ROLE OF DHATWAGNI IN ENHANCEMENT OF VYADHIKSHMATWA

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ABSTRACT
With the modernization and fast life culture nowadays peoples are getting infected more easily with various infectious diseases or are more prone to various autoimmune disorders and lifestyle originated disorders. Vyadhi-aksham people are more prone to disease and Vyadhi-ksham people keep themselves far away from the disease. In Ayurveda, it is explained about Vyadhikshmatwa that Vyadhikshmatwa Namam Vyadhivalvirodhitwam Vyadhiutpadpratibandhakamiti. As the Vyadhivalvirodhitwam depends on basic principle of Ayurveda which is Swasthasya- swasthyarakshnam we can prevent the person from diseases by improving his Bala, Agni, Dhatwagni which is responsible for Vyadhikshmatwa. And this can be done by improving his Dhatusarta. As Bala, Dhatusarta all depends on Dhatwagni it is necessary to improve the Dhatwagni.

Keywords: Vyadhivalvirodhitwam, Vyadhiutpadpratibandhkatwam, Bala, Dhatwagni.

INTRODUCTION
The Prayojana of Ayurveda is Swasthasya Swasthya Rakshnam Aturasya Vikar-prashamanam.¹ Acharya Sushruta has mentioned the definition of Swasthya. Sam Doshah Samagnishch Sam Dhatu malahkriya.² To maintain the Swasthya of Swasth or healthy person it is necessary to maintain the Sam avastha of Dosha, Agni, Dhatu and Malahkriya in body. For this one has to follow the Pathya- Apathya regarding the Ahar-Vihar in right proportion. If the person follows Pathya- Apathya, that person could maintain the equilibrium or Samaavastha of Dosha, Agni, Dhatu, Malahkriya. This Sama-avastha helps to maintain the Swasthya of a person. And the Swasth person could keep him away from diseases. But we find different picture in our day to day life. Though some people follow the Pathya regularly, they are prone to various Vyadhi (Disease), and though some people follow Apathya frequently they are less prone to diseases. And this is because of Bala and
Vyadhikshmatwa. The Bala which is gained by maintaining Dhatusarta in body is responsible for Vyadhikshmatwa. Vyadhikshmatwa is nothing but defensive mechanism of body against diseases. If the person has Saarvaan Dhatu then, he will have the good Vyadhikshmatwa. These Saarvan Dhatus are obtained by proper metabolism by Dhatwagni and Agni.

CONCEPT OF VYADHIKSHMATWA:-
While answering the question of Agnivesa, Atreya has mentioned that how some people get infected with disease easily and how some people are not. And Chakrapani on commenting on this mentioned about Vyadhikshmatwa. Vyadhikshmatwa Namam Vyadhibalvirodhitwam Vyadhiutpadpratibandhakamiti. Vyadhikshmatwa is resistance power of body against diseases, and it is of two types- 1] Vyadhibalavirodhitwam - Resistance power which opposes the Vyadi Bala and defend the body against diseases. 2] Vyadhiutpadpratibandhakam- resistance power which inhibits the manifestation of disease in body.

CONCEPT OF VYADHI-AKSHAM SHARIRANI:-
Acharya Charaka has mentioned that following types of people are more prone to disease easily

1. Atisthula (Over Obese person)
2. Atikrusha (over emaciated person)
3. Anivishhtmansashonitasini (person with unproportionate body elements like Rakta, Mansa, Asthi)
4. Durbala (person with weak body physique)
5. Asatmyaaharopchitani (person who has been bought up on unwholesome diet)

6. Alpaaharan (person who consumes less quantity of food)
7. Alpasatwani (person with weak emotional and mental status)

These kinds of people have the less resistance against disease and they are called as VyadhiakshamSharirani (people who have less resistance against disease).

CONCEPT OF VYADHIKSHAM SHARI-RANI:-
People who have opposite kind of physique to Vyadhiaksham Sharirani people are with good resistance against disease and are called as VyadhiakshamSharirani. Characteristics of healthy person are told by Acharya Charaka. These are: Equivalent or balanced proportion of muscles, compactness and sensory organs in excellent state. This kind of person never suffers from diseases. These people easily withstand the hunger, thirst, heat, cold and physical exercise. Agni remains in normal state and performs excellent digestion.

CONCEPT OF BALA:-
As mentioned in Ch.Su. 11/36, there are three folds of Bala.

1. Sahaj:-Which exist in the mind and body from very birth.
2. Kalaj:-Which is based on the division of seasons and the age of the person.
3. Yuktikrut:-Which is achieved by the combination of diet and other regimen.

