

MANAGEMENT OF AGNI AS A THERAPEUTIC MEASURE IN ARTAVA ROGAS

Shruti Gangadhar Math¹, Ramesh M², Padmasarita K³

¹Second Year, PG scholar, ²Professor, ³Associate professor;

Dept of Prasooti Tantra and Stree Roga, Shri Kalabhaireshwara Ayurveda Medical College and Research Center, Bangalore, Karnataka, India

Email: shrutigangadharmatha@gmail.com

ABSTRACT

In Ayurvedic system of medicine, *Agni* maximally represents digestive and metabolic fire in the body. It is the substance in the secretions of the body which are directly responsible for digestive and chemical changes in the body. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the *Agni*. According to the functions and site of action, *Agni* has been divided into 13 types, i.e. one *Jatharagni* (digestive enzymes), five *bhutagni* and seven *dhatvagni* (metabolism at tissue level). *Jatharagni* is the chief among all types of *agni*'s because function of *bhutagni* and *dhatvagni* depend on this. Aggravation or diminution of *jatharagni* results in aggravation or diminution of *bhutagni* and *dhatvagni*. *Jatharagni* is the most important one, which digests four types of food and transforms it into *Rasa* and *Mala*. The seven *Dhatvagni* act on the respective *dhatu*s by which each *Dhatu* is broken into three parts. In this way, the entire process of transformation consists of two types of products – *Prasad* (essence) and *Kitta* (excrete). The former is taken for nourishment while the latter one is thrown out, which otherwise defiles the body if it stays longer. As this *agni* is important base for production of *Artava* in the *stree* as all of the *artava dushti* falls under the impaired function of *Agni*.

Keywords: *Jatharagni, Artava, Artava dushti, Dhatvagni*

INTRODUCTION

Agni constitutes the primordial energy of nature through which life process blossomed out in this Universe. It is one among the *Pancha mahabhoota* created by the dominance of *Tejo tatva*. *Ayurveda* gives prime importance to *Agni* i.e. from the time of *Garbhavakranti* throughout the life. Sustenance of life process is directly the result of *Pachakagni* and *Dhatvagni*. *Agni* is responsible for spiritual growth and awakening since *mantras* used for that process

have *tejo tatva pradhana* and *Shastras* say *moksha karaka mantras* are *agni* based. About the importance of *Agni*, *Acharya Charaka* mentioned that

Shantau agnau mreeyate yuktechiram jeevatyanamayaha.

Destruction of *agni* leads to death of the person. If *agni* maintained in *samyavastha*, that person will have long lifespan without affliction of diseases¹.

One of the factors mentioned by *Acharya Sushruta* in the definition of *swastha purusha* is ‘*Samagni*’ showing the importance of *samyavastha* of *Agni* for *swasthyata*.

Nirukti of *agni*:

*Tapa santape*².

Agni is that which burns.

Synonyms of *agni* in *Shabda kalpadruma*, 61 synonyms are mentioned, some of them are: *Shuchi*, *Teja*, *Vahni*, *Paaka*, *Vaishwanara*, *Sarvapaaka*, *Tantpaata*, *Tejas*, *Damooshana*³ etc.

Utpatti of panchabhautika agni:

In *Srushthi utpatti*, *utpatti* of *panchabhautika agni* is described as from *avyakta* formation of *Mahath* from *Mahath* to *Ahankara* and from *Ahankara* to formation of *Satwika*, *Rajasika*, *Tamasika Ahankara* from *Rajasika* and *Tamasika ahankara* formation of *Roopa tanmatra* it forms the *Agni mahabhuta*.

Agni Mahabhuta bheda: As mentioned in the *Tarka sangraha*, *Agni* in *Prakruti* is of two types it is in the form of *Nitya* and *Anitya*. In *Anitya* form of *Agni* again it is of *Shareerika*, *Indriya* and *Vishaya* forms.

