

ROLE OF DHATWAGNI IN ENHANCEMENT OF VYADHIKSHMATWA

Pragati Sanjeev Gaisamudre¹, Deepali J. Amale²

¹P.G. Scholar, ² HOD, Rognidan;

VikrutiVigyan Department, CSMSS. Ayurved Mahavidyalaya, Aurangabad, Maharashtra, India

Email: pragatig412@gmail.com

ABSTRACT

With the modernization and fast life culture nowadays peoples are getting infected more easily with various infectious diseases or are more prone to various autoimmune disorders and lifestyle originated disorders. *Vyadhi-aksham people* are more prone to disease and *Vyadhi-ksham* people keep themselves far away from the disease. In Ayurveda, it is explained about *Vyadhikshmatwa* that *Vyadhikshmatwa Namam Vyadhibalvirodhitwam Vyadhiutpadpratibandhakamiti*. As the *Vyadhibalvirodhitwam* depends on basic principle of Ayurveda which is *Swasthasya- swasthyarakshnam* we can prevent the person from diseases by improving his *Bala, Agni, Dhatwagni* which is responsible for *Vyadhikshmatwa*. And this can be done by improving his *Dhatuarta*. As *Bala, Dhatuarta* all depends on *Dhatwagni* it is necessary to improve the *Dhatwagni*.

Keywords: *Vyadhibalvirodhitwam, Vyadhiutpadpratibandhkatwam, Bala, Dhatwagni.*

INTRODUCTION

The *Prayojana* of Ayurveda is *Swasthasya Swasthya Rakshnam Aturasya Vikarprashamanam*.¹ Acharya Sushruta has mentioned the definition of *Swasthya*. *Sam Doshah Samagnishch Sam Dhatu malahkriya*.² To maintain the *Swasthya* of *Swasth* or healthy person it is necessary to maintain the *Sam avastha of Doshah, Agni, Dhatu* and *Malahkriya* in body. For this one has to follow the *Pathya- Apathya* regarding the *Ahar-Vihar* in right proportion. If the person follows *Pathya-*

Apathya, that person could maintain the equilibrium or *Samaavastha* of *Doshah, Agni, Dhatu, Malahkriya*. This *Sama-avastha* helps to maintain the *Swasthya* of a person. And the *Swasth* person could keep him away from diseases. But we find different picture in our day to day life. Though some people follow the *Pathya* regularly, they are prone to various *Vyadhi* (Disease), and though some people follow *Apathya* frequently they are less prone to diseases. And this is because of *Bala* and

Vyadhikshmatwa. The *Bala* which is gained by maintaining *Dhatusarta* in body is responsible for *Vyadhikshmatwa*. *Vyadhikshmatwa* is nothing but defensive mechanism of body against diseases. If the person has *Saarvaan Dhatu*s then, he will have the good *Vyadhikshmatwa*. These *Saarvan Dhatu*s are obtained by proper metabolism by *Dhatwagni* and *Agni*.

CONCEPT OF VYADHIKSHMATWA:-

While answering the question of *Agni-vesa*, *Atreya* has mentioned that how some people get infected with disease easily and how some people are not. And *Chakrapani* on commenting on this mentioned about *Vyadhikshmatwa*. *Vyadhikshmatwa Namam Vyadhibalavirodhitwam Vyadhiutpadpratibadhakamiti*. *Vyadhikshmatwa* is resistance power of body against diseases, and it is of two types- 1] *Vyadhibalavirodhitwam* - Resistance power which opposes the *Vyadhi Bala* and defend the body against diseases. 2] *Vyadhiutpadpratibandhakam*– resistance power which inhibits the manifestation of disease in body.

CONCEPT OF VYADHI-AKSHAM SHARIRANI:-

Acharya Charaka has mentioned that following types of people are more prone to disease easily³:-

1. *Atisthula* (Over Obese person)
2. *Atikrusha* (over emaciated person)
3. *Anivishtmansashonitasthini* (person with unproportionate body elements like *Rakta, Mansa, Asthi*)
4. *Durbala* (person with weak body physique)
5. *Asatmyaaharopchitani* (person who has been bought up on unwholesome diet)

6. *Alpaaharani* (person who consumes less quantity of food)
7. *Alpasatwani* (person with weak emotional and mental status)

These kinds of people have the less resistance against disease and they are called as *VyadhiakshamSharirani* (people who have less resistance against disease).

CONCEPT OF VYADHIKSHAM SHARIRANI:-

People who have opposite kind of physique to *Vyadhiaksham Sharirani* people are with good resistance against disease and are called as *VyadhikshamSharirani*. Characteristics of healthy person are told by *Acharya Charaka*. These are: Equivalent or balanced proportion of muscles, compactness and sensory organs in excellent state. This kind of person never suffers from diseases. These people easily withstand the hunger, thirst, heat, cold and physical exercise. *Agni* remains in normal state and performs excellent digestion.⁴

CONCEPT OF BALA:-

As mentioned in *Ch.Su.* 11/36, there are three folds of *Bala*.⁵

1. *Sahaj*:-Which exist in the mind and body from very birth.
2. *Kalaj*:-Which is based on the division of seasons and the age of the person.
3. *Yuktikrut*:-Which is achieved by the combination of diet and other regimen.

