

ANALYTICAL STUDY OF *SROTAS* AND *AGNI* WITH SPECIAL REFERENCE TO *HETU* AND *LAKSHANA***Dr. Amrapali M. Gacche*¹, Dr. M. Yusuf M. Shareef Sheikh² and Dr. B. E. Borkar³**¹PG-Scholar, ²Asso. Professor, ³Professor & HOD

Department of Rachana Sharir, Government Ayurved College, Nagpur.

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Corresponding Author*Dr. Amrapali M. Gacche**PG-Scholar, Department of
Rachana Sharir,
Government Ayurved
College, Nagpur.**ABSTRACT**

Sharira is formed by innumerable number of *Pramaṇu*, which are in present time considered as cells. For the existence of life, the three elements i.e. *Praṇa*, *Udaka* and *Anna* are very important, body which is constituted by the seven *Dhatus* and the end products formed in the body due to catabolism of *Dhatus* i.e. *Mutra*, *Purīṣa* and *Sveda*, which all are 13 in number and so *Acharyas* have also described thirteen types of *Srotas* carrying each of them. *Moola* of *Srotas* is anatomical base of the respective *Srotas*, the main seat of pathology of that channel (*Srotas*) or the principal seat of manifestation of disease. The *moola* of *Srotas* as described by *Acharyas* is different. *Ayurveda* has described an important factor of digestion and metabolism in our body

as *Agni*. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by *Agni* in *Ayurveda*. The term “*Agni*” is used in the sense of digestion of food and metabolic products. According to the functions and sites of action, *Agni* has been divided into 13 types, About the importance of *Agni*, *Acharya charak* has mentioned that after stoppage of the function of *Agni*, the individual dies, and when the *Agni* of an individual is *sama*, then that person would be absolutely healthy and would lead a long, happy, healthy life. But, if the *Agni* of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, *Agni* is said to be the base (*mool*) of life. *Agni* should be normal (*Samagni*). *Agni* consist digestive (*Pak*) and different kinds of hormones, enzyme and co enzymes activities etc. which participate in digestive & metabolic functions. It is believed to be the agency for various types of metabolic transformations. During each and every second various procedure of transformations take place inside the human body. Enumeration of *Agni* varies in various classical *Ayurvedic* texts.

According to various functions and site of action, *Ayurveda* consider that no disease ever be develop without the derangement of *Agni*. Therefore in the management of each and every disease, *Srotas* and *Agni* gets primary focus.

KEYWORDS: Hence, *Agni* is said to be the base (*mool*) of life. *Agni* should be normal (*Samagni*).

INTRODUCTION

In *Ayurved* great emphasis has laid upon concept of *srotas* and got im-mense importance because the *sharir* or *purush* is assumed to be made of innu-merable *srotas*.^[1]

Srotas is the functional channel within the living body, concerned with one exclusive vital function. First description of *srotas* in *Charak Samhita* comes in *Sutrasthana*, 28th chapter regarding the nutrition of the *Dhatu*.^[2] *Srotas* are the base of transformation of nutrients in biological elements, being the metabolic centre of that particular *dhatu*, transport of nutrients and waste products. Later in *Srotoviman adhyaya Acharya Charak* has discussed the concept of *Srotas* elaborately.

Srotas which is the transport system of the body has many synonyms, *srotamsi*, *siras*, *dhamanis*, *rasayanis*, *rasavahini*, *nadis*, *panthanas*, *margas*, *shsarir chidras*, *samvrut samvrutani*, *sthanas*, *ashayas*, *niketas*.^[3]

Ayurveda has considered *Agni* a very important entity for the maintenance of good health. *Ayurveda* says that if *Agni* is not in its normal state than it will result in the formation of a disease. The entire basic physics and biology of *Ayurveda* are greatly different from the modern basic sciences and the understanding of the structure and function of human body, the pathology and diagnostics are based on its own theories of *Triguna (Sattva- Raja-Tama)*, *Tanmatra*, *Panchamahabhuta*, *Tridosha (Vata- Pitta-Kapha)* and *Agni*. In *Agni* converts food in the form of energy, which is responsible for all the vital functions of our body. This *agni* is not in the form of flame as the terrestrial fire but is in the form of liquid which is called as „*Pitta*“ in *Ayurveda*. „There is no *agni* apart from *pitta* and *pitta* itself is *agni*“ asserts *Charaka*.^[4]

Agni in *Ayurveda* is reflected in the concept of *Pitta* of the system. The term *Pitta* is derived from the root “*tap*” or “*to burn*”. This term is seen to have three meanings i.e., *Tap samtape* - refers to the generation of heat.^[5]

The aim of the paper is describe the analytical review of *srotas* and *agni* with its *hetu lakshana*.

