CONCEPT OF RELATIONSHIP BETWEEN JATHARAGNI, PITTA, DHA-TWAGNI -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; Inspite 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 “Agni gatau” Dhatu by applying Sutra Agnirana-lopasca and Dhatu is mostly used for Ga-thyarthra and Jnanartha. 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-
tамorphoses substances, it carries everything with it.\textsuperscript{[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.\textsuperscript{[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 A vyakta 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 Sukshma and Sukshma to Sthula are made possible by Agni Mahabhuta.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[6]}

According to Acarya Caraka seat of Jatharagni is Gra hani because of its power to restrain of food. It is located above the Umbilical region.\textsuperscript{[7]} Maharsi Susruta indicates the seat of Jatharagni is in between Amasaya and Pakvasaya.\textsuperscript{[8]} Maharsi Vagbhata combines both of the opinion and says that seat of Agni is same only names are different.\textsuperscript{[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.\textsuperscript{[10]} With further action of different Dhatvagnis, Ahararasa nourishes respective Dhatu and body gets strength complexion, longevity etc.\textsuperscript{[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; Inspite of the aggravation of Pitta. This is observed in Pittaja Grahani. As Hemadri commented when due to predominancy of Tejas 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 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 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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LIST OF REFERENCES


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