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# Interrelationship of *Jatharagni* and *Dhatvagni* in context to *Dhatvagni Pradoshaj 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 *Dhatu*s. A decrease of it (below the normal) makes for an increase of the *Dhatu*s, while an increase of it (above the normal) makes for a decrease of a *Dhatu*s. This shows structural relationship too, between *Jatharagni* and *Dhatvagni* as "*Amsha*" always indicates *Murtatva* or material form. Further more 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*s or *Malas* can be corrected with treatment of respective *Agni*, but what should be an ideal line of treatment for treating *Dhatvagnipradoshaja 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

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similar, hence, the *Dhatvagnipradoshaja 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 Vagbhatta* in his classical text mentioned this relationship in the words “*Svasthanasthasya 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 Dosh Chikitsa*, *Acharya Charaak* says *Jatharagni* is the most important among all *Agnis*,<sup>[1]</sup> as it governs the all other *Agnis* like *Dhatvagnis*, *Bhutagnis* etc. So, changes in *Jatharagni*; directly reflects on the rest of the *Agnis*.<sup>[2]</sup> *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 Gangadhara* supports it.<sup>[3]</sup> 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.<sup>[4]</sup> *Maharshi Vagbhatta* 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 *Dhatus* to the quality and quantity of the nutrition supplied to them.<sup>[5]</sup> 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 *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*. It is clearly mentioned in texts, that *Samana Vayu* ignites the *Jatharagni*.<sup>[6]</sup> 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. **Yakruta 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*),<sup>[7]</sup> (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 *Koshtha* i.e. mainly *Adho Amashaya* and *Grahani*. 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 Ritu* (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 vitiation 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 *Swedavaha Srotas* are blocked by the coagulated *Ama*; the *Ushma* cannot be dissimilated out. Thus simultaneously 'Agni Mandya' 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 Vagbhata* and other authorities. Moieties of *Kayagni* which letter are located in the *Dhatu*s 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 Vagbhata* 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. *Pittoshma*. 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,<sup>[10]</sup> 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*.<sup>[11]</sup> Thus the two distinct moieties of *Jatharagni* residing in the *Dhatu*s are infact a two in one functional unit named *Dhatvagni* because;

Functional *Dhatvagni* = *Pittavisheshaa* + *Ushma* (Sum total of *Bhutagnis* of *Dhatu*s)

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 *Pittavisheshaa* 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*<sup>[12]</sup> with *Sayanacharya*, *Chhandogya Upanishada*.<sup>[13]</sup> 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'.<sup>[14]</sup> *Acharya Chakrapani* some about clarifies by this quotation that "Dhatu Poshak Rasavahi Vyanarupaha" means *Vyana Vayu* which takes away the nutrients to particular *Dhatu*s, 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 *Dhatu*s 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*.

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