AIM

To study of the Analytical review of *srotas and agni*.

OBJECTIVES

1. To understand concept of *srotas and agni* in detail by review of literature.
2. To get knowledge of functions of *srotas and agni*.

REVIEW LITERATURE

A channel that transport only *dhatu* under metabolic transformation is called *srotas*. There are a many number and types of *srotas* mention by different *acharyas*. Each *srotas* is attached to a specific anatomical structure called *moolasthanas*. According to *acharya charaka sravanaat srotansi*.

Dictionary meaning of word '*srotas*' are read as -a current, a stream, a river. As *srotas* are formed due to *Akasha mahabhuta*, they have characteristics like - patency, porous, clean, soft, thin, colorless and transparent.^[6]

Synonyms – *Sira* (vein), *Dhamani* (artery), *Rasayani* (lymphatic ducts), *Rasavahini* (capillary), *Nadi* (tubular conduits), *Panthana* (passages), *Marga* (pathways, tracts), *Sharirachidra* (body orifices), *Samvritasamritani* (open or blind passages), *Sthana* (sites), *Ashaya* (repertories), and *Niketa* (resorts) are the synonyms of *Srotas* (channels).^[7]

CLASSIFICATION OF SROTAMSI

Suksma (subtle) - Innumerable – Body-mind-spirit system has as many as *srotamsi* as are the number of life factors operating in the life process. *Sthula* (gross) – Numerable -*Bahirmukha* (Aperture or natural opening)- 9 in male, 11 in females, *Antarmukha* – 13.^[8,9]

CHARACTERISTICS OF SROTAS

- Colour- Colour of *srotas* is similar to that of *dhatu* they carry.
- Size- *Anu* (atomic in size or microscopic), *Sthula* (Gross or macroscopic),
- Shape- *Vritta* (cylindrical), *Dirgha* (long), *Pratana* (reticulated). *Acharya Charaka* has described thirteen major gross *srotamsi* simulating the major physiological systems of the body as known in conventional modern system of medicine.

In addition to these gross material channels another important channel is Manovaha Srotas which carries impulses of thoughts and emotions.^[10]

HETU OF SROTAS DUSTI

In *Charak Viman Sthana* (5/22) *Ahar* (food) and *Vihar* (regimens) which is similar quality with *Doshas* and *Dhatuguna* opposite *Guna* that *Ahar* and *Vihar* due similar *Guna* increases *Doshas* and vitiate likewise. In *Astanga samgraha sarirasthan* chapter 6/34, said same view as *Charakasamhita*. *Astanga hridaya sarirasthan* chapter 3/42, said that these *srotas* getting vitiated (becoming abnormal) by indulgence in unsuitable (food and activities) give rise to disease; when unvitiated (normal) these make for health. But *Susruta samhita* did not mention any *Hetu* of *Srotas*, he said injury to the *Srotas* manifest incurable conditions that 's why such information should be given to the patient and to his attended and proceed the treatment to remove foreign body in *Sarirasthan* 9/12.

SROTAS DUSTI LASKHANA

In *Charak Viman Sthana* (5/23) 1. *Atipravati*. 2. *Sanga*. 3. *Siragranthi*. 4. *Vimargagamana*. These are the four factor of *Srotasdusti* mentioned *Charakasamahita*, *Astangahridaya* and *Astangasamgraha*. These are the *Srotasdustilakshana* described by *Charakasamahita*, *Astangahridaya*, and *Astangasamgraha*; they have similar view on *Srotadusti*. *Sushruta* did not mention *Srotadustilakshana* but mentioned as *Viddhalakshana* (traumatic) or physical (structural damage) and their specific consequences, the meaning carry same as *Charaka* as the *Srotadusti* mention by *Charaka* is due to *Nijakaranas* and the *Srotavidhha* means structural damage due to *Agantukakaranas* in *S.Sa* 9/12.

