



ISSN 2456-3110

Vol 9 · Issue 1

January 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Role of *Dhatvagni* in disease pathogenesis

Monika Prajapat¹, Ashok Kumar Sharma², Kishori Lal Sharma³

¹Post Graduate Scholar, Dept. of Kriya Sharir, M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India.

²Professor & HOD, Dept. of Kriya Sharir, M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India.

³Associate Professor, Dept. of Kriya Sharir, M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India.

ABSTRACT

Agni is an important aspect of existence of human life. *Agni* is intended to be a symbol of wholesome life within the body. Its depletion poses a serious threat to life. It determines how much food should be consumed and also affects food digestion, metabolism, cell transformation and nourishment of tissues. It is crucial for determining the severity of disease and health. *Agni* is classified into 13 types: one *Jatharagni*, five *Bhutagni*, and seven *Dhatvagni*, based on its functions and site of action. The most significant is *Jatharagni*, which breaks down four different kinds of food into *Rasa* and *Mala*. The five *Bhutagnis* feed the *Bhutas* in the body by acting on the corresponding *Bhutika* part of the meal. Every *Dhatu* is divided into three parts by the seven *Dhatvagni* acting on its corresponding *Dhatu*s. Thus, the two categories of goods that come from the full transformation process are *Prasad* (essence) and *Kitta* (excrete). The former is consumed for sustenance, whereas the latter is discarded because, if it remains in the body longer, it defiles it. *Dhatu* is either depleted or overproduced depending on whether the *Agni* rise or decrease. This shows that *Agni* has an autoregulatory and negative feedback system. The restoration of a well-formed *Dhatu* and the adjustment of *Agni* are necessary for disease treatment. Hence, our body's normal physiology and pathology depends on *Agni*, mainly *Dhatvagni*.

Key words: *Agni*, *Jatharagni*, *Bhutagni*, *Dhatvagni*, *Bhutika*, *Prasad*, *Kitta*

INTRODUCTION

Agni's equilibrium state is a crucial aspect of health.^[1] *Agni* is intended to be a symbol of wholesome life within the body. Its depletion poses a serious threat to life. The condition of *Agni* in the body determines how well things like life, appearance, strength, health, sustenance, lustre, *Ojas*, *Teja* (energy), and *Prana* (life energy) are sustained.^[2] It determines how much food should be consumed^[3] and also affects food digestion,

metabolism, cell transformation and nourishment of tissues. It is crucial for determining the severity of disease and health.^[4] Selection of medicine, route and time of administration is decided based on *Agni* of the individual. The preparatory procedures of *Panchakarma* like oleation therapy (*Snehana*), dose of unctuous medicine, purification protocol and its follow up measures are subjected to assessment of *Agni*.

According to its purpose and site of application, *Agni* has been classified into 13 categories by *Acharya Charaka*.^[5] These are:

One *Agni*, known as *Jatharagni*, is located in the duodenum and stomach.

Five *Agni* made out of the basic five elements are called *Bhutagni*.

Seven *Agni* are present in *Dhatvagni*, one in each of the seven *Dhatu*s.

1. *Jatharagni* (present in the gastro-intestinal tract): This is considered to be the *Pradhyanam* of all *Agnis*. This *Agni* converts *Ahara* into *Ahara Rasa*.

Address for correspondence:

Dr. Monika Prajapat
Post Graduate Scholar, Dept. of Kriya Sharir, M.M.M. Govt.
Ayurved College, Udaipur, Rajasthan, India.
E-mail: prajapatmonica563@gmail.com

Submission Date: 13/11/2023 Accepted Date: 21/12/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.9.1.13

These *Ahara Rasa* will form the other dhatus. The bioenergy or *Agni* that exists in the *Jathara* is known as *Jatharagni*. According to *Ashtang Hridaya*, the seat is called *Grahani* and is called so because it withholds the meal for a predetermined amount of time inside the *Amashaya* to aid digestion. Because every nutrient that is consumed passes via the *Jathara* and is then subjected to the action of *Jatharagni*, it is believed that *Jatharagni* is the most significant component. It also separates the meal into its essential components and the waste products that are produced by our bodies.

