

## UNDERSTANDING AGNI AND IT'S CLINICAL APPLICATION IN ANNAVAHA AND PUREESHA VAHA SROTOVIKARA

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### ABSTRACT

Ayurveda defines human body is made of different gross and subtle channels called srotas. Srotas are the channels through which different elements undergo transformation, transmutation, circulation and transportation. The srotas is an integral part of the body, serving as a route to conduct or convey a substance from one place to other. There are 13 srotas according to Acharya Charaka and 11 according to Acharya Sushruta. Some authorities equate the Annavaaha Srotas with the some parts of digestive system or the gastrointestinal tract. Agni, the transformative energy, in the Annavaaha srotas digest and transforms the food into components suitable for the body. Impairment of function of agni is root cause of the disease, which manifest either in Annavaaha srotas or other srotas in the body. Thus, correction of agni is the prime in treatment of any disease. Pureesha vaha srotas carrying stools out of the body. Thus, the unrestricted movement of food from upper passages to the lower passages of gastro-intestinal or digestive tract is needed for the body to procure nutrition but restricted movement of food causes improper nutrition. Thus, Bringing the normalcy in agni is the prime treatment in any disease.

**KEYWORDS:** Agni, Srotas, Prakriti, Annavaaha srotas, Pureeshavaha srotas.

### INTRODUCTION

In Ayurveda, the concept of Srotas has been propagated very specifically. Body is composed of numerous Srotas, which have a significant role in the maintenance of the equilibrium of body elements. They are responsible for the maintenance of health as well as diseased condition. Annapachana with agni and formation of rasa dhatu is one of the basic essential processes carried out in Annavaaha srotas.

Agni is one of the factors that are to be noted and examined before initiating the treatment of a patient. Grahani, is the site of agni, it is so called because of its grahan shakti of ahara. It's placement is between Amashaya and Pakwashaya.<sup>[1]</sup> It is stated that all the vyadhi are caused by vitiation of agni. If individuals having sama vata, pitta and kapha prakruti then agni's will be in balanced state. The state of Agni in the individual's body varies with the constitution of the Prakruti, Rutu, Ayu, vaya and other signs and symptoms.

Agni is responsible for bala, varna, swasthya, utsaha, upachaya, prabha, ojas, tejas, vaya and ayu –all these depends on agni and it's function. Its Extinction can lead

to death of a person, its proper maintenance helps a person to live a long life and its impairment gives rise to diseases.<sup>[2]</sup> The ahara, which nourishes the shaarir, dhatus, ojas, bala and varna etc., the basic cause or important factor for these actions is agni, because the rasa, rakta etc dhatus cannot develop or get nourished from apakwa ahara.

### CONCEPT OF AGNI

Concept of Agni in Ayurveda is quite different than of philosophical concept. Various Indian philosophies describe Agni as an important Tatva (element) of the universe. Vaisesika opines that Agni is one of the Karana Dravya which is eternal and one of the material cause of the entire universe. Ayurvedic classics describe 13 types of Agni according to their locations and functions of transformation at different levels of digestion and metabolism.

Acharya Vagbhata says that each of the Dosha, Dhatu, Mala etc. have their own Agni. This is how the number of Agni cannot be limited. With the help of its own Agni, each body substance gets nourished and can perform its normal functions. This can be understood in the terms of

digestion & metabolism processes at gross and cellular level. Each cell of the body gets nourishment from digested food and utilizes it according to its own necessity.

#### TYPES OF AGNI

Acc.to Acharyas	Number
CHARAKA	13
SUSRUTA AND SHARANGADHARA	5
VAGBHATA	18

**BHUTAGNI:** The function of bhutagni is to digest the ahara consisting of parthiva, agneya, vayavya, apya, akasha and nourish the respective dhatus. It is also mentioned that if a person consumes ahara more of one particular panchamahabhuta then it leads to vrudhhi of the respective dhatu.

