

**‘Role of Agni in Artavotpatti’ with special reference to
‘Trikatu’****1. Dr. Mrs. Pradnya Aptikar (PhD / Research Scholar)****2. Dr. Mangesh Patil (Assistant Professor)**

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Corresponding Author : Email Id pradnyaaptikar@gmail.com, Mobile no- 9820492902**ABSTRACT:**

Aahar rasa is the main factor in the formation of all dhatus and upadhatu from diet. The quality of aahar rasa depends on the quality of diet and the power of agni. Aahar-rasa is divided into 2 parts in females to form aartava and raja. The raja is derived from the essence portion of Rasadhatu. Dhaturupa Raja -follicular phase endometrium-Proliferative endometrium is always derived from Rasadhatu. Chakrapani clarified that during the formation of aartava-folliculogenesis, aartava is saumya due to influence of Rasa but at the time of rupture due to specific changes it assumes aagneya character caused by doshas in the same way as solid substances are changed into fumes due to action of fire. Raja Upadhatu is formed from Rasadhatu and Raja dhatu means aartavis formed from aahar-rasa (Food nutrients). The dominant Mahabhoot in Aartava is ‘Tejas’. We also get the reference of the use of Agneya dravya to induce ovulation. The substance which increases the metabolic power is called as ‘Deepan Dravya’. It stimulates the jatharagni power. Charaka included ‘Trikatu’ in Deepaneeya Gana. Active site of Saman Vayu is adjacent to Agni. This association-sahacharya is always with Jatharagni and Dhatwagni. To maintain the functions of Saman Vayu, one should follow the rules of ashtaaharvidhivisheshaatane. Hence, use of deepaneeyadravyas are beneficial in the treatment of anovulatory cycle in PCO conditions along with following of ashtaaharvidhivisheshaatane..

KEYWORDS: Aartvotpatti, Agni, PCO conditions.

INTRODUCTION:

Raja Upadhatu is formed from Rasadhatu and Raja dhatu means aartavis formed from aahar-rasa (Food nutrients). The dominant Mahabhoot in Aartava is ‘Tejas’. We also get the reference of the use of Agneya dravya to induce ovulation. The substance which increases the metabolic power is called as ‘Deepan Dravya’. It stimulates the jatharagni power. Charaka included ‘Trikatu’ in DeepaneeyaGana. Active site of Saman Vayu is adjacent to Agni. This association-sahacharya is always with Jatharagni and Dhatwagni. To maintain the functions of Saman Vayu, one should follow the rules of ashtaaharvidhivishshaayatane. Hence, use of deepaneeyadravyas are beneficial in the treatment of anovulatory cycle in PCO conditions along with following of ashtaaharvidhivishshaayatane.

AIMS AND OBJECTIVES-

- To Study and review the available references to understand the role of Agni in Aartvotpatti– ovulation.
- To understand the role of Deepaneeya herbs in aartvopatti-ovulation.
- To introduce a new view regarding the dhatu-upadhatu relationship with respect to Aahar Rasa.

MATERIALS AND METHODS:

