A REVIEW ON AYURVEDIC CONCEPT OF JATHRAGNI AND ITS CORRELATION TO DHATWAGNI

Shukla Sonal¹, Agrawal Medha¹ and Shukla Sanjay²

¹M.D. Scholar, Post Graduate Dept. of Roga Nidana Evum Vikriti Vigyan, Govt. Ayurveda College, Raipur, Chhattisgarh.
²Lecturer, Post Graduate Dept. of Roga Nidana evum Vikriti Vigyan, Govt. Ayurveda College, Raipur, Chhattisgarh.

ABSTRACT

Agni is supposed by Ayurveda, to be a root cause of human health. In Ayurvedic therapeutic to bring abnormal agni to normalcy proves to be an effective way of cure. All changes occurring at macroscopic, microscopic at inorganic, organic levels are due to pakakarmas done by Agni. Material has been collected from ancient ayurvedic texts, Reference books research journals and electronic database. In this article efforts have been made to collect various scattered data related to Agni. Pachakagni which located (in its own place) in an area between pakwashaya, amashaya contributes parts of itself to the dhatu. The moieties of pachakagni present in the dhatu when hyperactive leads to their wasting and if hypoactive to their hypertrophy.

KEYWORDS: Agni, Bhutagni, Dhatwagni.

INTRODUCTION

Agni is very important entity in the body. Life is dependent for its existence on food, water and air but for their utilization in the living being they are to be processed biologically by agni and Agni is supposed by Ayurveda, to be a root cause of human health. In Ayurvedic therapeutic to bring abnormal agni to normalcy proves to be an effective way of cure. Lusture of skin, strength, health, vigour, growth, digestion, vitality are dependant on normal state of agni. So it is called life itself. Every single cell of the body is site of kayagni i.e. agni in the body and metabolic activity i.e. chayapachaya kriya is going to each and every cell of the body. According to innumerable varieties of cells the varieties of Agni also becomes countless. But for the sake of convenience only thirteen varieties of agni are considered. One jathragni, five mahabhutagnis or bhutagnis and seven dhatwagnis come to total thirteen.

MATERIAL AND METHODS

Main Aim of this article is to re-evaluate, discuss and elaborate the various ayurvedic concepts and principles related to Agni. To achieve this review of ayurvedic text has been done. The main Ayurvedic text for use in study is Charak Samhita, Sushrut Samhita, Ashtang Sangrah, Ashtang hridaya, Madhav Nidan and available commentaries on these.

Concept of Agni

A substance which is spreaded all over universe is called Agni. Agni only brings out change of either qualities i.e. gurvadi gunas, but never produces a new substance or dravyas.’ Which indicate that agni is a factor responsible for bringing about breakdown and synthesis of substances (i.e. catabolic and anabolic activities). In a nutshell, all changes occurring at macroscopic, microscopic at inorganic, organic levels are due to pakakarmas done by agni. All the materials consumed through the agency of agni only.

Agni and Pitta

Charak samhita accounts marichi as having stated that it is the agni alone that located in pitta gives rice to beneficial or harmful consequences according as it is normal or abnormal state. Acharya sushruta has also quoted, that pitta and agni are identical in 21st chapter of sutra sthana as stating that, No Agni is seen or perceived in the body other than one or other form of Pitta. Here we have tabulated the similarities and dissimilarities of Agni and Pitta.

Similarities (sarupya),[^7]

<table>
<thead>
<tr>
<th>Agni</th>
<th>Pitta</th>
</tr>
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<tbody>
<tr>
<td>Tejas</td>
<td>Tejas</td>
</tr>
<tr>
<td>Dahan</td>
<td>Daha</td>
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<tr>
<td>Pachan</td>
<td>Paka</td>
</tr>
<tr>
<td>Usna</td>
<td>Usma</td>
</tr>
</tbody>
</table>

Dissimilarities (Vairupya),[^7]

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[^7]: Corresponding Author: Dr. Shukla Sonal
M.D. Scholar, Post Graduate Dept. of Roga Nidana Evum Vikriti Vigyan, Govt. Ayurveda College, Raipur, Chhattisgarh.
### Classification of agni

I. Physiological aspect

a). Jatharagni is one.
b). Bhutagni are 5 in number - Prithvi, Ap, tejo, vayu, Akas
c). Dhatwagni are 7 in number - Rasa, Rakta, Mamsa, Medo, Asthi, Majja, Sukra

II. Pathological aspect – on the influence of doshas, agni has been classified into four varieties-
1. Sama – sama dosa gives rise to sama agni.
2. Tikshna – under influence of pittadosa gives rise to tikshnagni
3. Manda – under the influence of kaphadosa gives rise to mandagni.
4. Visama - under the influence of vata dosa gives rise to visamagni.

### Jatharagni

Jatharagni means the Agni which is located in the jathara (abdomen) amasaya or annavahasarotas i.e. digestive tract. This agni is also called as audaryagni and pachakagni. Jatharagni is the agni which is located in the gastrointestinal tract and makes the pancana (digestion) of chaturvirdhana annapa, sara krittivibhajan, and leading to the production of dosa, rasa (sara ahara rasa) mutra purisa in this process. All the acharayas have described Grahani as the main jatharagni adhistahana. That means jatharagni is mainly situated between pakwashaya and amashaya.