If Dhatu remain in normal state, Dhatusarta can be maintained. They will maintain the proper equilibrium in body which is responsible for maintenance of Bala in body. If Dhatu get vitiated they will be responsible for
formation of Kha-vaigunya and Vyadhi-Utpatti. Dhatus get commonly vitiated because of Dhatwagni Vikruti.

CONCEPT OF DHATUSARTA:-
Vyadh-akshamSharirani people have disproportionate body elements. Atisthul and Atikrush person have the Vikruti in Mansa and Meda Dhatu. Anivishtamansashonitasthini people have vikruti in their Mansa, Rakta and Asthi Dhatu. These Dhatus are poorly developed in these kinds of people. Also people who take low quality of food or low quantity of food have poorly developed body physique and body elements also. Dhatus of such kind of people are not properly developed as in Atikrush person or over developed as in Atisthula person. Rakta, Mansa, Asthi dhatus makes the major portion of body so the Bala or strength depends on these dhatu. So the Vyadh-aksham Sharirani people will have low Bala or void of Balaas the Bala or strength of body depends on Saarta of these Dhatus. So, the persons are called as Durbala and Durbala persons are Vyadh-aksham. As they have low Bala to resist against the disease. Vyadhiksham-Sharirani people have well developed Dhatus so they can easily resist against diseases. In this way Vyadhikshmatwa and Bala correlate each other.

CONCEPT OF AGNI AND DHIWAGNII:
In Ch.Chi 15/3 it is mentioned that Dehagni is cause of Aayu, Varna, Bala, Swasthya, Utsah, Upchaya, Prabha, Oaj, Tej, Agni, and Pran. If Agni of person get vitiated, metabolism in his body would be disturbed resulting in diseases. Agni in living body occupies entire body as various bio-transformations are ceaselessly carried out in living body at all places. Parts of Agni carrying out different functions are named as per their functions

Types of Agni:-
1. Jatharagni:-
Part of this Agni, which remain in stomach is called Jatharagni.

2. Bhutagni:-
It is part of Agni which is responsible to convert Panchbhautic part of food into Panchbhautic part of body constituents. It has to maintain proper function of sense organs by replenishing Indriya Dravya.

3. Dhatwagni:-
It is name to that part of Agni, which assimilates or synthesizes Dhatus of living body. This need particular environment hence these Dhatwagni are located in strotas related to that particular Dhatu.

DISCUSSION
Jathragni digest the food and transforms into Aharrasa. This further goes on transformation by Bhutagni and Dhatwagni. When Aharrasa reaches to the Dhatu for nourishment it undergoes transformation process by respective Dhatwagni of Dhatu. E.g. When Aharasa reaches to Rasa Dhatu it first gets metabolized by Rasagni resulting in formation of Poshak and Poshya Ansh. When Ahar Parinaman takes places the different desirable component for corresponding cell, tissue is formed. These are nothing but Poshashan or AsthayaDhatu or MargagDhatu. MargagDhatu carries the nutrients required for the nourishment of the further Sthayi Dhatu. Rupantaran of Margag Dhatu (metabolic transformation) is carried out by Dhatwagni resulting in formation of Prasadabhaga and Kitta bhaga. There are seven types of Dhat-
Dhatwagni corresponding to their respective Dhatus.

Table 1: Dhatwagni and Dhatu

<table>
<thead>
<tr>
<th>Dhatu</th>
<th>Dhatwagni</th>
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</thead>
<tbody>
<tr>
<td>Rasa</td>
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<tr>
<td>Rakta</td>
<td>Raktagni</td>
</tr>
<tr>
<td>Mansa</td>
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<td>Meda</td>
<td>Medagni</td>
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<td>Majja</td>
<td>Majjagni</td>
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<tr>
<td>Shukra</td>
<td>Shukragni</td>
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</table>

If Dhatwagni of corresponding Dhatu is in equilibrium state then it will perform its proper function of Dhatuttpatti and Dhatuparinaman. If the Dhatwagni of any Dhatu gets vitiated, the process of Dhatu Rupantaran will be disturbed resulting in formation of vitiated Poshak Ansh. This vitiated Poshak Ansh will be responsible for vitiation of further Sthayi Dhatu.

These conditions will lead to reduced Dhatusarta and also the reduced Bala of body which is responsible for reduced Vyadhikshmatwa of body.

CONCLUSION

As Bala depends on Dhatusarata it is necessary to maintain the equilibrium in Dhatwagni which is further responsible for enhancement of Vyadhikshmatwa. Vitiated Dhatwagni will be responsible for Asar Dhatu which is responsible for reduced Bala, hence reduced Vyadhikshmatwa in the form of reduced Vyadhibalavirodhithwam and reduced Vyadhiutpadpratibandhktwam. So it is necessary to maintain one’s Dhatwagni for enhancement of Vyadhikshmatwa.

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Source of Support: Nil
Conflict Of Interest: None Declared