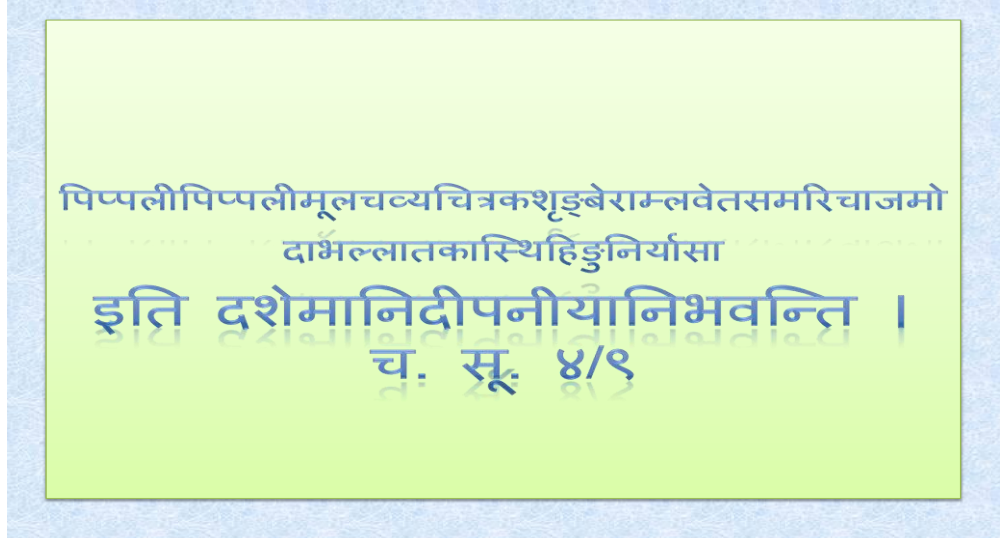
Textual materials have been used for this study. Various references have been collected from available ayurvedic texts. Main Ayurvedic classical literature- Charak Samhita, Sushrut Samhita, AshtangHruday, AshtangSangrah, Kashyap Samhita, Bhavprakash, BhaishajyaRatnavali and available commentaries on these classical texts are used for this review. Related ayurvedic and modern texts, websites, research papers and articles have also been searched and studied.

Literary Review-

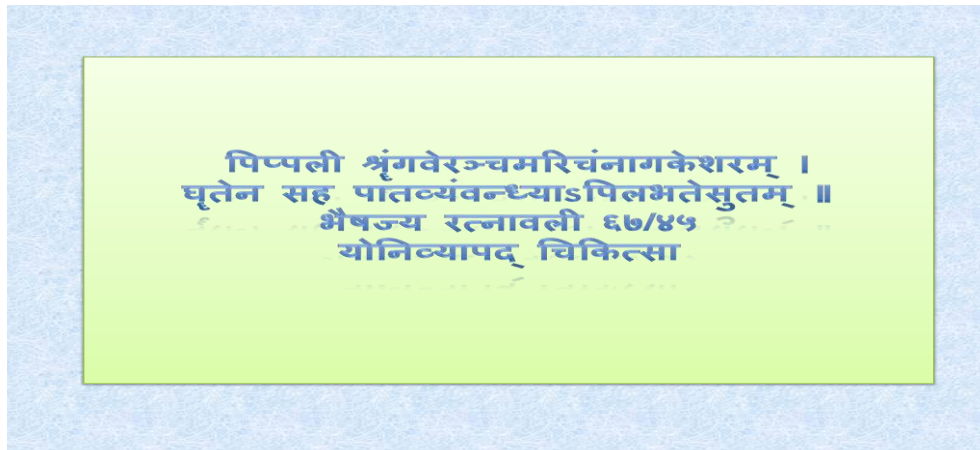
Some of the published articles also show that the Deepaneeya herbs are being used in anovulation cases.

