

**JATHARAGNI DUSHTI IN KITIBHA KUSHTA WITH SPECIAL REFERENCE TO
PSORIASIS****Dr. Akshatha K.^{*1}, Dr. Nagaraj S.² and Dr. Arun Kumar M.³**¹P.G. Scholar, Department of P.G. and PhD Studies in Roganidana and Vikriti Vijnana, S.D.M. College of Ayurveda & Hospital, Kuthpady, Udipi.²Professor and HOD, Department of P.G. and PhD Studies in Roganidana and Vikriti Vijnana, S.D.M. College of Ayurveda & Hospital, Kuthpady, Udipi.³Associate Professor, Department of P.G. and PhD Studies in Roganidana and Vikriti Vijnana, S.D.M. College of Ayurveda & Hospital, Kuthpady, Udipi.***Corresponding Author: Dr. Akshatha K.**

P.G. Scholar, Department of P.G. and PhD Studies in Roganidana and Vikriti Vijnana, S.D.M. College of Ayurveda & Hospital, Kuthpady, Udipi.

Article Received on 03/11/2023

Article Revised on 23/11/2023

Article Accepted on 13/12/2023

ABSTRACT

Arogya, Pushti, and Ayu are significantly influenced by the consumption of *Hitakara Annapana*, making the maintenance of optimal *Jatharagni*. However, in the context of contemporary globalization, intense competition and occupational stress, there has been a significant rise in stress levels, adversely affecting the status of *Jatharagni* which in turn affect *Dosha, Dhātu* and *Mala* leading to the manifestation of respective *Vikara*. *Kushta* is a *Rakta Pradoshaja Vikara*, wherein *Rakta* shares *Ashraya Ashrayi Sambhandha* with *Pitta*. Moreover, considering the *Guna-karma, Pitta* and *Agni* are interrelated. The *Pachakapitta* and *Jatharagni* both reside in *Pakwamashaya Madhya* and contribute in *Ahara Pachana*. Consequently, any imbalance in *Pachaka Pitta* raises suspicions of *Jatharagni Dushti*. Additionally, *Grahani Dosha* influences the emergence of *Kushta*. *Avyahata Pakti* is highlighted as one of the *Vishuddha Rakta Lakshana*. Hence disruption of *Jatharagni* is suspected in *Rakta* vitiated condition. This suggests that there may be a role of *Jatharagni* in the manifestation and prognosis of *Kitibha Kushta* with a specific focus on Psoriasis. This study aimed to assess *Jatharagni* in these patients.

KEYWORDS: *Agnidushti, Jatharagni, Psoriasis, Kushta.***INTRODUCTION**

Agni, a fundamental concept in Ayurveda, encompasses various types that play distinct roles within the body. *Jatharagni*, a specific type of *Agni* located between *Pakwamashaya*, holds significant importance. It possesses *Ashta Ishwaryadi Guna*, making it subtle and not directly visible,^[1] but its presence becomes apparent through its impact, particularly in terms of *Jarana Shakti*. The assessment of *Jatharagni* often involves observing *Annapaka Lakshana* or *Jeerna Ahara Lakshana*.^[2] *Agni Pariksha*, one of the *Dasha Vidha Pariksha* and *Dwadasha Vidha Pariksha*, is a means to gauge the status of *Jatharagni*. This essential element, responsible for the body's metabolism, can undergo vitiation due to factors such as inappropriate dietary and lifestyle choices as well as mental stress or the derangement of *Pitta Dosha*. The equilibrium of *Jatharagni* is vital as it can influence other *Agni* types, disrupting the body's metabolic processes and potentially leading to various diseases.^[3] The concepts of *Arogya* (health), *Pushti* (nutrition), *Ayu* (life span), and more are

closely linked to the consumption of *Hitakara Annapana*, acting as fuel for *Jatharagni*. However, in the current era marked by globalization, intense competition, and professional stress, the high levels of stress have adversely affected the state of *Jatharagni*, consequently impacting *Dosha, Dhātu*, and *Mala*, leading to the manifestation of various health issues.