**DHATWAGNI:** Dhatwagni helps in digestion as to acquire nutrient for the nourishment of dhatu. Dhatwagni mainly performs in maintenance of the dhatus.

**JATHARAGNI:** Jatharagni is responsible for the initial digestion of food in the stomach. It represents the collective activity of various digestive enzymes, stomach acid, and heat that work together to break down the ingested food into smaller particles. This process prepares the food for further digestion and absorption in the intestines.

#### Jatharagni is classified into four types based on its strength and efficiency<sup>[3]</sup>

1. Vishama Agni: This type of Jatharagni is irregular and erratic. It leads to inconsistent digestion, resulting in variable appetite, bloating, and indigestion.
2. Tikshna Agni: Tikshna Agni is characterized by strong and intense digestive fire. It leads to faster digestion and may cause increased hunger, heartburn, or acidity if not balanced properly.
3. Manda Agni: Manda Agni represents a weak or sluggish digestive fire. It leads to delayed digestion, reduced appetite, and a feeling of heaviness or dullness after meals.
4. Samagni: Samagni is the ideal state of Jatharagni, indicating balanced and optimal digestion. It results in regular appetite, efficient digestion, and a sense of lightness and satisfaction after meals.

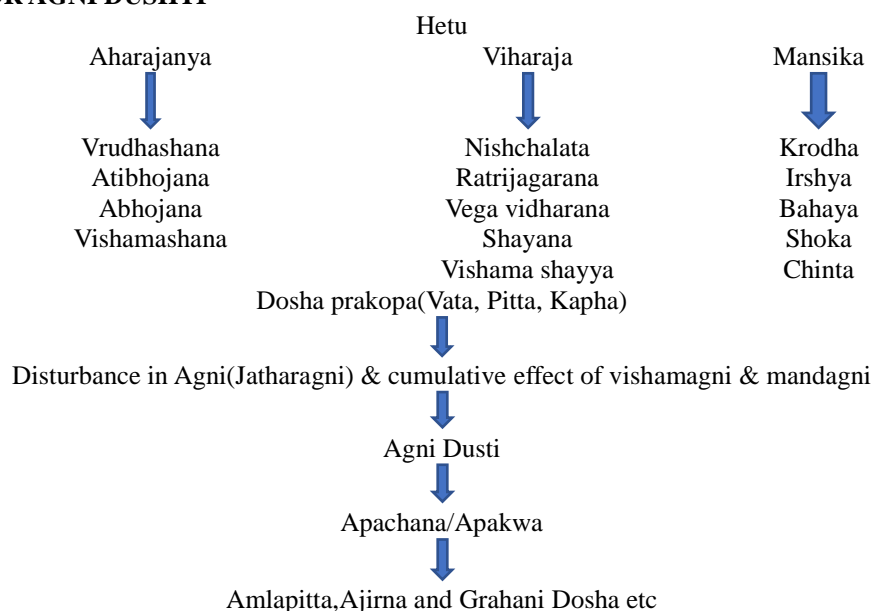
#### FACTORS EFFECTING AGNI<sup>[4]</sup>

1. Consumption of virudha ahara, abhojana.
2. Disturbed daily regimen and lifestyle change.
3. Stressed lifestyle.
4. Improper application of panchakarma.
5. Emaciation due to already pre-existing diseases.
6. Psychological factors which triggers agni are krodha, shokha, bhaya etc.
7. Irregular and unhygienic eating habits.
8. Consumption of atisnigdha, guru aharas.

#### Correlation between Agni Dusthi and Doshic predominance

S. No	Doshic predominance	Agni Dusthi	Associated pathology
1	Vata Prakriti	Vishamagni	Disturbed metabolic activities
2	Pitta Prakriti	Tikshnagni	Hyper-metabolism
3.	Kapha Prakriti	Mandagni	Hypo-metabolism and loss of appetite

#### SAMPRAPTI FOR AGNI DUSHTI<sup>[5]</sup>



## DISCUSSION

### Agni In Annava Srota

Annava Srota refers to the channels responsible for the transportation and metabolism of ingested food. Agni's clinical applicability in Annava Srota involves assessing the strength and efficiency of digestion. When Agni is balanced, it ensures proper digestion, absorption, and assimilation of nutrients, leading to optimal nourishment and energy production. However, an imbalanced Agni can lead to various digestive disorders like indigestion, bloating, or malabsorption.

