

CLINICAL IMPORTANCE OF JATHARAGNI & PANCH BHUTAGNI WITH SPECIAL
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ABSTRACT

A careful and critical study of the original text and in various chapters of *Ayurvedic Samhitas* all most process of the digestion and metabolism of food are depend upon *Jatharagni* and *Butagni*. The data shows that the knowledge of the physiology of digestion was already reached a high degree of development. According to the physiology of *Ayurveda* all consumed foods and drinks undergo metabolic transformation by the effect of *jatharagni* (digestive enzymes), *bhutagni* and *dhatvagni*, *jatharagni* is the *Agni* bio energy present in the *Jathara* (stomach & duodenum). Initially *Jatharagni* gives stimulation to *bhutagni* because consumed food is *pancha bhautika*, it has to undergo transformation by the respective *panch bhutagnis* then only it become easy to digestion by *Jatharagni* and tissue metabolism by *dhatvagnis*, *Jatharagni* which regulates other *agnis* in the body. Any improper functioning of *agni* will lead to health related issues in difference systems of body. *Grahani* is a disease which is closely associated with *agni* and *ama*. Hence understanding of *agni* is one of the important factor for the understanding the *grahani vyadhi* process as well as to prescribe principles of treatment.

KEYWORDS: *Jatharagni*, *Agni*, *panchbhutagni*, *dhatvagni*, digestion, *grahani vyadhi*.

INTRODUCTION

According to the physiology of the *Ayurveda jatharagni* and *Bhutagnis* are the essential factors for the digestion and metabolism of five elemental (*panchabhutic*) food stuff as mentioned by *Acharya sushruta*. The animated organism is composed of *panchmahabuta* and the food of a living organic being is of constituent principales goes to allgument its own similar tissues in the human organism. The food, which is *panchabhutic* digested by *Jatharagni* and the digested portion is again dealt with, in further process of digestion by *bhutaganin*. Then each one of its primary principle proceeds to augment its homologue in the human body.^[1]

The concept of *agni* gives us basic knowledge for the understanding theories of *ayurvedic* physiology that is *Ahar*, *pachan*, *dhatu*, *utpati*, *vyadhi* metabolic transformation etc. many philosophical theories has been given to describe *agni* according to *sankhya darshana agni* originated from *rupa tanmatra* but *vaishehik* describe *agni* as one of the *karan dravya* which is eternal and one of the material cause of entire world.^[2] According to *charak* Life span, complexion strength, health, enthusiasm, corpulence, luster immunity energy, heat process and vital breath all these depend on body fire. If this fire is extinguished, lives long free from

disorders if it is functioning properly, get ill if it is deranged, hence *Agni* (digestive fire) is the root cause of all. That food nourishes *dhatu*s, *ojas* strength complexion etc. depend on *Agni* because *rasa* etc. can't be produced from undigested.^[3] *Jatharagni* is the chief among all types of *Agnis* all functions are depend of *bhutagni* and *dhatvagni* on this Aggravation or diminution of *Jatharagni* result in aggravation or diminution *bhutangi* and *dhatvagni*. There fore by the all means one has to protect *jatharagni* by consuming suitable wholesome dietetics and behavior because longevity and strength depends on normal state of *Agni*. On the contrary one, who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of *grahani*, *Grahams dosha* refers to diseases located in *grahani*. This also includes *agni mandhya*, *ajirana* etc. which are manifest due to vitiation of *grahani*.^[4]

MATERIAL AND METHODS

Concept of this study is based on a review of *Ayurvedic* text. Materials related to *agni*, *grahani* and other relevant topics have been collected and compiled from texts. The famous *Ayurvedic* texts used in this study are *charak samhita*, *susruta samhita astang hridaya*, *astang sangrah bhav Prakash* and relevant articles.