Psoriasis, a distinctive cutaneous ailment, introduces an additional layer of psychological stress due to its visible nature. Those afflicted by Psoriasis frequently experience challenges in their social and economic lives, including reduced income, limited employment prospects, and an overall diminished quality of life resulting from feelings of isolation and depression associated with their condition. In Ayurveda, a wide spectrum of skin diseases falls under the comprehensive category of '*Kushta*' reflecting the holistic approach to managing these conditions. In this study, Psoriasis is taken as a case to be understood through the lens of Ayurveda, particularly as *Kitibha Kushta*.

Kushta is categorized as a *Rakta Pradoshaja Vyadhi*,^[4] with *Rakta* (blood) being closely linked to *Pitta*. *Pitta*, in turn, is closely connected to *Agni*. *Pachakapitta* and *Jatharagni* share a common location in *Pakwamashaya Madhya*^[5] and perform similar functions related to the digestion and metabolism of food, specifically referred to as *Ahara Pachana*. Therefore, any imbalance in *Pachakapitta* raises concerns about the status of *Jatharagni*. Furthermore, *Grahani Dosha*^[6] is recognized as a contributing factor to the development of *Kushta Vyadhi*. *Avyahata Pakti*, meaning unimpaired *Pachana* (digestion) and *Purishadi Vega* (bowel movements), are mentioned as the characteristics of *Vishuddha Rakta* (pure blood).^[7] Consequently, when *Rakta* is vitiated, it indicates an underlying disturbance in the state of *Jatharagni*. Hence, there is a likely role of *Jatharagni* in the manifestation and prognosis of *Kitibha Kushta*, which this study aims to assess.

JATHARAGNI

Jatharagni, derived from the term '*Jathara*', signifying the abdomen, is the *Agni* localized in the digestive tract.^[8] Due to its *Sukshma Guna* (subtle nature), it remains beyond *Pratyaksha Pramana* (direct perception) but is inferred through its *Karya* (effects). The nomenclature for *Jatharagni* can also take different forms such as *Kayagni*, *Dehagni*, *Antaragni*, *Koshtagni*, or *Pachaka Agni*.

The seat of *Jatharagni* is typically identified as *Grahani*, which is positioned above the *Nabhi* (umbilicus) and is considered the primary site of *Agni*.^[9] The strength and functioning of *Grahani* are intrinsically linked with the status of *Agni*, and any impairment in *Agni* adversely affects *Grahani*. Another context identifies *Pittadhara Kala* as the primary location of *Antaragni*.

Jatharagni is further categorized into four types based on its *Bala* (strength): *Samagni*, *Vishamagni*, *Tikshnagni*, and *Mandagni*. *Samagni* efficiently digests consumed food in proper quantity and time, without causing discomfort. *Vishamagni* exhibits irregularities, where the digestion process is inconsistent, even when adequate food is consumed. *Tikshnagni* digests food rapidly, even when consumed in excess. In contrast, *Mandagni*, characterized by prolonged digestion and an inability to process even small quantities of food, is regarded as the root cause of many diseases. When food isn't digested correctly and accumulates, it leads to the formation of *Ama* in the *Koshta*, causing various diseases. This, in turn, results in the depletion of other *Agni* types, ultimately affecting the nourishment of the *Saptadhatus* (seven tissues) and giving rise to various *Dhatu Pradoshaja Vikara* (disorders related to the tissues). Notably, *Mandagni* is associated with the development of a wide range of ailments, reinforcing the central role of *Jatharagni* in the body's equilibrium.

MATERIALS AND METHODS

Data Source: The data was collected from 30 patients attending the Outpatient Department (OPD) and Inpatient Department (IPD) at Shri Dharmasthala Manjunatheshwara Ayurveda Hospital, Udupi; who met specific inclusion criteria.

Development of the Questionnaire: A specialized questionnaire for assessing *Jatharagni* was developed. The questionnaire comprised 16 questions related to the assessment of the subjective parameters of *Jarana Shakti*. These questions, framed in sentence form with four response options, aimed to indicate the type of *Jatharagni*. and the *Jatharagni* status of patients diagnosed with Psoriasis was evaluated.

