

STUDY OF DHATWAGNI VIKRITI W.S.R. TO HYPOTHYROIDISM**Dr. Vishal Sharma* and M. D. Kriya Sharir**

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ABSTRACT

Ayurveda is not merely a medical science but a philosophy of life which includes the knowledge of total health system as well as curative medicine for mankind and society of the world. Ayurveda is the most ancient and divine life science developed on Indian subcontinent on wisdom of Indian philosophy. Prevention of sorrow and illness of mankind was the prime object of ancient scholars behind it. Ayurveda has always aimed at improving health. The moolbhoot siddhanta of Ayurveda are Dosa, Dhātu, Mala, Panchmahabhoot and Agni. Dosa, Dhātu and Mala are the root of the body. Amongst them Agni plays vital role. Dhātu present in the body has the main function of Sharir Dhahran and Poshana as suggested by the nirukti of the word Dhātu. Dhātu supports and sustains the body. The food undergoes digestion by

the action of Jatharagni and nourishes these Dosa, Dhātu, Mala. After the action of Jatharagni, Ahaara Dravya differentiates into Sara and Kitta bhaga. Further this Sara bhaga is acted upon by Bhutagni and is transformed into homologous; which are then incorporated into the body by Dhatwagnis through synthesis of the Dhatus for their nourishment or replenishment. Since the Dhatus are seven in number so the Dhatwagnis are seven in number and they are located in their respective Dhātu. The seven Dhatwagnis are responsible for bringing about the transformation of appropriate nutrient to corresponding poshak Dhātu by its Prasad bhaga and the Kitta bhaga producing waste product. The increase and decrease of the Dhatus occur due to the debility and intensity respectively of the moiety of Dhatwagni (Fire like agency) present within the Dhātu.

KEYWORDS: Dhatwagni, Dosa, Mala, Hypothyroidism, Agni, Paka, Meda Dhātu, Bhutagni, Jatharagni.

INTRODUCTION

The ultimate aim of Ayurvedic knowledge is to attain the state of equilibrium in the Dhatus. According to Ayurveda, the treatment is to be administered to the Purusa i.e. the living body, this living body is composed of six elements Dhatu. The Dhatus bear, support and nourish the living body. Their equilibrium is health and derangement the disease. Any derangement in the normal function of Jatharagni in the body will affect the transformation taking place in the body, thus Mandagni will result in the formation of such products which are the intermediate stage of total change, because here Jatharagni is lacking in the end products. Such immediately products formed in the body may be comparatively called as Ama, as mentioned two types of Ama can be considered at the level of Bhutagni. If improperly digested Bhutagni Ama produced at the level of particular Bhutagni enter into respective Dhatu which are comprised of those Mahabhuta are called Dhatwagata Ama.

MATERIAL AND METHODS

References related to proposed title are collected from classical books of Ayurveda. Various publications, books, research papers, internet, library, webinars, proceeding webinars, related to topics are collected.

REVIEW OF DHATWAGNI VIKRITI AND HYPOTHYROIDISM

GENERAL INTRODUCTION OF AGNI

Existence of life is not possible without Agni. Literal meaning of Agni is “particular substance which goes on “ or “A particular substance which keeps on doing the course of events like Dahana, Pachana etc and is always moving or because of which different activities do not stop”.

Vedic texts quote that

Agni is present in each and every particle of the universe. It is found in all human beings. It is meant to be originated from the friction between two kindling sticks aranis. Brighu has described Agni as a child of water. Atharva rishi firstly described fire as Nira Amanthata. Existence of Agni has been explained by three folds manifestation, i.e. Sun, Lightening and Fire in heaven, atmosphere and earth respectively. Agni has bestowed vigor. Agni has been indicated as physician to cure poisonous swellings of knee and ankles. It is having the power of rejuvenation and kriminashak activity.

SYNONYMS OF AGNI: Purifier, Narasansa, Jarabodha, Matarishvan, Angirasi, Usig, Sarvapaka, Shuchi, Sharv, Pashupati, Ugra, Ishan.

Agni symbolizes God's Varna. It is called as mouth of Adityas, tongue of God's in Yajurveda; Agni has eight synonyms as Pitta of Jala. In Atharvaveda, it is illustrated that Pitta is obtained from suparna. (Vegetable having beautiful leaves). Atharvaveda has firstly described various thyroid disorders and their management under nomenclature of Apacit. In other context, kriminashaka activity of Agni has been mentioned. It is having the purifying property and is also having the capacity to relieve insanity and snake poisoning. Digestive activity in relation to Agni has been mentioned in different mantras. Agni was meant to be present in whole universe. Also, on the basis of observation, existence of Agni was explained by manifestation of tripot i.e. Agni, Adityas, Vayu."Angirasi anganam hi rasa is the commonly used phrase in Upanishadas which establishes the interrelationship between Agni and Endocrine secretions. Great value of Agni has been shown by classical literature. Acharya Sushruta has described five types of pittas as well as indirectly told about Bhutagnis. Acharya Charak has devoted a whole chapter mentioning Agni in Grahani Roga in which thirteen types of Agnis have been mentioned. Acharya Charak has quoted that Agni is Mula of all the normal functioning of the body which leads to healthy life and it's any deterioration causes Vikruti (disease).