In the *Shareerika* kind of *Agni* is our digestive fire known as *Jatharagni*. In the *Jatharagni* again there are four varieties known as *Mandagni*, *Teekshanagni*, *Vishamagni* and *Samagni*⁴.

According to *Acharya Sushruta* and *Acharya Caraka Agni mahabhuta karma* is as follow:

Roopa – Vision, *Roopendriya* - Predominant in organ of vision, *Varna* - Complexion, *Santapa* – Temperature, *Bharjishnuta*, *Prakasha* - Brightness, *Paktim* – Digestion, *Aushnyam* – Heat, *Amarsha* - Anger, *Taikshnyath* - Quick action, *Shaurya* - Courage^{5,6}.

Nirukthi of *Jatharagni*: According to *Acharya Caraka Jatharagni* is the one which is responsible for digestion of the *annapana* in *Shareera*.

Importance of *Jatharagni* in *Shareera*:

Ayu, *Varna*, *Bala*, *Swasthya*, *Utsaha*, *Upachaya*, *Prabha*, *Oja*, *Teja*, *Prana* for these factors *Jatharagni* is the sole reason. If any impairment in the *Jatharagni* causes death of the human being, proper functioning of it helps in longevity and disease free life⁷.

Table 1: Relation between the *Jatharagni* and *Vyadhi*^{8,9}:

| | |
|--|---|
| According to <i>Acharya Vagbhata</i> <i>Mandagni</i> is responsible for <i>sarva roga</i> . | According to <i>Acharya Caraka</i> <i>Vikruta agni</i> is <i>moola</i> for <i>sarva roga</i> . |
|--|---|

Jatharagni Bheda: According to *Charaka vimanasthana*, depending upon the *bala* of *agni* it is divided as follows: *Teekshagni*, *Mandagni*, *samaagni*, *Vishamagni*.

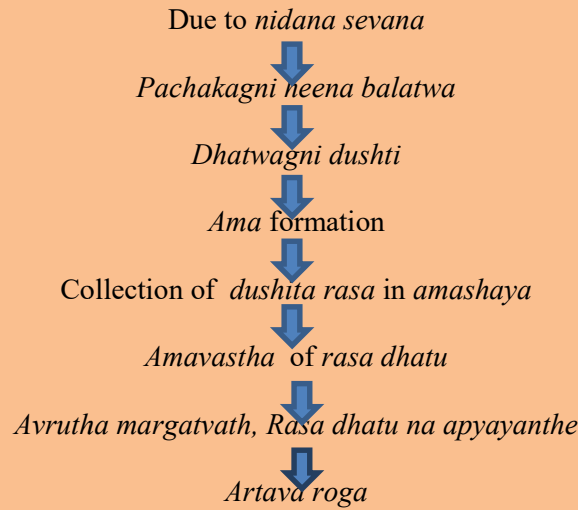
In our classics *Acharya* mentioned *lakshanas* of each type of *Agni* it is as follows¹⁰

Mandagni- *Deerghakalaannapachana*,
Shirogaurava, *Kasa*, *Shwasa*, *Praseka*, *Chardi*,
Gatrasadana.

Teekshanagni- *Ashu anna pachana*, *Galashosha*,
Talushosha, *Oshtha shosha*, *Daha*, *Santapa*, *Dhatu*
vishoshoshana.

Vishamaagni – Some time it is *manda* some time
teekshna pachana, *Adhmana*, *Shoka*, *Udavarta*,
Atisara, *Antrakoojana*, *Dhatu vaishamyaya*.

