

ROLE OF JATHARAGNI IN THE MAINTENANCE OF BHUTAGNI AND DHATWAGNI W.R.T “TANMULASTEYHITAD VRIDHIDHIKSHYA VRIDHIDHIKSHYATMAKA”

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ABSTRACT

The *Moolbhoot Siddhanta* of *Ayurveda* are *Dosha, Dhatu, Mala, Panchamahaboot* and *Agni*. Among them, *Agni* plays a vital role. The human body is the result of nutrition. Diseases, on the other hand are the result of impaired nutrition. The manner in which the nutrition ingested is digested, metabolized and assimilated into appropriate *Dhatu*s and their further break down for the production of energy also depends on *Agni*. The process of final transformation of the five *Mahabhuta* into the five components which promotes respective fraction in the body cannot be completed without the help of *Jatharagni*. Needless to say *Sama Dhatu Nirman* is indispensable for maintenance of good health. All the internal diseases are caused by the vitiation of this *Agni* hence *Agni* is also one of the ten factors which are required to be examined before initiating the treatment of a patient. The role of *Agni* in the body is very much emphasised. In the present study entitled “Role of *Jatharagni* in the maintenance of *Bhutagni* and *Dhatwagni* w.r.t “*tanmulasteyhitad vridhidhikshya vridhidhikshyatmaka*” a literary study has been carried out to clarify the concept of *Agni* in the maintenance of other *Agnis* and also its role in *Aharapaka* and *Dhatupaka*.

Keywords: *Agni, Jatharagni, bhutagni, Dhatvagni*

INTRODUCTION

In *Ayurveda*, *Agni* is considered to be *Panchabhoutika* and it is present in each and every constituent of the world. Each *Mahabhuta* has its own *Agni* and so as of each *Dhatu*. Considering its due importance Acharya Charak has opined that Extinction of this *Jatharagni* leads

to Death¹ its proper maintenance helps a person to live a long life and its impairment gives rise to diseases. *Agni* is responsible for the proper growth of body². *Agni* is subdivided into thirteen kind's viz., *one- Kosthagni, five- Bhutagnis and seven Dhatwagnis* Amongst

them *Jatharagni* is most important because this *Agni* directs other *Agnis*. This *jatharagni* is the cause of life, complexion, strength, health, nourishment, lustre, *oja*, *teja* (energy) and *prana* (life energy)³. If *Jatharagni* is impaired then there is impairment of *Dhatwagni* and *Bhutagni* also. And if it is functioning normally then the other *Agnis* are also in the state of equilibrium.

According to *Charaka - Kosthagni* or *Pachaka Pitta* is the leader of all factors concerned with digestion of all living beings. The activities of all factors normal and abnormal are derived from and dependent upon an increase or decrease as the case may be of *Jatharagni*. No doubt, food provides nourishment to *Deha dhatus* and its essence is *Ojas*, which is responsible for strength and complexion but it is the *Agni* only that plays an important role because tissue elements i.e. *Rasa* etc cannot originate from the undigested food particles.

AIMS AND OBJECTIVES OF THE STUDY

- To describe the concept of *Agni*, *Bhutagni* and *Dhatwagni* in *Ayurveda*.
- To study the role of *Jatharagni* in the maintenance of other *Agnis*.
- To establish how the *Jatharagni* is responsible for diseases.

MATERIALS AND METHODS

- A detailed literary review about "Agni" from different *Ayurvedic* classics.
- A detailed study of concept of *Bhutagni* and *Dhatwagni*.

CONCEPT OF AGNI

Agni (Digestive Fire) is one of the life sustaining factors of the body. When it is in the normal state it helps in maintaining health. The normal activity of the *Agni* helps the maintenance of physiological activities while its abnormal state produces pathology and its absence causes death of the human being that is why *Agni* is known as *Moola* or Vital force⁴. According to *Acharya Charaka*, the power of digestion is analyzed by state of *Agni*. *Agni Dusthi* is the causative factor for most of the diseases⁵.

The factors present in the body that answer to the root meaning, definition of and actions ascribed to *Agni*, as it is called, either at the level of *Jatharagnipaka* (Intestinal digestion) or at that of *Dhatwagnipaka* (metabolism, particularly the intermediate) are the enzymes. Enzymes are the natural catalyst of biological origin. The term catalyst refers to a substance which when present in comparatively small proportion, influences the speed of chemical reactions without itself being altered in quantity or its chemical composition. In *Ayurvedic* parlance, the several reactions specific enzymes have to group as follows:

- 1) *Pitta* (*Agnis*) that brings about *Sanghata bheda*.
- 2) *Pitta* that brings about *Parinama*, *Dahana* or *Tapana* etc.
- 3) *Pitta* that brings about *Paravri*

JATHARAGNI

Jatharagni has been considered to be prime among all *Agnis*, The functioning of other *Agnis*, *Dhatwagni* and *Bhutagni* are dependent upon the strength of *Jatharagni*. In each and

every process of transformation, that may be bio-physical, bio-chemical, the media or agency responsible for all these process is *Jatharagni*. Ingested food undergoes metabolic transformation by the effect of *Jatharagni*, *Bhutagni* and *Dhatwagni*. Initially *jatharagni* gives stimulation to *Bhutagni* because consumed food is *Panchabhoutika*, it has to undergo transformation by the respective *Bhutagnis* then only it becomes easy for digestion by *Jatharagni* and tissue metabolism by *Dhatwagnis*. Then processed metabolic products circulate inside the *Srotas* continuously by the help of *Vata Dosha* (central nervous system). This favours the development, strength, complexion and happiness as well as growth of tissues. *Dhatus* remain in their normalcy after receiving respective nutrients from metabolised food substances. *Jatharagni* is the main principle substance responsible for disease and health.