In Ayurvedic diagnosis, Agni assessment depends upon the two components viz. Abhyavaharāṇa sakti and Jarana sakti. Unless all are considered, no proper assessment of Agni can be done.

**Abhyavaharana Sakti:** Here one should depend upon the quantity and quality of food, taken, so it varies from person to person.

**Jarana Sakti:** If digestion process is proper, and then at the end of digestion, it will give rise to, Jeerna Ahara Lakshana.<sup>[6]</sup> Utsaha, Laghuta, Udgara Suddhi, Kshudha-Trishna Pravritti and Yathochita Malotsarga are the symptoms of proper digestion. This can be assessed by Avara, Madhyama, Pravara.

## ANNAVAHA SROTOGATA VYADHIS

### Amlapitta

Amlapitta is one of the consequences of agni dushti which mainly affect Annava Srotas and can be correlated with acid peptic disorders of modern science. Amlapitta can occur through the various factors including physiological, environment and psychological etc.

Ajirna followed by ama manifested major symptoms of amlapitta are Trsna, Sweda, Murcha, Daha, Utklesha, amlodgara, Tiktodgara, Gaurava, Kanta Daha, Aruchi and Hritdaha.<sup>[7]</sup> Ayurveda defines human body is made of different gross and subtle channels called srotas.

The Srotas or channels which carry Anna or Food is called Annava Srotas. Some authorities equate the Annava Srotas with the some parts of digestive system or the gastrointestinal tract.

Agni, the transformative energy, in the Annava srotas digest and transforms the food into components suitable for the body. Impairment of function of agni is root the cause of the disease, which manifest either in Annava srotas or other srotas in the body. Thus, correction of agni is the prime in treatment of any disease. Elimination of vitiated doshas by Pancakarma procedure viz Vaman and Virechana has shown to have impact on agni through various guna in the drugs used in these therapy. Sodhana procedures has a significant role in improving the function of agni and restoring the health.

## AGNIMANDYA AND AJEERNA

When agni is weak or imbalanced, it can lead to a variety of health issues Agnimandya is believed to be caused by factors such as unhealthy dietary habits, excessive consumption of processed or heavy foods, irregular eating patterns, stress, and certain medical conditions.

Symptoms of agnimandya may include Avipaka, Shaithilya, Shirasula, Bhrama, Murchha, Trisna, Jwara, Bhrama and Aruchi.<sup>[8]</sup> In mandagni kapha dosha is dominant. The state of agnimandhya give different types of indigestion called as Ajeerna. Later on, if left untreated for longer period it may lead to diseases like visuchika, alasaka, etc. Thus, the root cause for all the intestinal problems is Ajeerna. Ajeerna can also be defined as "lack of digestion". As such ajeerna is not an independent disease, it is the result of improper (mithya) food habits and consuming improper food. This is why ajeerna is capable of producing many diseases.

## GRAHANI

Grahani and Agni are interdependent, (i.e. has Adhara Adheya Sambandha). Grahani is described as an Agni Adhithana by almost all Acharyas and commentators. Functionally weak Agni i.e. Mandagni causes improper digestion of ingested food which leads to Grahani Roga, and if left untreated Grahani Roga ensues with symptomatology like Udarashoola, Adhmana, Arochaka, Avipaka, Muhurbaddha Muhurdrava Mala Pravrtti, Durgandhita Mala Pravrtti, Klama etc.

The factors responsible for grahani dosha are Adhyashana, Samashana, Ratri Jagarana, Vega vidharana and Viruddhashana and along with imbalanced lifestyle.

