



A REVIEW ON ROLE OF AGNIDUSHTI IN KOSHTHAGATA  
VYADHIS(G I DISORDERS)

Review article

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ABSTRACT

**Background:**The nourishment of *Sharira* (body)takes place from *Agni*(digestive capacity). The function of *Agni* is to help for proper metabolism which will support for the healthy status . When *Agni* remains *Sama* (balanced) then the nourishment will be in proper way . From the proper nourishment all functions of *Tridosha*(*three humours*) are seen normally such as from *Vaayu Utsaaha* that is enthusiasm , from *Pitta Prabha* that is luster of the skin and from *Kapha Bala* that means strength exists. From the proper nourishment *Dhatu Utpatti* or *Poshana* of *Dhatu*(tissues) are also seen normally. The term *Koshtha* refers to the digestive tract or the motility of the intestines and movement of food, fecal matter and its expulsion. *Koshtha* is included in *Abhyantara roga marga*(internal pathway for disease) and the diseases originating in *Koshtha* are considered as *Koshthagata vyadhis*. Most of the diseases are caused due to *Mandagni*. If digestion and metabolism are good then health will be maintained. The function of *Pachakagni* is to make digestion of *Ahara Rasa*.

**Aims and objectives;** To study the role of *agni* in *koshthagata vyadhis* that is GI Tract disorders.

**Sources ;** Classical texts ,modern texts and published articles

**Results, discussion and final outcome of the work;***Agni* is having major role in manifestation *koshthagata vyadhis* that is GI Tract disorders. Because in most of the diseases *Agni* has become *manda* leading to less function of it and diseases occurring in digestive system are found.

**Key words:** *Agni, Koshtha, Sharira, Prakruta.*

INTRODUCTION

*Ahara* is said to be *Poshaka* (nutrition)of *dhatu*, *oja*, *bala*, *varna*, *prabha*, *utsaaha*, *sharira ushma*, *praanaadi vaayu*, But also *moola* of all these is said to be *agni*. Because when *paaka*(*digestion*) of *ahara* do not takes place from *agni* then *rasaadi utpatti* do not happens. *Jatharagni* is the base for all other *agnis*. If *agni* becomes lost then man will die. If *agni* (digestive capacity )remains *sama* then *purusha* will be without *roga*(disease) and leaves for many years. If *agni* becomes *vikrata*

(imbalanced)then *purusha* becomes *rogi*(diseased). Therefore *agni* only is the base for *varna*(colour) *bala* (strength) etc<sup>1, 2</sup>

From *mithya ahara*(*improper food*), *koshtagni* becomes *manda* which results in *ama*(*half digested*) and *amavisha* which is cause of all the diseases. *Ama* is also produced by improper function of other *agnis*. When *kapha* increases and *vaata* also becomes *vikrata*, these effects *agni* to makes it *manda*. Therefore from *dosha vikrati* also *agnimandya* manifests.

In *agnimandya*(impaired digestion) *ahara* does not get digested properly. *Ahara* remains *apakwa* or *ardhapakwa* which is called as *ama*. This *ama* converts into *amavisha*. This *ama* or *amavisha* enters in a specific *srotas* and effects specific *dooshya* and the *vyadhi* of that particular *srotas* or of that particular *dooshya* will manifest.

The lowered functions of *agni* can be managed by administration of low dose of unctuous substance (*sneha*) to kindle it. *Deepana* (stimulation) of *agni* is the main therapy. Various dietary recipes, lifestyle modifications, *panchakarma* therapies and medicines are prescribed in management of *koshagata vyadhis* are prescribed for restoring equilibrium state of *agni*.<sup>Cha.sha.chi.15</sup> The food, beverages and medicines with hot potency, sour and pungent taste are prescribed to kindle *agni*. *Langhana* (therapeutic fasting) is an important measure in the management of vitiation of *agni*.<sup>cha.chi.3/276</sup>