DHATWAGNI

According to Ayurveda man is an epitome of the universe and both men and universe are made up of seven Dhatus, five elements, and Abyakata. In a living body the Abyakata or Atma is unchangeable whole Panchbhautic body is constantly in the face of transition. For the existence of body some essential activities have to be performed. Sharir obviously the body requires some compensation in order to withstand this bear and tear. This compensation is obtained in the form of Panchmahabhutic Food "ANNA". The body has got another synonym "Deha" meaning which get continuously nourishment from the food. Thus there are two type of procedures continuously going on in the body Caya and Apachaya. If the balance between two procedures is maintained by them only body tissue which bear the body, body to exit, termed as Dhatus would remain in the state of equilibrium of Dhatus is the aim of Ayurveda and the objective of Ayurvedic treatment because of this equilibrium itself is help and any type of disturbance in it – the diseases. Agni, by means of which Aharasa undergoes further transformation (Sukshma paka) till it takes status of particular Dhātu, is termed as

Dhatwagni. These are the specialized form of Bhutagnis which help in maintaining normalcy of Dhatus; make our body stable and Bhutagni in them which help in maintaining status of specialized tissue can be named as Dhatwagni. Due to Srotorodha the conversion of food material into the respective Dhātu by Dhatwagni could not take place. The process of transformation or production of Dhatus is going on in the Srotas. Dhatwagni is the one who processed and convert the Poshaka Dhātu in Poshya Dhātu so the site of the Dhatwagni should be Srotas. Dhatwashaya (lumen inside the cells) where metabolites are processed for the growth of Dhātu cells, to recover wear and tear of already existing Dhātu.

DHATWAGNIVIKRITI (Abnormalities of tissue metabolic agency)

The increase and decrease of the Dhatus occur due to the debility and intensity respectively of the moiety of Dhatwagni (Fire like agency) present within the Dhatus. To understand the concept of Dhatugata Ama and Dhatwagni mandya Janita Ama it is essential to understand about Dhatwagni and their action. Dhatwagnis are specialized forms of Bhutagni. Bhutagni as explained by Chakrapani and Gangadhara both the commentators of Charaka Samhita, reside inside the particles of the substance itself, as every particle in Panchbhautic. The portion present of Agnimahabhuta inside the substance may be termed as Bhutagni. As depending upon the Panchbhautic composition and Mahabhuta predominance, the substance can be determined as Parthiva and Apya etc. the Agni inside the particles get names accordingly as Parthivagni, Apayagni etc. such particles when combined together and forms cells of Dhātu and then the tissue. They combinally get the name of Dhātu and the sum total of Bhutagni in each particle as Dhatwagni. Thus the Dhatwagni resides in each of the particles of Dhātu cells. Their combined effect may be observed in the lumen of Dhātu cells. Therefore the seat of Dhatwagni is described by Indu and other commentators as Dhatwasya (lumen inside the cells) where the selectively observed metabolites are processed and assimilated by the Dhātu cells. There are two types of Ama can be considered at the level of Dhatwagni. Dhatwagata Ama and Dhatwagni janita mandya Ama.

HYPOTHYROIDISM

The endocrinal disorders are the disorders which are originated from the endocrinal system. Some disorders which are originated by endocrine system are Hypothyroidism, Diabetes, Hyperparathyroidism, Hypogonadism, Adrenal insufficiency, Cushing syndrome. The effects of Hypothyroidism in general are opposite to those of Hyperthyroidism, but here again a few physiological mechanisms peculiar to Hypothyroidism alone are involved. Hypothyroidism,

like Hyperthyroidism, probably also result in most instances from autoimmunity against the thyroid gland, but immunity that destroys the gland rather than stimulates it. The thyroid gland of most of these patients first has “Thyroiditis” which means thyroid inflammation. This cause progressive deterioration and finally fibrosis of the gland, which resultant diminished or absent secretion of thyroid hormone. Several other types of hypothyroidism also occur, often associated with development of enlarged thyroid gland, called thyroid goiter. Hypothyroidism is a clinical syndrome resulting from a deficiency of thyroid hormones, which in turn results in a generalized showing down of metabolic processes. It may be primary (thyroid failure) secondary (to pituitary TSH deficit), or tertiary (due to hypothalamic deficiency of TRH) or there may be abnormality of thyroxin (T4) receptor in the cell.

