Interrelationship of Jatharagni and Dhatvagni in context to Dhatvagnipradosha Vikaras

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ABSTRACT

The concept of Agni is basic concept of Ayurveda. Agni is believed to be the agency for any kind of transformation. Maharshi Vagbhatta says that each of the Dosha, Dhatu, Mala etc. have their own Agni. This is how the number of Agni cannot be limited. Though each and every Agni has its own importance, Dehagni or Jatharagni is the most important one as all other Agnis are depended upon Dehagni. Acharya Vagbhatta says that proper function of every Dhatvagni is depended on the Jatharagni. Increase or decrease of Jatharagni directly affects the function of Dhatvagni. Thus, Maharshi Charaka established functional relationship among Jatharagni and other Agnis. Maharshi Vagbhatta goes one step ahead of Maharshi Charaka by using word “Amsha” means; moieties of Kayagni, located to in its own place, are distributed to and permeate to all the Dhatus. A decrease of it (below the normal) makes for an increase of the Dhatus, while an increase of it (above the normal) makes for a decrease of a Dhatus. This shows structural relationship too, between Jatharagni and Dhatvagni as “Amsha” always indicates Murtatva or material form. Furthermore all these Agnis are connected with each other and due to this relationship, vitiation of Jatharagni results in vitiation of all the other Agnis.

Key words: Dehagni, Jatharagni, Dhatvagni.

INTRODUCTION

It is a known fact that at each and every second multiple procedures of transformations take place in the body. These may be bio chemical or bio physical or any other type of bio transformations. Due to these constant transformation procedures, body grows, develops and lastly destroys too. Thinking on this line; it can be said that life is nothing but a constant process of transformations. Diseased state of the body is also some pathological changes either functional or structural. Thus the principle of Agni becomes vital as either the healthy or the diseased state can only be understood with understanding of changes and according to Ayurvedic principles, all these procedures cannot be possible without Agni. The word Agni in this context does not mean fire with flame and smoke. According to Acharya Chakrapani, it is in the form of Pittoshma.

OBJECTIVES

The study of Agni has its own importance for maintenance of the health of healthy persons as well as for curing diseases. Any type of disease, whether it is due to vitiated Doshas, Dhatu or Malas can be corrected with treatment of respective Agni, but what should be an ideal line of treatment for treating Dhatvagnipradosha Vikaras like Diabetes mellitus, hypo and hyper thyroidism etc is not mentioned clearly in any classics. So, it can be assumed that; as most of the functions of Jatharagni and Bhutagni are
similar, hence, the Dhatvagnipradhosa Vikaras like DM, hypo and hyperthyroidism etc. can be dealt through the media of Jatharagni because references regarding interrelationship of Jatharagni and Dhatvagni are found in almost all classics. It is point of research to prove the functional relationship in between Jatharagni and Dhatvagni through clinical trial. Maharshi Vagbhataka in his classical text mentioned this relationship in the words “Svasthanastyas Kayagneramshaha Dhatushu Samshrita”. Therefore on the basis of knowledge regarding this interrelationship of Jatharagni and Dhatvagni one can treat the vitiation of Dhatvagnis.

MATERIAL AND METHODS

This paper serves as a collection of references pertaining to interrelationship of Jatharagni and Dhatvagni of different classical textual books of Ayurveda, along with some information on the method of application of this relationship in clinical practice.

Influence and control of Jatharagni over Dhatvagni

Before understanding the influence and control of Jatharagni over Dhatvagni, it is necessary to know the interrelationship of Jatharagni and Dhatvagni because as per Karya-Karana Bhava, one have to recognise Karana first to get the complete knowledge regarding Karyotpatti. As Maharshi Sushruta says Karya always follows Karana bhavas. In Grahani Dosha Chikitsa, Acharya Charaka says Jatharagni is the most important among all Agnis,[1] as it governs the all other Agnis like Dhatvagnis, Bhutagnis etc. So, changes in Jatharagni; directly reflects on the rest of the Agnis.[2] Acharya Chakrapani magnifies that; all other Agnis are depended on Jatharagni and illumination or diminution of Jatharagni directly imitates on other Agnis. This means if Jatharagni illuminates Bhutagnis also illuminate and by the diminution of Jatharagni, Bhutagnis also diminish. Acharya Gangadhar supports it.[3] In nut shell, it can be said that relationship of Jatharagni and other Agnis are eternal (Nitya), which can be proved by Anvaya-Vyatireka Vyapti. Acharya says through Jatharagni, Bhutagnis illuminate and digest their individual nutrients.[4] Maharshi Vagbhataka in Ashtanga Samgrah, supports this and says; it has two aspects viz. an aspect correlates the Pachakagni to the Dhatvagni and describes the outcome of the excitation or the inhibition, as the case may be of the latter; and an aspect which correlates the increase or decrease, as the case may be of the Dhatu to the quality and quantity of the nutrition supplied to them.[5] The second citation from the Ashtanga Hridaya clears that moieties of Kayagni, located to in its own place, are distributed to and permeate to all the Dhatu. A decrease of it (below the normal) makes for an increase of the Dhatu, while an increase of it (above the normal) makes for a decrease of a Dhatu. It is clearly mentioned in texts, that Samana Vayu ignites the Jatharagni. [6] The process can be explained in two ways.