### Bhutagni

According to the physiology of Ayurveda, bhutagni paka follows jatharagni paka and it completes the process of intestinal digestion. 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. The animated organism is composed of five mahabhutas and the food of a living organic being necessarily partakes the qualities of its corporeal constituents.

### Dhatwagni

Dhatwagnis are seven in number. Each one is located in its specific dhatu to permits its moieties from the circulating substances derived after bhutagnipaka to form its own tissue after digestion, absorption, and on completion of bhutagnipaka, adya ahara rasa circulates in the body to reach all tissues. The circulating constituents of ahara rasa were selected by dhatu (tissue) through khale- kapote nyaya and subjected to its own dhatwagni to form tulya dhatu vridhi. In the process of dhatwagni paka asthayi dhatu or sthayi dhatu are substance before and after dhatwagni paka respectively firstly unless dhatwagni acts upon it new tissues will not result, secondly unless dhatwagni in samyak dhatu kriyas or functional of dhatu will not be delivered. The process involved in the dhatwagnipaka or vyapara is seen to comprise two pakas or reactions, The Prasad paka and kitta paka. The former paka is stated to yield the seven kinds of poshaka or asthayi dhatus and the latter, kittas or waste products.

### Correlation of jathragni to bhutagni and Dhatwagni

If jathragni is in mandagni condition, it may not be sufficient enough to ignite the bhutagni amasas either in the food or in the body, where by bhutagni mandyata also results, That is how jathragni has got influence on bhutagni.

This shlok extracted from smagraha is of fundamental importance. It has two aspects, first which correlates the pachakagni to the dhatwagni and describes the outcome of the excitation or the inhibition, as the case may be and in aspect which correlates the increase or decrease, of the dhatus to the quality of the nutrition supplied to them.

\[\text{ये पाचकान्तः धातुस्थायस्तेषा मान्द्रयति तैक्षण्यतः} \]
\[\text{श्रृण्माशु घ जायेते} ||\]

(Assamru. 19/16-18)

A decrease and increase of the dhatus occur according to the tikshnata or the mandata of those aspects (parts) of the pachakagni present in the dhatus as the flame of the forest fire tends to increase or decrease according to the quality (more or less as the case may be) of the fuel (available in proximity) so also is the case with the dhatuparampara. Dravyas are either tulya (homologous) similar or identical) or vishishta (non-homologous or dissimilar or non-identical). Which causes an increase or decrease as the case may be of the dhatus due to properties potentially inherited by them as in the case of a seed homologous properties of dravyas cause sufficient and rapid increase of an identical or homologous properties in the dhatus.

### Influence of factors

<table>
<thead>
<tr>
<th>Influence of factors</th>
<th>Agni</th>
<th>Pitta</th>
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<tbody>
<tr>
<td>Suska</td>
<td>Drava</td>
<td></td>
</tr>
<tr>
<td>Ruksa</td>
<td>Snigdha</td>
<td></td>
</tr>
<tr>
<td>Only pakadikarmas</td>
<td>Other dhi budhi karmas in addition to pakadikarmas</td>
<td>Body maintenance apart from digestion absorption and metabolism</td>
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<tr>
<td>Maintenance of digestion absorption and metabolism</td>
<td>Body maintenance apart from digestion absorption and metabolism</td>
<td></td>
</tr>
<tr>
<td>Ghrita</td>
<td>Agni vridhikar</td>
<td>Pittashamaka</td>
</tr>
<tr>
<td>Aja kshira</td>
<td>Agni vridhikar</td>
<td>Pittashamaka</td>
</tr>
<tr>
<td>Matsaym</td>
<td>Agni mandakar</td>
<td>Pittavrdhikara</td>
</tr>
<tr>
<td>Diwaswapna</td>
<td>samana</td>
<td>Vrdhhikar</td>
</tr>
<tr>
<td>Governed by</td>
<td>Pitta and other factors</td>
<td>On its own</td>
</tr>
</tbody>
</table>

### Correlation of pakadikarmas

Ashtang hridaya has also quoted

“Asioieties of kayagni, which latter is located in its own place, is distributed to and permeate 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 a decrease of the dhatus”

Two points emerge out of these references

- Pachakagni which located (in its own place) in an area between pakwashaya, amashaya contributes parts of itself to the dhatus.
- The moietyes of pachakagni present in the dhatus when hyperactive leads to their wasting and if hypoactive to their hypertrophy.\(^\text{[15]}\)

CONCLUSION

Jatharagni is the chief among all types of agnis because functions of bhutagni and dhatvagni depends on this. Aggravation or diminution of jatharagni results in aggravation or diminution of bhutagni and dhatvagni. Therefore by all means one has to protect jatharagni by suitable wholesome dietetics and behavior because longevity and strength depends on normal state of agni.\(^\text{[16]}\)

Irregular digestion and metabolism causes imbalance in dhatus. The intense digestion and metabolism and less consumption of foods leads to depletion of dhatus.\(^\text{[17]}\) Agni should be kept in prakrti state to maintain all bodily functions.

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