TYPES OF SROTAS

According to *acharya charak*, grossly following 13 *srotases* are enumerated –

1) *Pranavaha srotas*, 2) *Udakvaha srotas*, 3) *Annavaaha srotas*, 4) *Rasavaha srotas*, 5) *Raktavaha srotas*, 6) *Mansavaha srotas*, 7) *Medovaha srotas*, 8) *Asthivaha srotas*, 9) *Majjavaha srotas*, 10) *Shukravaha srotas*, 11) *Mutravaha srotas*, 12) *Purishvaha srotas*, 13) *Swedavaha srotas*. (*ch.vi.5/7*).

While according to *acharya sushrut*, there are 11 type of *antarmukha srotas* – 1) 2 *pranavaha srotas*, 2) 2 *annavaaha srotas*, 3) 2 *udakvaha srotas*, 4) 2 *rasavaha srotas*, 5) 2 *raktavaha srotas*, 6) 2 *mansavaha srotas*, 7) 2 *medovaha srotas*, 8) 2 *mutravaha srotas*, 9) 2 *purishvaha srotas*, 10) 2 *shukravaha srotas*, 11) 2 *artavavaha srotas*. (*su.sha.9/11*).

Acharya sushrut has also mentioned 9 types of *bahiramukha strotas* both in males and females with an addition of 3 *strotas* (2 *stana* and 1 *rajovaha strot*) in females. (*su.sha.5/10*).

AGNI

Agni is the invariable agent in the process of *paka* (digestion). *Agni* converts food in the form of energy, which is responsible for all the vital functions of our body. Therefore, *Ayurveda* considers that *Dehagni* is the cause of life, complexion, strength, health, nourishment, lusture, *oja*, *teja* (energy) and *prana* (life energy). About the importance of *Agni*, *Acharya Charak* has mentioned that after stoppage of the function of *Agni*, the individual dies, and when the *Agni* of an individual is *sama*, then that person would be absolutely healthy and would lead a long, happy, healthy life. But, if the *Agni* of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, *Agni* is said to be the base (*mool*) of life.^[11]

FACTORS WHICH TRIGGERED AGNI DUSTHI

1. Disturbed pattern of daily regimen and stressed life style.
2. Consumption of unwholesome diet & *Virudha Ahara*.
3. Eating foods too fast or involvement in activities while taking foods.
4. Fasting, irregular dietary timing or consumption of *Snigdha* food.
5. Diet which is not according to *Prakriti* of an individual also triggers *Agni Dushti*.
6. Psychological factors such as; anger, greed, anxiety, grief and depression can also lead digestive ailments.
7. Consumption of food in unhygienic conditions which can leads infections.
8. Presence of other diseases which directly affect digestive functioning.

MATERIALS AND METHODS

This study has been done based on review of *srotas* and *agni* in *Ayurvedic* aspects, Published research work and modern literature.

DISCUSSION

Biotransformation of *Dhatu* takes place in *Srotas*. Due to this the defective *Srotas* favouring *Dosha-Dushya Sammurchhana*, disease is manifested in the body. To prevent *Srotodushti*, the most effective way is to avoid the factors responsible for viatiating *Srotas* (Prevention is better than cure).

Agni converts food in the form of energy, which is responsible for all the vital functions of our body. *Agni* is the invariable agent in the process of *ahara paka* (metabolic transformations). Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the *Agni*. *Agni* means it is a substance responsible for digestion and metabolism.

CONCLUSION

Any hollow channel or passage carrying *poshaka dhatu* to the *sthayi dhatu* from the body by *srawan karma*, excrete *mala* can be considered as *srotas*. It is a processing unit in which function of biotransformation of previous *dhatu* into next *dhatu* takes place. According to symptoms, we can get the idea about the site of disease, accordingly by treating the vitiated *Doshas* present in the *Mulathana*.

Agni as a vital entity of human body which help in digestion of ingested food and responsible for various metabolic activities. The transformation of food into nutritional energy takes places through *Agni* which further regulate normal physiological functioning of body. The disturbance in *Agni* leads *Agni Dushti* which further accumulates many pathological ailments such as; *alatak*, *aamvisha*, *aamdosa*, *visuchika*, *urustambh*, *ghradhnirog* and *sokajatisar* etc. *Ayurveda* remedies along with good conduction of *Aahar* and *Vihara* can help in the management of diseases associated with *Agni Dushti*.

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