Role of *Ama* in *Artava Rogas*:



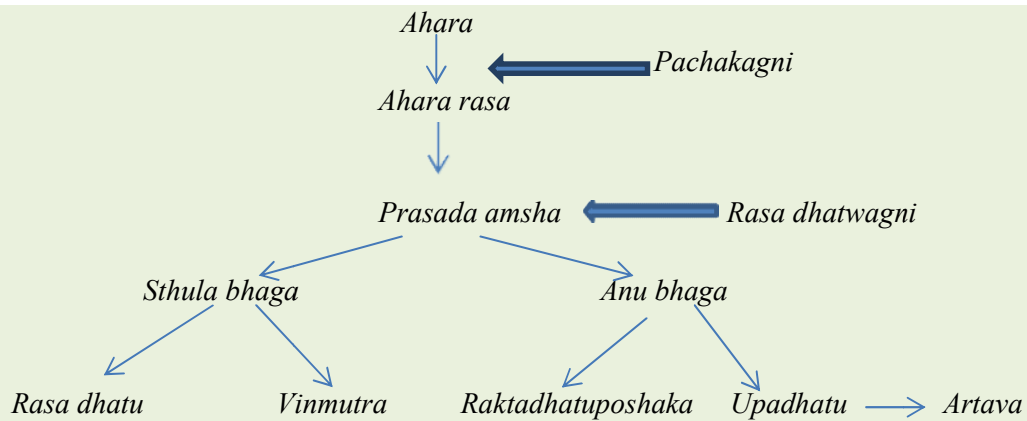
Artavanirukti:

Monthly discharge from the *apathyamarga* of *stree*, is initiated by the *vata dosha* and it is of *shuddha ishat krishna varna, vigandhi* is known as *artava*¹¹.

Artavothpatti:

In normally menstruating women, ingested *Ahara* comes in contact with *pachakagni*, *ahara rasa* is

formed, *prasada amsha* of this *ahara rasa* further undergoes *pachana* with *rasa dhatwagni* forms *sthula bhaga* and *anu bhaga*, *sthula bhaga* forms *Rasa dhatu* and *Vinmutra* as *mala* and *Anu bhaga* of *prasada amasha* forms *Rakta dhatu poshaka amsha* and *Upadhatu poshaka amsha* by this *upadhatu poshaka amsha* *Artava utpatti* takes place¹².



Artava karma:

1. According to *Sushruta* *Artava* has *rakta lakshana* in it and it is responsible for the *garbha* in *stree*.
2. According to commentator *Dalhana*: *Artava* performs *jeevana karma*. *Artava vaha srotas*¹³:

There are two *artavavaha srotas* with *garbhashaya* and *artava vahi dhamani* as *moola*.

Any sort of harm to this *srotas* can cause *vandyatva* (infertility), *maithuna asahishnutva* (dyspareunia).

Artava rogas: 1) *Artava kshaya* 2) *Ashta artava dushti* 3) *Asruk dara* 4) *Anartavam*¹⁶

1) *Artava kshaya* – In pathogenesis of *artava kshaya* with role of *jathara agni* in it is as fol-

lows to due to *nidana sevana* causing *jatharagni dushti* leading to *mandagni* leading to *rasadhathwagni dushti* in turn *upadhatu artava dushti* leading to *artava kshaya*.

In treatment of *Artava kshaya* given by our *Acharyas* is usage of *agneya Dravya* and *samshodhana*

chikitsa. *Agneya Dravya* with its *teekshana guna* and *ushna veerya* leads to *jatharagni vardhana* which in turn causes *rasadhathwagni vrudhi*, formation of *prashastha rasa dhatu* and correction of *artava kshaya*.

Table 2: Relation between state of *Agni* and *Artava dushti*

| State of <i>Agni</i> involved | <i>Artava dushti</i> |
|-------------------------------|--|
| <i>Vishamagni</i> | <i>Vataja</i> |
| <i>Teekshanagni</i> | <i>Pittaja, kunapagandhi, ksheenartava, puti pooya</i> |
| <i>Mandagni</i> | <i>Kaphaja, granthi bhuta</i> |

Vataja artava dushti: *Amla* and *lavana rasa*, *Ushna veerya*, *Deepana guna* of all *dravyas* processed in *ksheera* is *dhatuwardhaka* and *gritha* which is *agni deepaka* brings the *vishamagni* into *samyavastha* and thereby manages *vataja artava dushti*.

Pittaja artava dushti: The drugs used here are *madhura, tikta, kashaya rasa; shita veerya* and have *guru, snigdha gunast* brings the *teekshna agni* into *samyavastha* and thereby manages *pittaja artava dushti*.