BHUTAGNI

According to the physiology of *Ayurveda*, *Bhutagnipaka* follows *Jatharagnipaka* and it completes the process of intestinal digestion. The digestion of food by *jatharagni* leads to the breakdown i.e. *Sanghatbheda* of complex *Panchabhoutika* food into five distinct less complicated groups of *Dravya* viz. *Parthiva*, *Apya*, *Agneya*, *Vayaviya*, & *Nabhasa*⁶. The part of *Agni* (*Bhutagni*) present in *Dravya* belonging to each group & this *Agni*, digest the *Dravya* of that group. The *Bhutagnis* bring about transformation of five categories viz *Parthiva*, *Apya*, *Taijasa*, *Vayaviya* and *Akashiya* attributes of food ingredients respectively .It is only after the completion of

Bhutagnipaka that the formation of *Ahara Rasa* is completed and *Rasa Shoshana* or the absorption of *Rasa* is possible.

DHATWAGNI

Seven different kinds of *Dhatwagnis* corresponding to seven species of *Dhatus* have been envisaged by *Ayurveda* are *Rasagni*, *Raktagni*, *Mamsagni*, *Medagni*, *Asthyagni*, *Majjagni*, *Shukragni*. For example the *Dhatwagni* present in *rasa Dhatu* digest the nutrient material required for *rasa Dhatu* only, but cannot digest those of other *Dhatus*. The nutrient fraction of *Rasa* provides nourishment to *Rakta*, that of *Rakta* to *Mamsa*, that of *Mamsa* to *Medas*, that of *Medas* to *Asthi*, that of *Asthi* to *Majja*, and the nutrient fraction of *Majja* provides nourishment to *Shukra*.

Dhatwagni is essential for the maintenance and growth of the *Dhatus*. The function of *Dhatwagni* is the *Nirmanana* of *Dhatu-Updhatus*, to prepare or provide the materials (*Samagri*) for the *Nirmanana* of one *Dhatu* to another *Apara Dhatu* and to eliminate the *Dhatwiya Malas*. If *Dhatwagni* is impaired both of these will impair⁷.

DISCUSSION

In the present study entitled "Role of *Jatharagni* in the maintenance of *Bhutagni* and *Dhatwagni* w.r.t "tanmulasteyhitad vridhidhikshya vridhidhikshyatmaka" " a literary study has been carried out to clarify the concept of *Agni* in the maintenance of other *Agnis* and also its role in *Aharapaka* and *Dhatupaka*. The research work is based on the material presented and gathered from different *Ayurvedic* classics and their respective com-

mentaries. Other sources of collection to the subject are journals, thesis and different research works on *Agni* till date. Food is the factor which sustains and supports the *Deha-Dhatus*, *Ojas*, *Bala* and *Varna*. This food depends upon *Agni* to contribute to the nourishment of the body. It is obvious that the body elements cannot be nourished and developed when food is not properly digested by *Agni*. Power of *Agni* or normal condition of *Agni* is responsible for strength, health, longevity and vital breath. Finally fortified by the contribution made by *Jatharagni* and five *Bhutagni* to the digestion of food, the seven *Agnis* specific to the seven *Dhatus*, act upon and convert the nutrients as specific nutrients of *Rasa Raktadi Dhatus*. All the transformations in the body are catalysed by *Agni*, if *Agni* is impaired, the proper transformation of food, *Dhatus* and *Malas* are impaired and this will lead to accumulation of waste products in the body. *Acharya Charaka* has mentioned that various types of dietetic materials are digested by their own *Agni* (*Bhutagni*), encouraged and enhanced by *Antaragni* (*Jatharagni*), which is further digested and metabolized by *Dhatwagni* to associate the body with the nutritional strength, complexion and happy life along with providing energy to the seven *Dhatus*. All the diseases are said to be due to *Mandagni*⁸. *Agni* is the one which, when in normalcy can cause nourishment of *Shareera* in total and the same *Agni* when becomes abnormal causes destruction of *Shareera*. Hence as *Agni* has its utmost importance for life existence.

CONCLUSION

Ancient Acharya have emphasized the role of *Jatharagni* to be more important than any of the other types of *Agni*, its functions are *Pachana* [digestion] of ingested food and *Poshana* [nourishment] for all types of *Agni*. *Jatharagni* is the chief among all types of *Agni*'s because function of *Bhutagni* and *Dhatwagni* depend on this. Aggravation or diminution of *Jatharagni* results in aggravation or diminution of *Bhutagni* and *Dhatwagni*. If *Jatharagni* is strong *Dhatwagni* also become strong. If *Dhatwagni* is stronger, they utilize quickly the quantity of nutrients supplied and still not getting satisfied and begins to destroy the *Dhatus* itself. This leads to *Dhatukshaya*. Hence both *Vridhhi* and *Kshaya* of the *Dhatus* are *Vikrita* and are mainly due to weak and powerful *Dhatwagnis* respectively.

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