OBSERVATION AND RESULTS

Demographic Data: The study involved subjects of different age groups, with 23% falling within the 15-30 years range, 40% between 31-45 years, and 37% in the 46-60 years category. Male subjects constituted 63.33%, with females comprising the remaining 36.67%.

Jatharagni Assessment: Based on the specially developed questionnaire for *Jatharagni* assessment, the study revealed that 47% of the subjects exhibited *Samagni*, 33% had *Vishamagni*, 10% had *Tikshnagni*, and another 10% had *Mandagni*. This indicates that 53% of the subjects had impaired *Jatharagni*, while the remaining 47% had unimpaired *Jatharagni*. The higher prevalence of *Samagni* might be attributed to the study's sample size, subjects' limited awareness of symptoms arising from *Agni* imbalance, or the subjects overlooking these symptoms.

DISCUSSION

Within Ayurveda, a comprehensive understanding of skin diseases is encapsulated under the category of '*Kushta*.' Psoriasis, specifically examined in this study, aligns with the Ayurvedic perspective of *Kitibha Kushta*. This skin condition belongs to the *Rakta Pradoshaja Vyadhi* category, with a close connection to *Pitta* due to *Ashraya Ashrayi Sambhandha*. Additionally, based on *Guna-Karma*, the intricate interplay between *Pitta* and *Agni* is evident. *Pachakapitta* and *Jatharagni* share a common location, the *Pakwamashaya Madhya* and perform analogous functions relating to food digestion and metabolism, specifically referred to as *Ahara Pachana*. Thus, when *Pachakapitta* becomes imbalanced, it raises concerns about the status of *Jatharagni*, as these two are interconnected. Furthermore, *Grahani Dosha* is recognized as one of the contributing factors to the development of *Kushta Vyadhi*. Notably, the concept of *Avyahata Pakti*, indicating unimpaired digestion and regular bowel movements, is a vital characteristic of *Vishuddha Rakta*. Hence, when *Rakta* is vitiated, it implies an underlying disturbance in the state of *Jatharagni*. This study

underscores the potential role of *Jatharagni* in the manifestation and prognosis of *Kitibha Kushta*.

Jatharagni Dushti in Kushta

Jatharagni plays a pivotal role in the aetiology of *Kushta*, influencing its pathogenesis. Numerous causative factors for *Kushta* and *Agni Dushti*, including *Aharaja* (improper dietary habits), *Viharaja* (unwholesome lifestyle), and *Manasika* (psychological factors) result in *Dosha Dushti*, particularly *Pitta*. This, in turn, gives rise to *Jatharagni Dushti*, manifesting in the form of *Ajeerna Lakshana* (symptoms of indigestion). Continued exposure to such causative factors results in the production of *Ama* within the *Koshta* (gastrointestinal tract), leading to a cascade of various diseases. When this *Ama* combines with *Rakta Dhatu*, it results in the manifestation of *Kushta* (a disorder originating from vitiated blood). *Dhatu Shaitilyata* (the condition of derangement in the body's tissues) also plays a role in disease manifestation. Individuals with *Dhatu Shaitilyata*, particularly in *Rakta Dhatu*, indulging in *Agni Dushtikara Nidana*, are at a higher risk of developing *Kushta*. Furthermore, *Dhatu Shaitilya* can also be attributed to *Beeja Dushti*^[10] (derangement at the seed level) or as a consequence of *Papa Karma*^[11] (past-life actions).

Jatharagni in Kushta Samprapti

The efficiency of *Agnibala* (strength of Agni) in individuals largely influences their vulnerability to the effects of *Nidana* (causative factors). Even if the causative factors are present, individuals with strong *Agnibala* may not exhibit overt symptoms or may present with minor indications. Thus, *Agni* plays a crucial role in the manifestation of *Kushta*. The formation of a healthy *Sharira* (body) involves the equilibrium of *Avikrita Tridosha* (the three fundamental bio energies in their natural state), along with *Shukra* (reproductive tissue) and *Shonita* (blood). To maintain a state of health, the equilibrium of *Dosha* and *Dhatu* is critical. The disturbance in *Agni* generates *Ama Avastha* (a state characterized by the presence of undigested and toxic substances) and ultimately this results in *Kushta Vikara* i.e., when *Ama Anna* (undigested food) combines with *Rakta Dhatu*, creating a ripple effect of deranged *Dosha*, *Dhatu* and *Mala*, culminating in the manifestation of skin diseases. *Grahani Dosha*, which plays a role in the aetiology of *Kushta*, is further highlighted, along with *Agnisada* (impaired *Agni*) which is a condition caused by vitiated *Shonita* (blood). Thus, shows the significant role of *Jatharagni* in the pathogenesis of *Kitibha Kushta*.