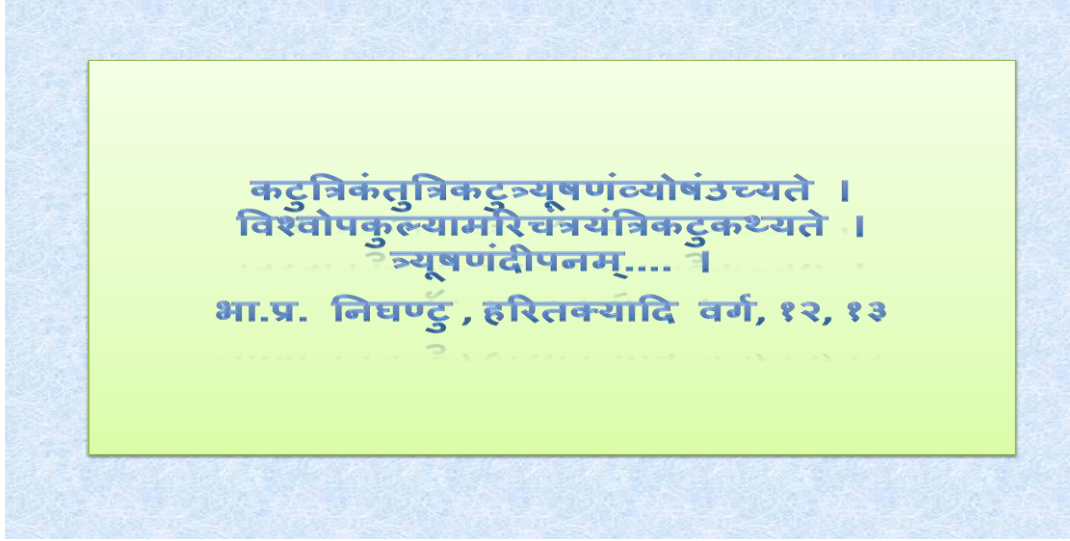
1. *Hinguvachadichoornam*, an Insilico approach to confirm the therapeutic efficacy towards PCOS.¹ *Hinguis* enlisted in *DeepaneeyaGana*.¹

¹Hinguvachadichoornam, an Insilico approach to confirm the therapeutic efficacy towards PCOS, Merlin NJ, Dharan SS, Research Journal of Pharmacy and Technology, 021;14(1):231-4.



¹Efficacy of Vamana and Garbhprada Yoga in Female Infertility due to Anovulation- A Case Study, Desai SB, Journal of Ayurveda Physicians & Surgeons (JAPS) (EISSN 2394-6350). 2019 Dec 2;6(2).





DISCUSSION-

Sushruta says that Aartava is aagneya.ⁱⁱ The dominant Mahabhoot in Aartava is 'Tejas'.

We also get the reference of the use of Agneya dravya to induce ovulation.² Sushruta says that, we should use Samshodhana (purification processes)-Vamana etc., chikitsa and aagneya Dravyas to induce ovulation. We should use these dravyas with Yukti Pramana (Intelligence). In the explanation of Aartava kshaya/nasha(reduced or diminished ovarian reserve) , Sushruta elaborates the reasons and treatment for it.ⁱⁱⁱ Because of vitiated Kapha and Vata, aartava diminished. In such conditions, we should use the medicine which is in same nature or the same qualities in it.

Aahar-rasa is divided into 2 parts in females to form aartava dhatu and rasadhatu. According to commentator Arundatta, Raja Upadhatu is formed from Rasadhatu and Raja dhatu means aartav is from aahar-rasa(Food nutrients). Aaharis getting converted into rasa dhatvansh part 1 and 2. Here, role of agni is very important. The aartav dhatu is formed from aahar rasa and raja upadhatu is formed from Rasadhatu. So, in women aartav and rasa dhatu both are formed from aahar rasa. And then from Rasadhatu either raja or stanyaupadhatu are formed according to stage of women (Lactating or non-lactating).(In pregnancy, this aahar rasa is divided into 3 parts. Third one is used to nourish breast and lactation process).

² आर्तवक्षये यथोचितकालादर्शनं अल्पता वायोनिवेदनाम् ।
आर्तवक्षये तत्र संशोधनमाग्नेयानां च द्रव्याणां विधिवदुपयोगः ॥
सु. सू. १५/१२

Aahar rasa, rasa dhatu, Dhatuparampara, dhatu-upadhatuutapatti, Dhatusartva depend upon the quality and quantity of diet and Agni bala. Commentator Dalhanaclarifies that during the process of formation of Aartava, Aartava is saumya due to influence of Rasa ,