2. *Bhutagni*: This *Agni* acts at cellular level of body. It contains five fundamental components, each of which corresponds to a *Mahabhuta*. The prominent *Mahabhutas* include *Parthiva* (*Prithvi Mahabhuta*), *Apya* (*Jala Mahabhuta*), *Tejasa* (*Teja* or *Agni Mahabhuta*), *Vayavya* (*Vayu Mahabhuta*), and *Nabhasa* (*Akasha Mahabhuta*). They behave similarly to components of the human body by acting on the matching substrate based on *Mahabhuta* composition. It is responsible for the digestion and metabolism at organic level.
3. *Dhatvagni*, also known as *Rasagni*, *Raktagni*, *Mamsagni*, *Medo-Agni*, *Majjo-Agni*, *Asthi Agni*, and *Shukra Agni*, is a component of all seven body tissue types and is responsible for the transformation of one *Dhatu* into another. These *Agni* maintains the function of the organs of the body. These all *Agnis* has different *Srotas* for their functioning. These *Srotas* will provide a pathway for supplying nutrients for metabolism. Each *Agni* represents a *Dhatu*. As *Rasagni* represents *Rasa Dhatu*, *Raktagni* represents *Rakta Dhatu*, *Mamsagni* represents *Mamsa Dhatu*, *Medoagni* represents *Medo Dhatu*, *Asthagni* represents *Asthi Dhatu*, *Majjagni* represents *Majja Dhatu*, *Shukragni* represents *Shukra*. Each *Dhatu* contains a small amount of *Agni*. *Dhatu* is either depleted or overproduced depending on whether these *Agni* rise or decrease. The end product of all the *Dhatu Sara* is *Oja* as mentioned by *Acharya Dalhan*. This shows that *Agni* has an autoregulatory and negative feedback system.

AIMS AND OBJECTIVES

1. To review the concept of *Agni*
2. To study the physiological aspect of *Dhatvagni*
3. To evaluate the role of *Dhatvagni* in Disease Pathogenesis

MATERIALS AND METHODS

This concept is based on a review of *Ayurvedic* texts. Materials related to *Kala*, *Agni* and other relevant topics have been collected and compiled. The main *Ayurvedic* texts used in this study are *Charak Samhita*, *Susruta Samhita*, *Astang Sangraha*, *Astang Hridaya*, *Bhavprakash*, *Yogaratanakar*, *Parameswarappa's Ayurvediya Vikriti Vigyan* and *Roga Vigyan*, commentaries of *Samhita's* and current articles.

DISCUSSION

The 12 other *Agnis* are all controlled by *Jatharagni*, which is the most significant *Agni*. The condition of *Jatharagni* determines everything for all the *Agnis*.⁶ *Jatharagni* is closely related to *Dhatvagni*, or bioenergy, in cells and the metabolic activities that take place within them, leading to tissue metabolism, or the *Dhatu-Paka* process. The proper, healthy condition of *Jatharagni* is a prerequisite for all *Dhatvagnis*. The *Jatharagni's* hyper- or hypo-activity (*Tikshna* or *Manda*) will result in an excessive or sluggish response from the *Dhatvagni*. This unbalanced behaviour ultimately results in a number of disorders.

Dhatus are the structural and functional units that act as *Dosha* and *Mala* seats. The functioning of *Dhatvagni* (*Dhatvagnipaaka*) includes overall nourishment and development of the body structures. *Dhatvagnipaaka* refers to the sequential changes undergone by the essence of food through the medium of seven *Dhatvagni* entities. The seven *Dhatvagni* act upon the respective *Dhatu* by which each *Dhatu* is metabolized into two parts i.e., essence (*Prasada Bhaga*) and by-products (*Mala Bhaga*).^[7] The nourishing fraction of *Dhatu* (nutrient tissue elements) further nourishes the subsequent *Dhatu* through their respective *Srotas* (channels of circulation). The restoration of a well-

formed *Dhatu* and the adjustment of *Agni* are necessary for disease treatment.^[8] *Dhatvagni* (*Dhatvagnipaaka*) is responsible for the general feeding and growth of the body structures. *Dhatvagnipaaka* is the term used to describe the successive transformations that the essence.