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

a. Pachak Pitta: Secreted in area between the Pakvashaya and Amashaya – which can be correlated with the gastric and intestinal secretions.

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

c. Yakrutha Pitta: This is produced as a bi-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 Doshavaha Srotas i.e. within all over the body, as Acharya Charaka says Samana Vayu has two types of movements (Gati),[7] (a) Koshtha Gati (b) Shakha Gati;

With the stimulus of food intake at the proper time (Ahara Kala), the Koshtha Gati of Samana is increased. Because of this, Ushma from the Sakha i.e.
from skin level is directed towards the Keoshta i.e. mainly Adho Amashaya and Grahan. As a result of this, the Ushma contained in Pachak Pitta is activated and the process of digestion can be carried out efficiently. This phenomenon is described as the ignition of Jatharagni by Samana Vayu. When these digestive procedures have been completed, the Ushma is carried out in the reverse direction. e.g. from the Koshtha, through all the body, towards the Shakhas. e.g. up to skin level. This is described as the Shakha Gati of Samana.

This concept is further clarified by the description of ‘Agni Dipti’ (Illumination of Jatharagni) experienced in the Hemanta Rutu (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 Koshtha Gati of Samana Vayu increased and Ushma is carried in, more towards the Koshtha resulting into Agni Dipti 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 Koshtha Gati of Samana, thus more concentration of Ushma 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 vitiations of Samana results into pathological increase in the ‘Shakha gati’.

Because of this, the Ushma is carried out more towards the peripheries up to skin level. But as the minute channels at skin level, mainly the Sweadavaha Srotas are blocked by the coagulated Ama; the Ushma cannot be dissimilated out. Thus simultaneously ‘Agni Manhya’ in Koshtha, 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 Ushma play an important role. It has already been said that exclusion of Apya portion of Pitta and an increase in the Agney portion of the Pachak Pitta makes it activated and capable for performing the metamorphosis attribution as ‘Agni’. Here also the increase in Agney portion of Pachak Pitta depends upon the regulation of Ushma by Samana. In case of Dhatvagnis, the situation slightly differs.

Dhatvagnis are specially modified forms of Bhutagnis. As already discussed earlier, Bhutagnis can perform their functions, most of the times when ignited by some other powerful source of Agni. In case of the Bhutagnis of the living body, Jatharagni (or rather Dehagni) ignites and regulates the Bhutagnis. As the Dhatvagnis are specialized Bhutagnis, they are also ignited and regulated by the Jatharagni. This control and regulation over Dhatvagnis is vividly described by Acharya Vagbhatta and other authorities. Moieties of Kayagni which letter are located in the Dhatus and through these ‘moieties’ and what is the exact mechanism of control of the Jatharagni over the Dhatvagni has not been clarified by the ancient texts conspicuously.

