention "Dashvidha Ahara Vidhividhan. Both principles have some important point like Prakriti, Karanam, Samyog Rashi Desha, Kala, Upayogsanstha, and Upyokta are mentioned by Acharyacharak, also he said that Shitahara, Ushnaahara, Snigdhahara, Rukshahara, Dravahara, Shushkahara, Ekakalika, Dvikalika, Aushadayukta, Matraheena, Prashaman Karak, Vrittiprayojak Ahara are the rules[21] for diet intake. A people who intake food according to describe above rules and follow a proper Dinacharya, Ratricharya and Ritucharya, Sadvrita and Pathya Palana then he will never suffer from Ajirna (Indigestion) along with any type of digestive and other system related abnormalities.

CONCLUSION

The Prognosis of Ajirna is Krichhasadhya, usually improper food habit and Digestive Insufficiency for a long time converted into Ajirna Disease. Ajirna helps in formation of "Ama" and

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further Ama is responsible for all type of disorders in the body. So all the Acharyas have described Ajirna in detail including its Aetiology, Symptoms, Fatal sign, and treatment. Avoidance of the etiological factor is the preliminary step in any disease management. There are many type of Ajirna according to Doshas. Though it is Krichhsadhya but can be treated by Nidan Parivarjanam & proper management of Agni for the digestion of ingested food. Proper lifestyle in Ayurveda comprises of Rules and regulation of Ahara and Vihara includes Uchit Dincharya, Ratricharya, Ritucharya. According to Some important principles like Ahara Vidhi Vidhan and Ashtahar Vidhi vishes Ayatanam, quantity of food intake depends on Agni of a person and Swarupa of Ahara Dravya i.e. Guru or Laghu. So everyone should follow the rules and regulation for Diet and Life style prescribed in Ayurveda for Prevention of life style disorders like Agnimandya and Ajirna.

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