If *Dhatu* remain in normal state, *Dhatusarta* can be maintained. They will maintain the proper equilibrium in body which is responsible for maintenance of *Bala* in body. If *Dhatu*s get vitiated they will be responsible for

formation of *Kha-vaigunya* and *Vyadhi-Utpatti*. *Dhatu*s get commonly vitiated because of *Dhatwagni Vikruti*.

CONCEPT OF DHATUSARTA:-

Vyadhi-akshamSharirani people have disproportionate body elements. *Atisthul* and *Atikrush* person have the *Vikruti* in *Mansa* and *Meda Dhatu*. *Anivishtamansashonitasthini* people have *vikruti* in their *Mansa, Rakta and Asthi Dhatu*. These *Dhatu*s are poorly developed in these kinds of people. Also people who take low quality of food or low quantity of food have poorly developed body physique and body elements also. *Dhatu*s of such kind of people are not properly developed as in *Atikrush* person or over developed as in *Atisthula* person. *Rakta, Mansa, Asthi dhatu*s makes the major portion of body so the *Bala* or strength depends on these *dhatu*s .So the *Vyadhi-aksham Sharirani* people will have low *Bala* or void of *Bala*as the *Bala* or strength of body depends on *Saarta* of these *Dhatu*s. So, the persons are called as *Durbala* and *Durbala* persons are *Vyadhi-aksham*. As they have low *Bala* to resist against the disease. *Vyadhiksham-Sharirani* people have well developed *Dhatu*s so they can easily resist against diseases. In this way *Vyadhikshmatwa and Bala* correlate each other.

CONCEPT OF AGNI AND DHATWAGNI:

In *Ch.Chi* 15/3 it is mentioned that *Dehagni* is cause of *Aayu, Varna, Bala, Swasthya, Utsah, Upchaya, Prabha, Oaj, Tej, Agni, and Pran*⁸.If *Agni* of person get vitiated, metabolism in his body would be disturbed resulting in diseases. *Agni* in living body occupies entire body as various bio-transformations are ceaselessly carried out in living body at all places. Parts of *Agni* carrying out different

functions are named as per their functions

Types of Agni:-

1. Jatharagni:-

Part of this *Agni*, which remain in stomach is called *Jatharagni*.

2. Bhutagni:-

It is part of *Agni* which is responsible to convert *Panchbhautic* part of food into *Panchbhautic* part of body constituents. It has to maintain proper function of sense organs by replenishing *Indriya Dravya*.

3. Dhatwagni:-

It is name to that part of *Agni*, which assimilates or synthesizes *Dhatu*s of living body. This need particular environment hence these *Dhatwagni* are located in *strotas* related to that particular *Dhatu*.

DISCUSSION

Jathragni digest the food and transforms into *Aharrasa*. This further goes on transformation by *Bhutagni* and *Dhatwagni*. When *Aharrasa* reaches to the *Dhatu*s for nourishment it undergoes transformation process by respective *Dhatwagni* of *Dhatu*s. E.g. When *Aharasa* reaches to *Rasa Dhatu* it first gets metabolized by *Rasagni* resulting in formation of *Poshak* and *Poshya Ansh*.⁷When *Ahar Parinaman* takes places the different desirable component for corresponding cell, tissue is formed. These are nothing but *Poshakansh* or *AsthayiDhatu* or *MargagDhatu*. *MargagDhatu* carries the nutrients required for the nourishment of the further *Sthayi Dhatu*. *Rupantaran* of *Margag Dhatu* (metabolic transformation) is carried out by *Dhatwagni* resulting in formation of *Prasadabhaga* and *Kitta bhaga*⁸.There are seven types of *Dhat-*

wagni corresponding to their respective *Dhatu*s.

Table 1: *Dhatwagni* and *Dhatu*

<i>Dhatu</i>	<i>Dhatwagni</i>
<i>Rasa</i>	<i>Rasagni</i>
<i>Rakta</i>	<i>Raktagni</i>
<i>Mansa</i>	<i>Mansaagni</i>
<i>Meda</i>	<i>Medagni</i>
<i>Asthi</i>	<i>Asthyagni</i>
<i>Majja</i>	<i>Majjagni</i>
<i>Shukra</i>	<i>Shukragni</i>

If *Dhatwagni* of corresponding *Dhatu* is in equilibrium state then it will perform its proper function of *Dhatuutpatti* and *Dhatuparinaman*. If the *Dhatwagni* of any *Dhatu* gets vitiated, the process of *Dhatu Rupantaran* will be disturbed resulting in formation of vitiated *Poshak Ansh*. This vitiated *Poshak Ansh* will be responsible for vitiation of further *Sthayi Dhatu*.

These conditions will lead to reduced *Dhatu*sarta and also the reduced *Bala* of body which is responsible for reduced *Vyadhikshmatwa* of body.

CONCLUSION

As *Bala* depends on *Dhatu*sarata it is necessary to maintain the equilibrium in *Dhatwagni* which is further responsible for enhancement of *Vyadhikshmatwa*. Vitiated *Dhatwagni* will be responsible for *Asar Dhatu* which is responsible for reduced *Bala*, hence reduced *Vyadhikshmatwa* in the form of reduced *Vyadhibalavirodhitwam* and reduced *Vyadhiutpadpratibandhktwam*. So it is necessary to maintain one's *Dhatwagni* for enhancement of *Vyadhikshmatwa*.

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