

CONCEPT OF RELATIONSHIP BETWEEN JATHARAGNI, PITTA, DHAT- WAGNI -AN APPRAISAL

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ABSTRACT

A substance which is spread all over universe is called *Agni*. Besides the literary meaning, in correct sense it means the entire range of digestive and metabolic activity of the body takes place with the help of the biological transformation media of the body. Although *Agni* is a single entity, *Acarya Caraka* describes 13 types of *Agni*, according to its place and actions during food digestion, assimilation and metabolism. They are grouped under three broad headings, single *Jatharagni*, five types of *Bhutagni* and seven types of *Dhatvagni*.

The *Pitta* as a whole itself can not be considered as *Agni*. Only the *Agneya* portion of *Pitta* can be considered as *Agni*. This is balanced and controlled by the *Apya* portion of *Pitta*. The doctrine of *Agni-Soma* may be remembered in this aspect. Whenever this *Apya* portion increases; *Agni* is in a state of diminution; In spite of the aggravation of *Pitta*. This is observed in *Pittaja Grahani*. As *Hemadri* commented when due to predominancy of *Tejasa Mahabhuta*, *Apyamsa* (water part) of *Pacaka Pitta* gets ruined, it performs digestive functions and named as *Pacakagni*. Although the exact mechanisms of the influences and control of *Jatharagni* over *Dhatvagni* cannot be finalized on solid grounds, it can now be said, that the illumination and functions of *Dhatvagni* is controlled by the *Jatharagni* through - Transmission of *Usma* by *Vyana* and Transmission of fractions of *Pitta* required for the synthesis of *Pittavisesa* at the *Dhatu* level by *Vyana*.

Keywords: *Agni, Pitta, Jatharagni, Dhatvagni*

INTRODUCTION

The word *Agni* is derived from “*Agi gatau*” Dhatu by applying Sutra *Agniranalopasca* and *Dhatu* is mostly used for *Gatthiyartha* and *Jnanarthai*. So, the literal meaning of the word *Agni* according to the derivation is that - A particular substance which goes continuously and through which perception of knowledge is made possible.^[1] A substance which is spread all over universe is called *Agni*. Besides the literary meaning, in correct sense it means the entire

range of digestive and metabolic activity of the body takes place with the help of the biological transformation media of the body. *Agni* = A + G + Ni. Letter A denotes root, I meaning to go, G has root *Ajna* meaning to glitter or root *Daha* meaning to burn and Ni meaning to carry. The etymology given by *Yaskacarya*, *Sankaracarya* on *Vedantasutra* and *Sabdakalpadruma* explain that *Agni* is a principle which moves everywhere and me-

tamorphoses substances, it carries everything with it.^[2]

Although *Agni* is a single entity describes 13 types of *Agni* are mentioned according to its place and actions during food digestion, assimilation and metabolism. They are grouped under three broad headings, single *Jatharagni*, five types of *Bhutagni* and seven types of *Dhatvagni*. These 13 types are mentioned for clinical purpose. These 13 types of *Agni* perform their function at different level, right from *Ahara Grahana* to *Dhatu Nirmana*. The number of *Agni* cannot be counted as each of the body substance has its own *Agni*.^[3]

Agni is one of the nine causative factors of the whole universe. It is an agency responsible for any change or rearrangement of *Pancabhautika* molecules and their constituent particles. The sequence of origin of *Pancamahabhuta* is *Akasa*, *Anila*, *Agni*, *Apa*, *Avani* respectively. The universe has evolved out of *Avyakta* and this *Anabhivyakta* state continuous till the generation of *Akasa* and *Anila Mahabhuta*. As *Agni* has *Rupa Guna Vyaktibhavana* of the universe starts by the generation of *Agni Mahabhuta*, as a result of which the next two *Mahabhutas* like *Apa* and *Avani* get manifested in *Abhivyakta* state. Hence it can be assumed that whole gross world which can be seen or felt has its root in *Agni Mahabhuta*. It can also be said that conversion *Sthula* to *Suksma* and *Suksma* to *Sthula* are made possible by *Agni Mahabhuta*.^[4]

Though each and every *Agni* among the 13 types of *Agni* described by *Acarya Caraka* has its own importance, *Dehaagni* or *Jatharagni* is of prime importance as all other *Agni* are depended upon *Jatharagni* and it governs all other *Agni*.^[5] The external *Agni* has its manifested form in *Usma* or

heat but the *Kayagni* has the *Usma* contained in the *Pitta*. *Agni* is engulfed and controlled by the *Apya* portion of *Pitta*. Whenever this *Apya* portion is excluded or minimized, the functions of *Agni* are manifested with full capacity and then such *Pitta* which is devoid of *Dravatva* is metaphorically termed as *Agni*. *Agni* is expressed by the term *Usma* many a times in *Ayurveda*.^[6]

According to *Acarya Caraka* seat of *Jatharagni* is *Grahani* because of its power to restrain of food. It is located above the Umbilical region.^[7] *Maharsi Susruta* indicates the seat of *Jatharagni* is in between *Amasaya* and *Pakvasaya*.^[8] *Maharsi Vagbhata* combines both of the opinion and says that seat of *Agni* is same only names are different.^[9] *Agni* is also said the root of the *Bala* of the *Sarira*. *Ahara* is necessary for life as *Acarya Caraka* says *Anna* is *Prana* and by the action of *Agni*, *Anna* is converted into *Ahararasa*.^[10] With further action of different *Dhatvagnis*, *Ahararasa* nourishes respective *Dhatu* and body gets strength complexion, longevity etc.^[11]