When *agni* becomes *manda* then many diseases manifests. For all the *prakopa* and *prashmana* of *doshas* *agni* is the main cause. Therefore it has to be protected always.<sup>3</sup>

#### TYPES OF AGNI

There are thirteen types of *Agni*.<sup>5</sup> *bhutagni*,<sup>7</sup> *dhatwagni* and 1 *jatharagni*. The function of *bhutagni* is to digest specific part of food.<sup>4</sup> Like this 5 *paarthivaadi ahara dravyas* are digested by 5 *partheevadi agnis*. Ex *Parthiva ahara gunas* makes *poshana* of *Partheeva deha guna*. Remaining *apya* etc *ahara guna* makes *poshana* of remaining *apya deha guna*. Like this *poshana* of complete *sharira* takes place.<sup>5</sup>

The function of *dhatwagni* is to help in conversion of *rasa rakatadi dhatus* through their 7 *agnis*.<sup>6</sup> Part of *kayaagni*

which is situated in *grahani*, its *kshudra roopa* is situated in *rakatadi dhatus*. By the *manda* of these *dhatwagnis vridhhi* of *dhatus* takes place. And by the *atideepa* of *dhatwagnis kshaya* of *dhatus* takes place. When *poorva dhatu* increases then next *dhatu* also increases when *poorva dhatu* decreases then next *dhatu* also decreases.<sup>7</sup> The *pitta* which is situated between *pakwashaya* and *amashaya* digests *chaturvidha ahara* and separates *dosha, rasa, mootra* and *pureesha*.<sup>8</sup>

#### IMPORTANCE OF JATHARAGNI

In all types of (13) *agni* situated in *sharira* main is the *paachakagni*. *Paachakagni* is the *moola* for other 12 *agnis* If *paachakagni* becomes *vridhhi*, *vridhhi* of all the other *agnis* and if *paachakagni* becomes *ksheena* then all the other *agnis kshaya* takes place. Therefore we have to protect *paachakagni* by taking *vidhi poorvaka anna* and *paana*. By the normalcy of *paachakagni* only *ayu* and *bala* in the *sharira* appears.<sup>9</sup>

#### 4 TYPES OF JATHARAGNI

1) **VISHAMAGNI:** Digests *ahara* in *vishama* form making all the *dhatus vishama*.

2) **TEEKSHNAGNI:** Makes *shoshana* of *dhatus* of the persons who takes less *bhojana*.<sup>10</sup>

3) **SAMAGNI :** If a man is having *samaagni* digestion takes place easily keeps all the *dhatus* in *samaroopa*.

4) **MANDAGNI:** Creates *daah* in all types of *ahara*, and makes expulsion of that *Vidaahi ayukta anna* through *urdhwa* and *adhamargas*.<sup>11,12</sup>

*Mandagni* is the state of *agni* which cannot digest even little quantity of food in the scheduled time. *Mandagni* (hypofunctioning state of *agni*) produces heaviness in abdomen, stasis of food for long period inside etc. It is the root cause

of almost all diseases. It also produces *ama* which is an antigen like entity for body. Dominance of *kapha dosha* results in *mandagni*. Majority of the diseases are characterised by *mandagni*. In this digestion is very slow and sluggish. The function of *pachakagni* is to make digestion of *ahara rasa*. *Ahara rasa* gets absorbed from *yakrat* through circulation and moves it towards entire body.

From *mithya ahara koshtagni* becomes *manda* which results in *ama* and *amavisha* which is cause of all the diseases. *Ama* is also produced by improper function of other *agnis*. When *kapha* increases and *vaata* also becomes *vikranta*, these effects *agni* to makes it *manda*. Therefore from *dosha vikrati* also *agnimandya* manifests.

#### Causes of Agni dushti :<sup>13</sup>

Untimely food

- Skipping breakfast, eating a late night dinner, irregular food timing.
- Over eating – Eating large amount of food at a time or eating before the previously consumed food is digested.
- Profuse drinking – Drinking large amount of water or juice immediately after food, excessive alcohol consumption.
- Stale foods – Eating leftovers, refrigerated or frozen foods.
- Eating style – Eating too fast or slow, eating while driving, standing, just before going to shower.
- Type of food – Consuming either dry or oily (deep fried) foods very often, foods prepared after soaking for longer duration in water and very spicy foods.