## CHIKITSA FOR AGNI DUSHTI IN ANNAVAHA SROTAS<sup>[9]</sup>

- According to Chakradutta, Vamana followed by mridu virechana should be advised in Amlapitta.
- Snigdha anuvasana vasti and asthapana vasti should be administered in chronic patients as per the condition of the dosa.
- In case of samsargaja dosa after shodhana therapy, shamana therapy in terms of drugs and diet should be prescribed considering the association.
- In Urdhavagata and Adhogata types of amlapitta dosa should be eliminated with Vamana and Virechana therapies respectively.
- In case of Grahani, It should be treated like ajirna. Langhana and Pachana should be adopted in case of the general circulation of rasa associated with ama.
- Laghu ahara added with pancakola etc after shodhana. Then agnideepana dravyas should be prescribed.
- The drugs having Tikta rasa, Tikshna guna Ushna virya and Katu vipaka along with Deepana and pachana properties helps in greatly in prevention of diseases associated with Agni dushti.
- Few preparations like Patoladi Kvatha, vasadasanga Kvatha, Gudadi Modaka, Jirakadya ghrta, Satavari

Ghrita, Dhanyakadi kwatha, Chitrakadi gutika, Pippalimuladi churna, Pippalimuladi ghrita.

### AGNI IN PUREESHAVAHA SROTAS

Agni in Pureeshavaha Srotas is responsible for the proper breakdown and absorption of nutrients in the large intestine, as well as the elimination of waste products from the body. It governs the transformation of digested food residue into feces and ensures the regular and complete elimination of waste material. Imbalanced Agni in pureeshavaha srotas can lead to various digestive disorders, including atisara, pravahika, vibandha, arshas etc. It is important to maintain a balanced and efficient agni in this srotas for optimal colon health and overall well-being.

Assessing agni in pureeshavaha srotas by pureesha pariksha – Abnormal changes in stool pertaining to its color, smell, consistency, frequency and quantity have been described in various conditions.<sup>[9]</sup>

### PUREESHAVAHA SROTOGATA VYADHIS ATISARA

The toxins in the gut (Ama) aggravate the Vata dosha which brings down the fluid content in excess from the body tissues to the intestines. This fluid content mixes with the stools and forms loose feces which are evacuated via frequent bowel contractions by Pitta dosha, which is responsible for the burning sensations as well. Hence it is advised to bring down the Vata and Pitta dosha back to their optimal level and to follow a diet and regimen that will bring back the aggravated body tissues and doshas back into their natural state of normalcy.

### PRAVAHIKA

In Pravahika roga 'pravahana' is the pratyatmaka lakshana. In this Kapha secretion is seen through the guda marga. This is occurred due to ahita ahara vihara which causes the agnimandya which aggravates vata and kapha dosha. Due to picchila ama vata gets prakopa and secretes kapha dosha through guda marga.

### CHIKITSA FOR AGNI DUSHTI IN PUREESHAVAHA SROTAS<sup>[10]</sup>

- It is mandatory to know the features of pakwa and ama in all the types of atisara as there can not be any therapy leaving the stages of ama and pakva.
- Vilanghana is the first and foremost principle treatment of amatisara followed by admistration of pacana dravyas.
- There is no drug for the strong patient of amatisara except langhana which pacifies the excited doshachaya and also effects digestion.

### CONCLUSION

*Srotas* is the macro, channels and pathways operating in a living organism for transportation of body tissues. *Annavaha srotas* describe is related to structural and functional units associated with mechanical and chemical digestion in esophagus, stomach and small intestine.

Balanced Agni in Pureeshavaha Srotas is crucial for maintaining healthy digestion, elimination, and overall colon health Without the state of Sama Agni, proper health can't be gained and hence the main aim of A for healthy being and cure of ailments can't be achieved. *Annavaha Srotas* is the main for the proper mechanism in the food being taken by the individual and this mechanism is carried through Agni only.

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