Importance of Agni

Acharya Charaka has mentioned that after stoppage of the function of *Agni* the individual dies, and when the *agni* of an individual is *sama* then that person would be absolutely healthy and would lead a long, happy and healthy life. But if the *Agni* of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and diseases. Hence *Agni* is said to be the pedestal of life.^[5]

Importance of Jatharagni

The term *pachak agni* in the context of *pachak pitta*. The *sthan* of *pachak agni* is between the *amasaya* and *pakwashaya*. The origin which comes between *amashaya* and *pakwashaya* is *grahani* i.e. *pittadhara kala*. According to *Astang sangrah grahani* is main place of *jatharagni*. The sixth is named as *pittadhara* and is located in between the *pakwashaya* (intestine) and *amasaya* (stomach). Being the abode of internal fire (digestive activity) it withholds the force the movement of food material passing from the *amasaya* in to the *pakwashaya*, digest the food by the heat of *pitta*, absorbs it and allows the digested food to move further, under the influence of decreased activity of the doses present there in, it allows even undigested food to move further. Hence this is also known *grahani* in view of its (function) with holding the food. Its strength is from *pitta* itself, known also as *agni*.^[6] *Jatharagni* is also callisified into four types, according to its performance of digestion in the human being namely *Samagni*, *visamagni*, *tikshanagni*, and *mandagni*.^[7]

Important of Bhutagni

According to *Ayurveda bhutagni – paka* follows *Jatharagni paka* and it complete the process of intestinal digestion. It is only after the completion of *bhutagni-paka* that the formation of *ahar – rasa* is completed and *rasa shoshan* (absorption) of *rasa* is possible. The out come of *Jatharagni paka* are two (a) the *bhina sanghata* (*sanghata bheda*) or the spitting of the complex food substances into their ultimate elemental units or molecule. These elemental units are five groups (1) *parthiva* (2) *apya*, (3) *Tejasa* (4) *Vayavya* (5) *Akashiya* the criterion for such a grouping being the dominance of the particular *Bhuta* over others of the *panch mahabhuta* as could be judge from its characteristic qualities and (b) the activation of the nascent *agni – bhuta* which forms part of the *panch bhautic* structure of each one of the five groups of molecules. The nascent *agnibhuta*, present in each one of the *panch bhautic* groups is known after the generic name of the particular groups i.e. (1) the *agni* present in the *parthiva* group is known as *parthivagni* (3) the *agni* in the *apya* group as *apyagni* (3) the *agni* in the *tejasa* group as *tejo – agni* (4) the *agni* of *vyavya* group as *Vayavyagni* (5) the *agni* of the *akashiya* group as *nabhasagni*. The classification of the end products of *Jatharagni paka* as of five *bhautic* groups is based on the criterion of the *samanya gunas*.^[8]

The *Grahani* has been stated to be the seat of *pachaka pitta*, *saman*, *vayu* and *Kledaka kapha* any impairment in these functions leads to *Grahani roga*. *Dosha's* either individually or in combination getting greatly aggravated (increased) vitiate the *grahani* (duodenum) such disordered duodenum, eliminates out the food, either undigested or digested, associated with pain in the abdomen foul smell, some times as solid and some times as liquid. *Ayurvedic* scholars describe these diseases as *grahani roga*.^[9] Strength of *Grahani* depend upon strength of *agni* present in *Grahani*. The impairment of *Agni* leads to *Doushana* i.e. structural defect and functional impairment of *Grahani* resulting in *Grahani roga*. *Grahani roga* can be develop independently by factors responsible for vitiation of *Agni*.

CONCLUSION

Bhutagi –paka follows *jatharagni paka* it completes the process of intestinal digestion. It is only after the completion of *bhutagni paka* that the formation of *aahar rasa* is completed and *rasa shoshana* or the absorption of *rasa* is possible. The outcome of *Jatharagni paka*, the splitting of the complex food substance in to their ultimate elemental units or molecules. These elemental units are of five group i.e. *parthiva*, *apya agreya*, *vayavya* and *akashiya* the criterion for such grouping being the dominance of the particular *bhuta* over other's of the *pancha mahabhuta*. The classification of the end products of *Jatharagni paka* as of five *bhautic* groups is based on the criterion of the *samanya gunas* or generic characteristics of more dominant of the five species of *bhutas* essentially qualitative and physico chemical. The classification of the end products of intestinal digestion as above is important for the study in *bhutagni paka*. Any deviation from the status of *samagni* i.e. *mandagni*, *teekshnagni* & *vishmagni* called as *grahani disha or grahani vyadhi*. These concepts are important to ensure a proper under standing and appreciation of the contributions made by *Ayurveda*.

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