- Psychological factors – Emotional disturbance, fear, anxiety and stress also causes disturbance in digestion.

#### DISCUSSION

Generally *koshtha* is called as *Madhya sharira*. In the *shadanga sharira* except 4 *shakha* and *shirogreeva* remaining part is said to be *koshtha*. It is having synonyms as *skandha*, *madhyashareera*, *antaradhi*.

In the *Ayurveda purusha sharira*, is explained as *urdhwamoolam – adhahshakham*. Like this it is compared with *vraksha*. Therefore the base of *skandha* is from *moola* like that *shira* and *greeva* which is situated in the *urdhwabhaaga* also considered as important organs of *sharira*. Thus one side of the *Madhya sharira shakhas* and at the another side is related from *shirogreeva*. The part which is situated in between the two ends is called as *madhya sharira*.

*Koshtha* is also having synonyms as *mahasrota*. *Sushruta* considers *hridaya*, *puppusa*, *mutrashaya*, *yakrat*, *pleeha*, all under *koshtha*. 5<sup>th</sup> *kala* is the *pureeshadhara kala* which separates *mala*. *Dalhana* clarifies that the inner part of *koshtha* is called *antah koshta*.

*Charaka* has given *amapakwashaya*, *sharira Madhya*, *mahasrotah mahanimna* as synonyms of *koshtha*. And has considered *koshtha* as *Abhyantara Roga marga*.<sup>13</sup>

#### DIFFERENT DISEASES INCLUDED IN THE KOSHSTA

The different diseases included in the *koshta* are tabulated as below

Table No 1: Diseases manifesting in the *koshtha*

Sl no	Name of <i>roga</i>	<i>Ashtanga.Sangraha</i> <sup>14</sup>	<i>Ashtanga.Hrudaya</i> <sup>15</sup>	<i>Charaka</i> <sup>16</sup>	<i>Sushruta</i> <sup>17</sup>
1	<i>Jwara</i>	✓	✓	✓	✓
2	<i>Atisara</i>	✓	✓	✓	✓
3	<i>Chardi</i>	✓	✓	✓	✓
4	<i>Alasaka</i>	-	✓	✓	✓

5	Visuchika	-	✓	✓	✓
6	Kasa	✓	✓	✓	✓
7	Shwasa	✓	✓	✓	✓
8	Hikka	-	✓	✓	✓
9	Anaha	-	✓	✓	✓
10	Udara	✓	✓	✓	✓
11	Pleeha	-	✓	✓	✓
12	Visarpa	✓	✓	✓	✓
13	Shvayathu	✓	✓	✓	✓
14	Gulma	✓	✓	✓	✓
15	Arsha	✓	✓	✓	✓
16	Vidradhi	✓	✓	✓	✓

In *astanga hridaya nidaan sthana samanya samprapti* of *rogas* is mentioned as *kupita vaatadi dosha* through *rasayanis* which enters into *adhithanas* of *rogas* creates different types of disease in *sharira*.

Ultimately, *dosha* settle or make *samshtaya* in some *sthaana* and give rise to a disease. Such a *sthaana* may be an organ, part of an organ, a *srotas* or a part of it only a part of the vitiated and circulating *dosha* is fixed in this way and the general built continues to circulate giving rise to *dosha laxana*. If by chance a disease is neglected or the patient indulges in errors and diets, it is likely that the disease may spread. Normally under such circumstances the spread of the disease occurs in the same organ or *srotas* affecting different parts.

### CONCLUSION

The *vyadhis* mentioned in *koshtha* are *Jatharagni* centered and can be treated on the principle of *jatharagni mandya*. *Agnimadya* may be treated at primary level without the use of any medicine and only by reducing frequency of meal to once or twice.

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