ROLE OF JATHARAGNI IN THE MAINTENANCE OF BHUTAGNI AND Dhatwagni W.R.T “TANMULASTEYHITAD VRIDHIDHIKSHYA VRIDHIDHIKSHYATMAKA”

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ABSTRACT
The Moolbhout Siddhanta of Ayurveda are Dosha, Dhatu, Mala, Panchamahaboot and Agni. Among them, Agni plays a vital role. The human body is the result of nutrition. Diseases, on the other hand are the result of impaired nutrition. The manner in which the nutrition ingested is digested, metabolized and assimilated into appropriate Dhatus and their further break down for the production of energy also depends on Agni. The process of final transformation of the five Mahabhuta into the five components which promotes respective fraction in the body cannot be completed without the help of Jatharagni. Needless to say Sama Dhatu Nirman is indispensable for maintenance of good health. All the internal diseases are caused by the vitiation of this Agni hence Agni is also one of the ten factors which are required to be examined before initiating the treatment of a patient. The role of Agni in the body is very much emphasised. In the present study entitled “Role of Jatharagni in the maintenance of Bhutagni and Dhatwagni w.r.t “tanmulasteyhitad vridhidhikshya vridhidhikshyatmaka” a literary study has been carried out to clarify the concept of Agni in the maintenance of other Agnis and also its role in Aharapaka and Dhatupaka.

Keywords: Agni, Jatharagni, bhutagni, Dhatagni

INTRODUCTION
In Ayurveda, Agni is considered to be Panchabhoutika and it is present in each and every constituent of the world. Each Mahabhuta has its own Agni and so as of each Dhatu. Considering its due importance Acharya Charak has opined that Extinction of this Jatharagni leads to Death¹ its proper maintenance helps a person to live a long life and its impairment gives rise to diseases. Agni is responsible for the proper growth of body². Agni is subdivided into thirteen kind’s viz., one- Kosthagni, five- Bhutagnis and seven Dhatagnis Amongst
them Jatharagni is most important because this Agni directs other Agnis. This jatharagni is the cause of life, complexion, strength, health, nourishment, lustre, oja, teja (energy) and prana (life energy). If Jatharagni is impaired then there is impairment of Dhatwagni and Bhutagni also. And if it is functioning normally then the other Agnis are also in the state of equilibrium.

According to Charaka - Kosthagni or Pachaka Pitta is the leader of all factors concerned with digestion of all living beings. The activities of all factors normal and abnormal are derived from and dependent upon an increase or decrease as the case may be of Jatharagni. No doubt, food provides nourishment to Deha dhatus and its essence is Ojas, which is responsible for strength and complexion but it is the Agni only that plays an important role because tissue elements i.e. Rasa etc cannot originate from the undigested food particles.

AIMS AND OBJECTIVES OF THE STUDY

- To describe the concept of Agni, Bhutagni and Dhatwagni in Ayurveda.
- To study the role of Jatharagni in the maintenance of other Agnis.
- To establish how the Jatharagni is responsible for diseases.

MATERIALS AND METHODS

- A detailed literary review about “Agni” from different Ayurvedic classics.
- A detailed study of concept of Bhutagni and Dhatwagni.

CONCEPT OF AGNI

Agni (Digestive Fire) is one of the life sustaining factors of the body. When it is in the normal state it helps in maintaining health. The normal activity of the Agni helps the maintenance of physiological activities while its abnormal state produces pathology and its absence causes of death of the human being that is why Agni is known as Moola or Vital force.

According to Acharya Charaka, the power of digestion is analyzed by state of Agni. Agni Dusthi is the causative factor for most of the diseases.

The factors present in the body that answer to the root meaning, definition of and actions ascribed to Agni, as it is called, either at the level of Jatharagnipaka (Intestinal digestion) or at that of Dhatwagnipaka (metabolism, particularly the intermediate) are the enzymes. Enzymes are the natural catalyst of biological origin. The term catalyst refers to a substance which when present in comparatively small proportion, influences the speed of chemical reactions without itself being altered in quantity or its chemical composition. In Ayurvedic parlance, the several reactions specific enzymes have to group as follows:

1) Pitta (Agnis) that brings about Sanghata bheda.
2) Pitta that brings about Parinama, Dahana or Tapan etc.
3) Pitta that brings about Paravri

JATHARAGNI

Jatharagni has been considered to be prime among all Agnis, The functioning of other Agnis, Dhatwagni and Bhutagni are dependent upon the strength of Jatharagni. In each and
every process of transformation, that may be bio-physical, bio-chemical, the media or agency responsible for all these process is Jatharagni. Ingested food undergoes metabolic transformation by the effect of Jatharagni, Bhutagni and Dhatwagni. Initially jatharagni gives stimulation to Bhutagni because consumed food is Panchabhoutika, it has to undergo transformation by the respective Bhutagnis then only it becomes easy for digestion by Jatharagni and tissue metabolism by Dhatwagnis. Then processed metabolic products circulate inside the Srotas continuously by the help of Vata Dosha (central nervous system). This favours the development, strength, complexion and happiness as well as growth of tissues. Dhatus remain in their normalcy after receiving respective nutrients from metabolised food substances. Jatharagni is the main principle substance responsible for disease and health.