Kaphaja artava dushti: *Ushna veerya, deepana, katu* and *kashaya rasas; katu vipaka, laghu* and *rooksha guna yukta dravyas* which does *agni deepana*, which pacifies *mandagni*, hence manages *kaphaja artava dushti*.

2) *Anartava*: Due to *nidana sevana, pachakagni dushti* of *vishamagni*, causes *vata vrudhi* leading to *avarana* of *kapha* causing obstruction to *artava vaha srotas* causing *artava apravrutti* leading to *anartava*¹⁹.

In treatment of it *vata kapha hara Dravya prayoga* to pacify the *vishamagni* is indicated. For this *amla kanji, tila, masha, shukta, gomutra, udashvith prayoga* is mentioned.

3) *Asrukdara*:

Due to *nidana sevana*, there is vitiation of *vata*, vitiated *vata* further vitiates *pitta* and causes *agni vaishamyata* leading to *dravataha vrudhi* of *pitta, garbhashaya gata sira rakta vrudhi, rajavaha sroto ati pravrutti, rajo vrudhi* leading to *asrukdara*.

Table 3: Relation between state of *Agni* and *Asrukdara*

| State of <i>Agni</i> | <i>Asrukdara</i> |
|----------------------|------------------|
| <i>Vishamagni</i> | <i>Vataja</i> |
| <i>Teekshanagni</i> | <i>Pittaja</i> |
| <i>Mandagni</i> | <i>Kaphaja</i> |

Vataja asrukdara: The drugs used in treatment of *vataja asrukdara* are predominant of *Madhura rasa, Snigdha guna, Sheeta veerya, Deepana* and *vataghna* in nature, it pacifies *vishamagni* and brings *agni* to *sama avastha* there by it treats the *vataja asrukdara*.

Pittaja asrukdara: The drugs used in treatment of *Pittaja asrukdara* are predominant of *Madhura rasa,*

Guru and *Snigdha guna, Sheeta veerya* and are *pittagnha* in nature there by pacifies *teekshna agni* and bring it to *sama avastha* which treats *pittaja asrukdara*

Kaphaja asrukdara: The drugs used here are *tikta, kashaya rasa, laghu ruksha guna, ushna veerya, deepana* and *pachana karma* this pacifies *mandagni*

thus *agni* is corrected where it helps in treating *kaphaja asruk dara*.

DISCUSSION

Jatharagni is directly related to *Dhatvagni* or bioenergy in the cells and their metabolic processes, with ultimate tissue metabolism or *Dhatu-Paka* process. All the *Dhatvagni* depend on the normal, healthy state of *Jatharagni*. If the *Jatharagni* is hyperactive (*Tikshna*) or hypoactive (*Manda*), it will cause an excessive or retarded action of the *Dhatvagni*. This disturbed action ultimately leads to various disorders. *Jatharagni* is the main important *Agni* that controls the function of all other 12 *Agnis*. All the *Agnis* are totally dependent on the status of *Jatharagni*.

Each *Dhatvagni* or the bioenergy present in each *Dhatu* synthesizes and transforms the essential *Rasa Dhatu* required for that particular *Dhatu* or cell from the basic nutrients present in the *AnnaRasa* or essence of the diet consumed. In same way *rasa dhatwagni* helps in production of *rasa dhatu* and followed by production of *Artava* as *upadhatu*. Each *Dhatvagni* has got a specialty to synthesize and transform the constituents suitable to its particular *Dhatu*.

Artava being *agneya* owes *agni* for its production from *rasa dhatu* and for proper functioning. Impairment of *agni* is the major cause for *artava dushti* which causes *artava rogas*.

Presently, it is evident that most of the females are becoming victim for various menstrual disorders and infertility due to their abnormal lifestyle and faulty food habits which has got direct impact over *agni*.