सौम्यं शुक्रमार्तवमाग्नेयम् ।
सु. शा. ३/३

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सु. सू. १७/१२

दोषैरावृतमार्गत्वादार्तवमनश्यति स्त्रियः ।
सु. शा. २/२१
अत्र दोषाः कफो वायुः वातकफौ च ।
सु. शा. २/२१ टीका

रसाज्जातरसजम् । ननु, रक्तरसजमेव
।...रसाद्रक्तंततोमांसं...इत्यादि तत्
किमर्थरसमित्युक्तम्?..रसात्आहाररसात्परिणमतोजातर
सजमित्यत्रनिर्दिष्टम् न तुरसधातोः ...।अ. इ. शा.
१/७, अरुणदत्त टीका

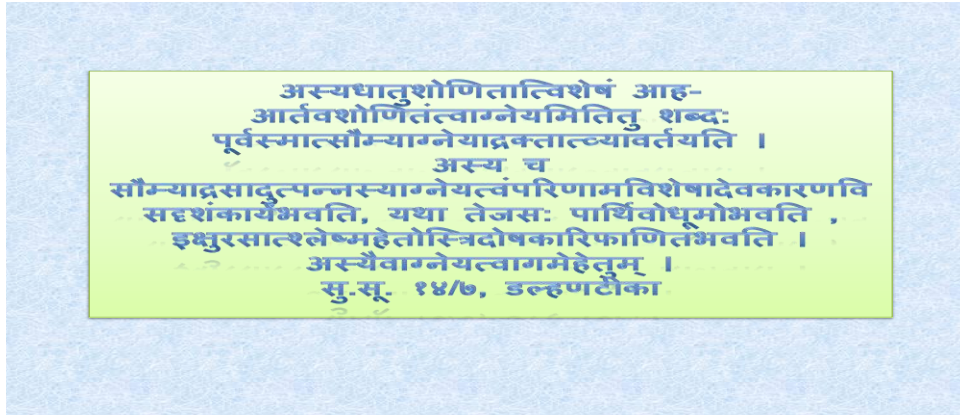
रसात्स्तन्यमार्तवञ्च ।
सु. सू. १४/१० डल्हण टीका

while at the time of its excretion(ovulation) due to specifuc changes it assumes *Aagneya* character. This *saumya* to *aagneya* character change or alteration is brought by doshas in the same way as solid substances are changed into fumes due to action of fire , cane juice a vitiating factor of *Kapha* is changed after fermentation into wine which vitiates all three *doshas*.^{iv} Active site of *Saman Vayu* is adjacent to *Agni*. This association-*sahacharya* is always with *Jatharagni* and *Dhatwagni*.³ Using *Atidesh Tantra yukti*, we can say that in every *Dhatu srotasas*, *saman vayu* always works with association with respective *Dhatwagni*. It helps in continuing burning of *Agni*. (It controls the metabolism)*Samana vayu* always stimulates *Agni*. *Agni* means metabloic

power. In the human body, Agni is present in the form of *Pitta*. When it is in normal conditions then it performs its physiological functions. *Pachak Pitta* is equivalent to *Jatharagni*.⁴ All *deepaneeya* herbs are *Ushna*, *Teeksna*, *Katurasatmak*. All *Deepaneeya dravyas* are *pitta vardhak* and hence *agni vardhak*. To have normal physiological functions like digestion, sleep, menstruation etc (which are following CLOCK SYSTEM), one should have proper diet. (according to *Aahar-vidhi-visheshayatanas*).