BHUTAGNI
According to the physiology of Ayurveda, Bhutagnipaka follows Jatharagnipaka and it completes the process of intestinal digestion. The digestion of food by jatharagni leads to the breakdown i.e. Sanghatbheda of complex Panchabhoutika food into five distinct less complicated groups of Dravya viz. Parthiva, Apya, Agneya, Vayaviya, &Nabhasa6. The part of Agni (Bhutagni) present in Dravya belonging to each group & this Agni, digest the Dravya of that group. The Bhutagnis bring about transformation of five categories viz Parthiva, Apya, Taijasa, Vayaviya and Aka-shiya attributes of food ingredients respectively. It is only after the completion of Bhutagnipaka that the formation of Ahara Rasa is completed and Rasa Shoshana or the absorption of Rasa is possible.

DHATWAGNI
Seven different kinds of Dhatwagnis corresponding to seven species of Dhatus have been envisaged by Ayurveda are Rasagni, Raktagni, Mamsagni, Medagni, Asthyagni, Majjagni, Shukragni. For example the Dhatwagni present in rasa Dhatu digest the nutrient material required for rasa Dhatu only, but cannot digest those of other Dhatus. The nutrient fraction of Rasa provides nourishment to Rakta, that of Rakta to Mamsa, that of Mamsa to Medas, that of Medas to Asthi, that of Asthi to Majja, and the nutrient fraction of Majja provides nourishment to Shukra. Dhatwagni is essential for the maintenance and growth of the Dhatus. The function of Dhatwagni is the Nirmana of Dhatu- Updhatus, to prepare or provide the materials (Samagri) for the Nirmana of one Dhatu to another Apara Dhatu and to eliminate the Dhatwiya Malas If Dhatwagni is impaired both of these will impair7.

DISCUSSION
In the present study entitled “Role of Jatharagni in the maintenance of Bhutagni and Dhatwagni w.r.t “tanmulasteyhitad vridhidhikshya vridhidhikshyatmak” a literary study has been carried out to clarify the concept of Agni in the maintenance of other Agnis and also its role in Aharapaka and Dhatupaka. The research work is based on the material presented and gathered from different Ayurvedic classics and their respective com-
mentaries. Other sources of collection to the subject are journals, thesis and different research works on Agni till date. Food is the factor which sustains and supports the Deha-Dhatus, Ojas, Bala and Varna. This food depends upon Agni to contribute to the nourishment of the body. It is obvious that the body elements cannot be nourished and developed when food is not properly digested by Agni. Power of Agni or normal condition of Agni is responsible for strength, health, longevity and vital breath. Finally fortified by the contribution made by Jatharagni and five Bhutagni to the digestion of food, the seven Agnis specific to the seven Dhatus, act upon and convert the nutrients as specific nutrients of Rasa Raktadi Dhatus. All the transformations in the body are catalysed by Agni, if Agni is impaired, the proper transformation of food, Dhatus and Malas are impaired and this will lead to accumulation of waste products in the body. Acharya Charaka has mentioned that various types of dietetic materials are digested by their own Agni (Bhutagni), encouraged and enhanced by Antaragni (Jatharagni), which is further digested and metabolized by Dhatwagni to associate the body with the nutritional strength, complexion and happy life along with providing energy to the seven Dhatus. All the diseases are said to be due to Mandagni8. Agni is the one which, when in normalcy can cause nourishment of Shareera in total and the same Agni when becomes abnormal causes destruction of Shareera. Hence as Agni has its utmost importance for life existence.

CONCLUSION

Ancient Acharya have emphasized the role of Jatharagni to be more important than any of the other types of Agni, its functions are Pachana [digestion] of ingested food and Poshana [nourishment] for all types of Agni. Jatharagni is the chief among all types of Agni’s because function of Bhutagni and Dhatwagni depend on this. Aggravation or diminution of Jatharagni results in aggravation or diminution of Bhutagni and Dhatwagni. If Jatharagni is strong Dhatwagni also become strong. If Dhatwagni is stronger, they utilize quickly the quantity of nutrients supplied and still not getting satisfied and begins to destroy the Dhatus itself. This leads to Dhatukshaya. Hence both Vridhhi and Kshaya of the Dhatus are Vikrita and are mainly due to weak and powerful Dhatwagnis respectively.

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