Thus it is very important to follow the regimens like *dinacharya*, *rutucharya* and *ashtavidha ahara vishesha ayatanas* which are specifically mentioned for the purpose of maintenance of *samagni*, thus promoting disease-free-state.

An effective treatment can be planned by correcting the *pachakagni vaishamyas*.

Since *Artava roga* ultimately lead to *Abeejatva*, diagnosis and treatment of *artava roga* is of utmost importance for procreation.

CONCLUSION

Jatharagni is responsible for the *kramanusara utpatti* of *rasadi dhatu*, *upadhatu* and *mala*. If there is any impairment in the *jatharagni* it leads to *rasadhatwagni dushti* and hence *rasa dhatu dushti* and *upadhatu artava dushti* which further causes *artava rogas*.

Aratava is the *upadhatu* of *Rasa dhatu*. For proper formation of *rasa dhatu Jatharagni* should be normal. The *jatharagni* influences the formation of *ahara rasa* from consumed *ahara*. Hence any impairment in the *jatharagni* causes improper formation of *ahara rasa* which leads to *rasa dushti* and hence *artava dushti*. So during planning for the treatment of *artava vikaras* first aim should be correction of *jatharagni*. When *jathara agni* is corrected the harmony of the reproductive system will be restored.

REFERENCES

1. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrumji Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15th Chapter, Verse-3, pp- 738, pg -320.
2. Sushruta samhita, Ayurveda tatwasandeeepika Hindi commentary Kaviraj Dr.Ambikadattashastri, Volume-1, Reprint- 2011, Chaukhambaorientalia, Varanasi. *Sutra Sthana* 21 chapter, verse-5, pp-454, pg- 702
3. *Vachaspathy, Shabdakalpadruma, Radhakantdev R, editors. Amar Publication Varanasi: Chaukhamba Samskrit Series. 1967:8.*
4. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrumji Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15 th Chapter, Verse-3, pp- 738, pg -320.
5. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrumji Acharya, Chaukhamba Surbharati

- Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15 th Chapter, Verse-3, pp- 738, pg -453.
6. Shushruta samhita, Ayurveda tatwasandeeepika Hindi commentary Kaviraj Dr. Ambikadattashastri, Volume-1, Reprint- 2011, Chaukambaorientalia, Varanasi. *Sutra Sthana* 21 chapter, verse-5, pp-454, pg- 70
 7. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrampi Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15 th Chapter, Verse-3, pp- 738, pg -453.
 8. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrampi Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15th Chapter, Verse-3, pp- 738, pg -453.
 9. Vagbhata, Astanga Hrudaya, SarvangaSundara Commentary of Arunadatta and Ayurveda Rasayana Commentary of Hemadri, edited by; Pandit Hari Sadasiva Sastri Paradakara Bhisagacharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint-2010, sutra shana, 12 Chapter, Verse-8, pp- 956, pg -193
 10. Agnivesha, Caraka Samhita, Ayurvedadipika Commentary by Cakrapanidatta, edited by Vaidya Yadavji Trikrampi Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint- 2011, Chikitsa Sthana 15th Chapter, Verse-3, pp- 455, pg -738
 11. Premavati Tiwari, Ayurvediya Prasuti Tantra evam Streeroga, Part 2, Chaukamba Sanskrith Sansthan, Varanasi, 2009; pp-69
 12. Premavati Tiwari, Ayurvediya Prasuti Tantra evam Streeroga, Part 2, Chaukamba Sanskrith Sansthan, Varanasi, 2009; pp-69
 13. Shushruta samhita, Ayurveda tatwasandeeepika Hindi commentary Kaviraj Dr. Ambikadattashastri, Volume-1, Reprint- 2011, Chaukambaorientalia, Varanasi. *Sutra Sthana*, 21 chapter, verse-5, pp-454, pg- 70

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Shruti Gangadhar Math et al: Management Of Agni As A Therapeutic Measure In Artava Rogas. International Ayurvedic Medical Journal {online} 2018 {cited June, 2018} Available from: http://www.iamj.in/posts/images/upload/1316_1321.pdf