CONCLUSION

This study concludes with an assessment of *Jatharagni* in 30 subjects diagnosed with *Kitibha Kushta*, specifically Psoriasis. The questionnaire for the *Jatharagni* assessment indicated that 47% of subjects exhibited *Samagni*, 33% had *Vishamagni*, 10% had *Tikshnagni*, and 10% had *Mandagni*. This suggests that

53% of the subjects had impaired *Jatharagni*, while 47% had unimpaired *Jatharagni*. The higher prevalence of *Samagni* may be attributed to the study's sample size, limited awareness of Agni-related symptoms among subjects, or the subjects' tendency to overlook these symptoms. The findings of this study emphasize the complex interplay of *Jatharagni* and its potential role in the manifestation of *Kitibha Kushta*.

REFERENCES

1. Acharya Y T, editor, Nibandhasangraha commentary of Sri Dalhana acharya on Sushruta Samhita of Sushruta, Sutra Sthana; Athuropakramaneeya Adhyaya: Chapter 35, Verse 27. Varanasi: Choukambha Surabharati Prakashan, 2019; 154.
2. Acharya Y T, editor, Charaka Samhita of Agnivesha, Vimana Sthana; Rogabhishagjiteeyam: Chapter 8, Verse 89. Varanasi: Choukambha Surabharati Prakashan, 2020; 275.
3. Acharya Y T, editor, Charaka Samhita of Agnivesha, Chikitsa Sthana; Grahanidosha chikitsa: Chapter 15, Verse 3-4. Varanasi: Choukambha Surabharati Prakashan, 2020; 512.
4. Acharya Y T, editor, Charaka Samhita of Agnivesha, Sutra Sthana; Vividha ashitapeetiya adhyaya: Chapter 28, Verse 11-13. Varanasi: Choukambha Surabharati Prakashan, 2020; 179.
5. Paradakara H S S, editor, Ashtanghrdaya of Vagbhata, Sutra Sthana; Doshabhedhiya adhyaya: Chapter 12, Verse 10. Varanasi: Choukambha Sanskrit Sansthan, 2016; 193.
6. Krishnamurthy K H, English translation on Bhela Samhita of Bhela. Chikitsa sthana; Grahani chikitsa: Chapter 11, Verse 10. Varanasi: Choukambha Visvabharati, 2008; 368.
7. Acharya Y T, editor, Charaka Samhita of Agnivesha, Sutra Sthana; Vidhishoniteeya adhyaya: Chapter 24, Verse 24. Varanasi: Choukambha Surabharati Prakashan, 2020; 125.
8. Acharya Y T, editor, Nibandhasangraha commentary of Sri Dalhana acharya on Sushruta Samhita of Sushruta, Sutra Sthana; Athuropakramaneeya Adhyaya: Chapter 35, Verse 27. Varanasi: Choukambha Surabharati Prakashan, 2019; 154.
9. Acharya Y T, editor, Charaka Samhita of Agnivesha, Chikitsa Sthana; grahanidosha chikitsa: Chapter 15, Verse 56. Varanasi: Choukambha Surabharati Prakashan, 2020; 517.
10. Acharya Y T, editor, Sushruta Samhita of Sushruta, Sutra Sthana; Vyadhisamuddheshiya adhyaya: Chapter 24, Verse 5. Varanasi: Choukambha Surabharati Prakashan, 2019; 114.
11. Acharya Y T, editor, Sushruta Samhita of Sushruta, Nidana Sthana; Kushta nidanam: Chapter 5, Verse 31-32. Varanasi: Choukambha Surabharati Prakashan, 2019; 289.