**DISCUSSION**

In Ashtang Samgraha, Samgrahakara describes ‘Pachakamsha’ as those moieties of Jatharagni and the another one from Ashtanga Hridaya describing ‘Amsha of Kayagni’ as those moieties of Jatharagni which regulate the Dhatvagnis, should be dealt separately. They opine that the control of Jatharagni over the Dhatvagni is achieved through two distinct types of the fractions of Jatharagni – the Pachakamsha and the Amsha of Kayagni (Dhatvagni), the former leads to an increase in anabolic procedures while the later, in the catabolic procedures but after thoroughly going through the commentaries of Arunadatta, Hemadri [8] on A. Hr.Su. 11/ 34 and Indu [9] on A. S. Su. 19/11, it can be opined that the interpretation furnished by the learned research workers, does not seem to be in exact accordance with the authors like Acharya Vagbhatta might have, because none of these commentators support this idea. As already described, the nature of Agni in living beings can be explained as the Ushma contained in Pitta i.e. Pittoshama. It has been described that the Pachak Pitta when excludes Apya portion and is dominated by Agney portion, the Ushma contained inside it, can work as ‘Agni’ more efficiently and then the whole Pachaka Pitta is...
metaphorically termed as ‘Pachakagni’. Thus at instance due to the special status of the Pachaka Pitta, the terms ‘Pachaka Pitta’ and ‘Pachakagni’ (Kayagni) can be used temporarily as synonyms. Due to the same reason, Hemadri might tend to state that Pachaka Pitta and Pachakagni are the same, which is a partial truth for this particular situation. Therefore the ‘Moieties’ described in the references made by Vagbhatta are fractions of Pitta containing Ushma or to express more clearly, in the word of Indu, ‘Pittavisheshaa’ containing Ushma. Thus the two distinct moieties of Jatharagni residing in the Dhatus are in fact a two in one functional unit named Dhatvagni because:

Functional Dhatvagni = Pittavisheshaa + Ushma (Sum total of Bhutagnis of Dhatus)

As these two act as a single functional unit, the Dhatvagni having the above nature alone performs both of the reactions anabolic and catabolic, as will be discussed later on. Therefore it can be said that:

1. The so called two distinct moieties are not totally distinct but act as single functional unit.
2. The statement that the anabolic and catabolic functions are carried out separately by these two cannot be accepted; in fact both of these procedures are carried out by these two in combination as a functional unit. After having the concept of Dhatvagni as a functional unit of Ushma contained in the Pittavisheshaa, now the control and influence of Jatharagni over the Dhatvagni can be explained in two types. As the nature of Jatharagni is also in the form of Ushma continued in Pitta,

a. Jatharagni can influence Dhatvagnis through the regulation of Ushma. OR
b. Through the regulation of Pittavishesha, by supplying specific fractions of Pitta required for the synthesis of these Pittavisheshaas.

How these two mechanisms take place is not yet clear, because which of the Vayus perform the transition of Ushma or Pittavisheshaa is not directly mentioned in texts. Previously it has been discussed how the illumination of Jatharagni is performed by Samana by the regulation of Ushma or Pitta. But in the description of Samana, there is no mention about regulation of the illumination of Dhatvagnis through transmission of Ushma or Pittavishesha from Jatharagni. On the other hand Adhamalla has explained that Samana illuminates only Jatharagni and not the Dhatvagnis.

In this context, some important incantations can be observed in the Rig-Veda[13] with Sayanacharya, Chhandogya Upanishad[1]. They describe the illumination of Agni by Vyana while the Agni performs its metabolic procedures. As it is known that the metabolic procedures are performed by Dhatvagnis, it can be taken the meaning of this incantation as, ‘Dhatvagni’ is illuminated by ‘Vyana’. Acharya Chakrapani some about clears by this quotation that “Dhatu Poshak Rasavahi Vyanarupaha” means Vyana Vayu which takes away the nutrients to particular Dhatus, is hampered by any causes then Dhatuposhana is not achieved. It can be assumed that Vyana which provides the nutrients to particular Dhatvagni may illuminates or diminishes Dhatvagnis too. As no any alternative description has been found in any other Ayurvedic or Vedic text, in this work 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. This means only Vyana Vayu is capable to reach up to the Dhatus which are located from surface part to the deepest part of the body. This and other references support the above hypothesis. 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:

1. Transmission of Ushma by Vyana.
2. Transmission of fractions of Pitta required for the synthesis of Pittavishesha at the Dhatu level by Vyana.
As already discussed, here the *Ushma* can be compared with the activation energy and the *Pittavishesha* with specific enzymes, co-enzymes and other chemicals required for any metabolic reaction. Although no experiments could be found on the transmission of *Ushma*, but research work have reported about the control through transmission of fractions.

**CONCLUSION**

Hence, all types of *Dhatvagni Pradoshaja Vikaras* like DM, hypo and hyperthyroidism etc. can be treated through the media of *Jatharagni* because references regarding interrelationship of *Jatharagni* and *Dhatvagni* in both aspect i.e. functional as well as physical are available in different classics. It is point of research to prove the functional relationship in between *Jatharagni* and *Dhatvagni* through clinical trial. Therefore on the basis of knowledge regarding this interrelationship of *Jatharagni* and *Dhatvagni* one can treat the vitiation of *Dhatvagnis*.

**REFERENCES**


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