PROBABLE MODE OF ACTION OF TRIKATU IN FOLLICULOGENESIS-

Trikatu is a combination of *Shunthi*, *Marich* and *Pippali*. All three are included in *Deepaneeya Gana*. Hence mixture of all these three is more powerful in *Deepana Karma*. *Trikatu* is also known as *Tryushan*.⁵ It is the best *Deepan Dravya* i.e., Metabolic stimulator-Agni *Deepak*. *Charaka* included this medicine in *Deepaneeya Gana*.⁶ As per the



समानोऽग्नि समीपस्थः कोष्ठेचरतिसर्वतः ।
अ.ह. सू. १२/८
.....यत्तैजसगुणोदयात् ॥

.....यत्तैजसगुणोदयात् ॥
त्यक्तद्रवत्त्वपाकादिकर्मणानलशब्दितम् ।
पचत्यन्नंविभजतेसारकिटौपृथक् तथा ॥
अ.ह. सू. १२/११

कटुत्रिकंतुत्रिकटुऋषणंल्योषंउच्यते ।
विश्वोपकुल्यामरिचत्रयत्रिकटुकथ्यते ।
ऋषणंदीपनम्..... ।
भा.प्र. निघण्टु, हरितक्यादि वर्ग, १२, १३

पिप्पलीपिप्पलीमूलचव्यचित्रकशुङ्गेराम्लवेतसमरिचाजमो
दाभल्लातकास्थिहिडुनिर्यासा
इति दशेमानिदीपनीयानिभवन्ति ।
च. सू. ४/९

Nirukti,⁷ the substance which increases the metabolic power is called as ‘*Deepan Dravya*’. It stimulates the *jatharagni* power. *Trikatu* is *deepaneeya* drug and it stimulates the process of folliculogenesis-*aartvotpattias* *Aartav* is *aagenya*. Probably, helps in ovulation.

- *Deepaneeya* herbs stimulate *Jatharagni* and *dhatvagni* and increase the power of metamorphosis of *dhatu* from the *aahar* and *aahar rasa*.
- According to previous discussion comments from *Dalhana*, at the time of ovulation there is specific change from *Soumya rasa* to *aagneya aartava*. Due to the action of *Deepaneeya dravya* this change may happen. It stimulates the follicular growth and further rupture of the follicle- ovulation. Hence, such *deepaneeya* herbs are being used in anovulatory cycles.

CONCLUSION-

From this review article, we can understand the role of Agni in *aartvotpatti*-ovulation. To maintain the power of Agni, proper and regular diet and following the rules of *Ashtaaharvidhivisheshaatane* is required. *Deepaneeya dravyas* stimulate and increase the metabolic power -*agnibalavardhan* and create the chain of quality *dhatu*s. *Aahar rasa*, *rasa dhatu*, *Dhatuparampara*, *dhatu-upadhatuutapatti*, *Dhatu sarta* depend upon the quality and quantity of diet and Agni bala. *Raja dhatu* means *aartav* is from *aahar-rasa* (Food nutrients) and *Raja*

⁷निरुक्ति-दीपनम्तस्मैहितम्दीपनीयम् । दीपनम् अन्तः अग्नेः सन्धुक्षणम् । तथा दीपनायजाठराग्नेः उद्दीपनायहितं दीपनीयम् ।

Upadhatu is formed from Rasadhatu. Hence, irregular food habits interfere with the saam aahar rasa and further improper aartvotpatti.

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ⁱपिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गेबेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङुनिर्यासा
इति दशेमानिदीपनीयानिभवन्ति ।
च. सू. ४/९

ⁱⁱसौम्यंशुक्रमार्तवमाग्नेयम् ।
सु. शा. ३/३

ⁱⁱⁱदोषैरावृतमार्गत्वादार्तवमनश्यतिस्त्रियः ।
सु. शा. २/२१
अत्रदोषाः कफो वायुः वातकफौ च ।
सु. शा. २/२१ टीका

iv

अस्य च सौम्याद्रसादुत्पन्नस्याग्नेयत्वंपरिणामविशेषादेवकारणविसदृशकार्यंभवति, यथा तेजसः पार्थिवोद्धूमोभवति , इक्षुरसात्स्लेष्महेतोस्त्रिदोषकारिफाणितंभवति ।
अस्यैवाग्नेयत्वागमेहेतुम् ।
सु.सू. १४/७, डल्हणटीका