CLINICAL FEATURES

Neonatal jaundice, Constipation, Feeding problem, Failure to thrive, Respiratory infections, Lethargy, Hypothermia, Excessive sleepiness, Weight gain, Hoarse voice, Goiter, Dry skin, Vitiligo, Infertility, Impotence, Muscle stiffness, Depression.

Abnormal weight gain due to imbalance between calorie intakes and energy expenditure which, in Hypothyroidism results due to disturbed metabolic processes. This can be considered as Dhatwagni mandya which causes Dhatuvridhi and eventually Medovridhi takes place. The Dosa involved Kapha Vriddhi and pitta kshaya. Puffiness of face especially eyelids, hands, feet result due to accumulation of hydrophilic mucoproteins subcutaneously which may be categorized under Kaphavargiya Dravyas as per Ayurveda. As Kapha is found in augmented state, due to its Parthiva and Apa Mahabhuta predominance, properties of heaviness and steadiness, this puffiness appears. Loss of appetite happens due to hypo functioning of Jatharagni which produces Ama and Kapha which further causes Jatharagni and Dhatwagnimandya. Rasa Dhatwagni mandya produces vitiated Rasa Dhatu which leads to improper nutrition to Uttar Dhatu i.e. Rakta, therefore leads to coarseness of skin and hair. Vitiated Vata Dosa also cause dryness of skin. Physiologically, body temperature is controlled by Pitta because it loses excessive heat from the body in the form of Sweda. Its hypo functioning leads to above said manifestation. In succession to Dhatwagnimandya, Rasa Dhatu get vitiated which unable to nourish Uttar Dhatu, Rakta. Pandu has been described under Rasa Dushtijanya Vikara too. Vata Prakopa result in Gandhavarchastvam and

aggravated Kapha (Gandha guna) may cause decrease in Apa Karshani gati of Mahasrotas which leads to constipation.

DISCUSSION

The learned person should formulate his opinion after considering all factors from all points of view as far as possible. Ayurvedic research can be understood as in terms of Caturvidha Pramanas. As per research methodology, primarily hypothesis should be formulated which must be based on Aptopadesa and then experiments should be planned to confirm that by Pratyaksa. Discussion is the prior step to conclusion. The present study has been undertaken to search facts regarding study of Dhatwagni vikriti w.s.r. to Hypothyroidism. To achieve this goal the study has been divided into such section. Conceptual study which comprises the literary research of the concept Agni, Dhatwagni, its type, sub types and functions. The increase and decrease of the Dhatus occur due to the debility and intensity respectively of the morbidity of Dhatwagni (Fire like agency) present within the Dhatus. Dhatwagnis are specialized form of Bhutagnis. The Agni inside the particles gets names accordingly as Panchmahabhutas. Such particles when combined together form cells of Dhatu and then the tissue. The seat of Dhatwagni is described by Indu and other commentators as Dhatwasya (lumen inside the cell) where the selectively observed metabolites are processed and assimilated by the Dhatu cells. Function of Dhatwagni is to nourishment particular Dhatu, Producing nutrients material to next Dhatu, Nourishment of Updhatu, Separation of Dhatumala from Dhatu and converting them in the form which can be eliminated. As a result of proper nourishment to Dhatu, Dhatu sarata also takes place which can be considered as function of Dhatwagni.

CONCLUSION

The present study entitled “study of Dhatwagni vikriti w.s.r. to Hypothyroidism” has been undertaken to search facts regarding interrelationship of Dhatwagni vikriti lakshanas and the symptoms seen in Hypothyroidism. According to the modern point of view the symptoms which have seen in Hypothyroidism are due to decreased level of T3,T4. To study Dhatwagni vikriti lakshanas in the light of symptoms seen in Hypothyroidism. Medodhatwagni vikriti may be the cause for Endocrinal disturbances related to thyroid. It has a direct correlation with Hypothyroidism. The improperly indigested Bhautic amsha it enter into respective Dhatus it produces Dhatu Prodosaj vikara. It also called Sama Dhatus, because its Ama is vitiating the Dosas and Dhatu it produces Dhatu Prodosaj vikara. It may be said that in

general the effect of excessive illumination of Dhatwagnis may be generally a comparative rise in the anabolism or a comparative rise in catabolism. The lakshanas in Dhatwagni vikriti are Unctuousness of body parts, Fat accumulation in abdomen and flanks, Breathlessness, Cough, Foul odor, Malignant goiter, Lipoma tumor, Cyst, Tiredness, Lethargy, Jaundice, Black patches, Black mole, Ring worm, Leucoderma, Scabies, Urticaria, Abscess, Purification of muscle tissue.

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