DISCUSSION

The *Pitta* as a whole itself can not be considered as *Agni*. Only the *Agneya* portion of *Pitta* can be considered as *Agni*. This is balanced and controlled by the *Apya* portion of *Pitta*. The doctrine of *Agni-Soma* may be remembered in this aspect. Whenever this *Apya* portion increases; *Agni* is in a state of diminution; In spite of the aggravation of *Pitta*. This is observed in *Pittaja Grahani*. As *Hemadri* commented when due to predominancy of *Tejasa Mahabhuta*, *Apyamsa* (water part) of *Pacaka Pitta* gets ruined, it performs digestive functions and named as *Pacakagni*. *Bhela Samhita* has explained using the terms *Agni* and *Soma* the present in the

Suryamandala of *Nabhi*, covered with *Somamandala* which regulates *Agni*. This is quite in accordance with the concept of *Pittosma*. The concept of *Pittosma* can be correlated with the modern concept of enzymes required for any reaction along with the energy which combinedly digest the food. Thus, *Ayurvedic* concept of *Jatharagni* is best explained in the terms of *Pittosma*, unlike the *Usma* form of *Agni* in the animate world, because *Pitta* is a speciality of the living body. In *Astanga Samgraha Vrddha Vagbhata* quotes that according to a group of *Acaryas*; *Agni* is nothing but combined heat of *Dosa*, *Dhatu* and *Malas*.

Samana motives into various *Asayas* i.e. glands and organs to secrete various sorts of *Pittas*, as *Vayu* is said to be responsible for every kind of *Cesta* (action) of the body. This *Pitta* digests the food.

a. *Pacaka Pitta*: Secreted in area between the *Pakvasaya* and *Amasaya* – which can be correlated with the gastric and intestinal secretions.

b. *Accha Pitta*: Secreted just as the food has attained *Amlabhava* (Acidification) in the *Amasaya* and which passes on to the next succeeding portion of *Kostha* which can be correlated with the pancreatic juice.

c. *Yakrta Pitta*: This is produced as a by-product of *Rakta*, (as the *Mala* of *Rakta*) which can be correlated with the bile.

The field of action for *Samana* has been described as from skin (*Twak*) i.e. *Svedavaha* and *Ambuvaha Srotas* up to the intestines i.e. *Grahani* and it traverses through *Dosavaha Srotas* i.e. within all over the body. This description is of immense importance. *Samana Vayu* has two types of movements (*Gati*),

a. *Kostha gati*

b. *Sakha gati*

With the stimulus of food intake at the proper time (*Ahara Kala*), the *Kostha Gati* of *Samana* is increased. Because of this, *Usma* from the *Sakha* i.e. from skin level is directed towards the *Kostha* i.e. mainly *Adhoamasaya* and *Grahani*. As a result of this, the *Usma* contained in *Pacaka Pitta* is activated and the process of digestion can be carried out efficiently. This phenomenon is described as the ignition of *Jatharagni* by *Samanavayu*. When these digestive procedures have been completed, the *Usma* is carried out in the reverse direction. e.g. from the *Kostha*, through all the body, towards the *Sakhas*. e.g. up to skin level. This is described as the *Sakha Gati* of *Samana*. This concept is further clarified by the description of *Agnidipti* (Illumination of *Jatharagni*) experienced in the *Hemanta Rtu* (winter) when everybody feels increase in hunger. This happens because due to the increase the cold environment, the peripheral minute blood vessels of skin get constricted, due to which the *Kostha Gati* of *Samana Vayu* increased and *Usma* is carried in, more towards the *Kostha* resulting into *Agnidipti* marked by increased appetite and capacity to digest heavy food. Same way, bathing is described to illuminate *Agni*. This also can be explained in the above manner. Here also the vasoconstriction at the skin level tends to increase the *Kostha Gati* of *Samana*, thus more concentration of *Usma* resulting into illumination of *Agni*. Pathological conditions, where *Samana* is vitiated, a reverse phenomenon may be observed, e.g. in general pathology of *Jwara*, the vitiation of *Samana* results into pathological increase in the *Sakha Gati*. Because of this, the *Usma* is carried out more towards the peripheries up to skin level. But as the minute channels at skin level, mainly the *Swedavaha Srotas* are

blocked by the coagulated *Ama*; the *Usma* cannot be dissimilated out. Thus simultaneously *Agni Mandya* in *Kostha*, while *Santapa* all over the body can be observed. It may be decided therefore, that in the illumination (*Dipti*) of *Agni*, the transmission and regulation of *Usma* play an important role.

As no any alternative description has been found in any other *Ayurvedic* text, in this article as a hypothesis; it is accepted that just like the illumination of *Jatharagni* is controlled by *Samana*, the illumination of *Dhatvagni* is controlled by the *Vyana*. In this regard it may be taken into consideration that while describing the seats of different types of *Vayu*, the entire body has been mentioned as the seat of *Vyana Vayu*. Although the exact mechanisms of the influences and control of *Jatharagni* over *Dhatvagni* cannot be finalized on solid grounds, it can now be said, that the illumination and functions of *Dhatvagni* is controlled by the *Jatharagni* through- Transmission of *Usma* by *Vyana*, Transmission of fractions of *Pitta* required for the synthesis of *Pittavisesa* at the *Dhatu* level by *Vyana*.

CONCLUSION

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