MANAGEMENT OF AGNI AS A THERAPEUTIC MEASURE IN ARTAVA ROGAS

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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 dhatus 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, Dhatwagni

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 tatwa 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 santape². 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, Damooshana³ etc.

Utpatti of panchabhautika agni:
In Srushti 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, Teekshagni, Vishamagni and Samagni⁴. According to Acharya Sushruta and Acharya Caraka Agni mahabhuta karma is as follow:

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

Importance of Jataragni 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 Vyadhi⁸,⁹:

<table>
<thead>
<tr>
<th>According to Acharya Vagbhata</th>
<th>According to Acharya Caraka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandagni is responsible for sarva roga.</td>
<td>Vikruta agni is moola for sarva roga.</td>
</tr>
</tbody>
</table>

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- Deerghakalaamnapachana, 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 vaishamya. 

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Role of *Ama* in *Artava Rogas*:

- Due to *nidana sevana*
- *Pachakagni neena balatwa*
- *Dhatwagni dushti*
- *Ama formation*
- Collection of *dushita rasa in amashaya*
- *Amavastha of rasa dhatu*
- *Avrutha margatvath, Rasa dhatu na apayantarthe*
- *Artava roga*

**Artavarniiki:**
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*.

**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 amsha* forms *Rakta dhatu poshaka amsha* and *Upadhatu poshaka amsha* by this *upadhatu poshaka amsha* *Artava utpatti* takes place.

**Artava karma:**
1. According to *Sushrutha* *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*.

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) *Asrukdara* 4) *Anartavam*

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 teekhana guna and ushna veerya leads to jatharagni vardhana which in turn causes rasadhathwagni vruddhi, formation of prashastha rasa dhatu and correction of artava kshaya.

Table 2: Relation between state of Agni and Artava dushti

<table>
<thead>
<tr>
<th>State of Agni involved</th>
<th>Artava dushti</th>
</tr>
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<tbody>
<tr>
<td>Vishamagni</td>
<td>Vataja</td>
</tr>
<tr>
<td>Teekshanagni</td>
<td>Pittaja, kunapagandhi, ksheenartava, puti pooya</td>
</tr>
<tr>
<td>Mandagni</td>
<td>Kaphaja, granthi bhuta</td>
</tr>
</tbody>
</table>

Vataja artava dushti: Amla and lavana rasa, Ushna veerya, Deepana guna of all dravyas processed in ksheera is dhatuvardhaka 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 vruddhi leading to avarana of kapha causing obstruction to artava vaha srotas causing artava apravrutti leading to anartava.

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) Asrukdata:

Due to nidana sevana, there is vitiation of vata, vitiating 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 asrukdata.

Table 3: Relation between state of Agni and Asrukdata

<table>
<thead>
<tr>
<th>State of Agni</th>
<th>Asrukdata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vishamagni</td>
<td>Vathaja</td>
</tr>
<tr>
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<td>Pittaja</td>
</tr>
<tr>
<td>Mandagni</td>
<td>Kaphaja</td>
</tr>
</tbody>
</table>

Vataja asrukdata: The drugs used in treatment of vataja asrukdata 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 asrukdata.

Pittaja asrukdata: The drugs used in treatment of Pittaja asrukdata 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 asrukdata.

Kaphaja asrukdata: 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 asruckdara.

**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 menstrual 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 vaishamya.

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 upatti 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.

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