Dhatvagni, in general, represents the process of tissue metabolism and assimilation. Different types of wholesome foods ingested in the form of eatables, drinkables, lickables and masticables stimulate digestion (*Antaragni*). They are further digested by respective *Bhutagni* (specific digestion per primary constituent or element). In due course of time, food gets transformed into different *Dhatu* in the presence of *Dhatvagni* (tissue-specific digestion and metabolism)^[9] and *Vata* (*Vyanavayu*) by the process of *Dhatvagnipaka*.^[10] The *Jatharagni* essentially nourishes the respective *Dhatu* in the form of *Dhatvagni* residing in each of the *Dhatu*.^[11] It nourishes the tissues through channels of circulation without interruption and produces plumpness, strength, complexion, health, and longevity. The tissues are sustained by getting fed by various nourishing factors (*Poshaka Dhatu*). Thus, it plays a vital role in maintaining the digestive physiology and assimilation in the body.^[12] Therefore, the whole genesis, metabolism, functioning and elimination of *Dhatu* are dependent on this process of *Dhatvagnipaaka*.^[13] Hence, it is the basis of the *Ksheeradadhinyaya* (law of complete transformation of one substance to other like milk into curd) and *Kedarikulyanyaya* (sequential transformation of tissues just like canals in a farm). The *Dhatvagni* is responsible for the increase (*Vridhhi*)/decrease (*Kshaya*) of the representative *Dhatu*. The hypo functioning (*Saada*) of the *Dhatvagni* leads to the increase in the respective *Dhatu*. While hyper functioning (*Atideepti*) leads to diminished production (*Kshaya*) of the *Dhatu*. Thus, every *Dhatu's* metabolism depends on the functions of the *Dhatvagni*, preceding and subsequent *Dhatu*.

Interaction of *Dosha-Dhatu* (*Samurchhana*) is the basis of pathogenesis. The state of *Agni* should be considered in the pathogenesis. Any derangement of

Dosha, if not corrected properly, progresses deeper into the *Dhatu*s and becomes more challenging to correct.

CONCLUSION

Agni is the physiological entity responsible for the status of *Dosha*.^[14] *Agni* and ultimately the *Dhatvagni* are equally responsible in the maintenance of health and even in the affliction of diseases. The *Dhatvagni* is a determinant of the production and functions of *Dhatu*. Hence its proper functioning is of utmost importance in health. Imbalance can lead to disease manifestation.

It is very important for metabolic disorders like dyslipidemia (*Medoroga*), obstinate urinary disease including diabetes (*Prameha*), obesity (*Sthaulya*). For instance, in condition like *Raktapitta*, the excessive *Pitta* is responsible for the overstimulation of *Agni* and *Dhatvagni*, leading to the depletion of quality of *Rakta Dhatu* and liquidity (*Dravana*).^[15] Here the *Dhatvagni* is overstimulated, leading to an imbalance in the tissue metabolism. Also, in conditions like obesity (*Sthaulya*), the *Meda Dhatu* metabolism weakens, leading to excessive *Meda* (fat deposition). This depicts that *Agni* and mainly the *Dhatvagni* are the basic concepts that are important to rule out the cause and treatment of any disease.

REFERENCES

1. Acharya YT. Sushruta Samhita. Chaukhamba Surbharti Prakashan; 2014. Dalhancharya's nibandhasamgraha Sanskrita Commentary On, Sutrasthan 13/41.
2. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; [date unknown]. Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 15.
3. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; [date unknown]. Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Sutrasthan, Chapter 4/3.
4. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan. Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Vimanasthan, Chapter 8.

5. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 15/38.
6. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 15/39-40.
7. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 15/15.
8. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Sutrasthan, Chapter 30/28.
9. Vagbhata. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy; 2000. Sharira Sthana 3/62.
10. Vagbhata. Ashtanga Sangraha. 3rd ed. Varanasi: Chaukhamba Sanskrit Series Office; 2012. Sharira Sthana 6.
11. Vagbhata. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy; 2000. Sutra Sthana 11/34.
12. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Sutrasthan, Chapter 28/3.
13. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Sutrasthan, Chapter 28/3.
14. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 5/136.
15. Acharya YT, editor. Charak Samhita. Varanasi: Chaukhamba Surbharti Prakashan; Chakrapanidatta's Ayurvedadipika Sanskrita Commentary On, Chikitsasthan, Chapter 4/8.

How to cite this article: Monika Prajapat, Ashok Kumar Sharma, Kishori Lal Sharma. Role of Dhatvagni in disease pathogenesis. J Ayurveda Integr Med Sci 2024;1:100-103.

<http://dx.doi.org/10.21760/jaims.9.1.13>

Source of Support: Nil, **Conflict of Interest:** None declared.
