

## CONCEPT OF AGNI AND AMA

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Article Received on  
18 July 2022,

Revised on 08 August 2022,  
Accepted on 28 August 2022

DOI: 10.20959/wjpr202212-25437

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## ABSTRACT

*Agni* is an important integral part of the body and its *chikitsa* is termed *Kaychikitsa*. It lives in every living being in the universe, which is why it is called *Vaishwanar*. Any derangement in *Agni* may lead to disturbance in all dependent factors, viz., colour, complexion, vigor, vitality, strength, *oja*, *teja*, and *Prana*. For normal metabolism in the body, a proper balance between anabolism and catabolism is required. Digestion, absorption and assimilation of food involve a number of complex processes. All the factors responsible for such processes may be collectively termed as *Agni*. Various enzymes, catalysts, and cofactors involved in the process may be included in it. *Ama* is considered a toxin produced due to the improper functioning of *Agni*.

Therefore, *ama* can be considered as unripe or unmetabolized food material. *Ama* vitiates doshas and disturbs *Dhatu-samya* after combining with *Dosha* and *mala*. *Ama* initiates the pathogenesis of diseases. The present article summarises *Ayurveda* and modern perspectives related to *Ama* and its role in disease pathogenesis. *Ama* is one such pathological factor that causes many diseases like *Grahani Roga*, allergy and *Amavata*, etc.

**KEYWORDS:** *Agni*, *Jatharagni*, *Bhutagni*, *DhatwAgni*, *Tridosha*, *Ama*.

## INTORDACTOIN OF AGNI

In *Ayurveda*, the term “*Agni*” is used in the sense of digestion of food and metabolism. *Agni* is one of the factors which are required to be examined before initiating the treatment of

patients. *Agni* is responsible for absorbing the nutrients and essential elements the body needs while burning off waste products (*Agni* is the root of the English word “ignite”). If our *Agni* is strong, we’re able to digest food efficiently and easily. On the other hand, if *Agni* is weak, our body won’t digest the ingested food item well, creating toxic residue or *Ama* that lodges deep in our cells. If digestive fire is not functioning properly, one has poor digestion, languid blood- circulation, poor complexion, low energy levels, flatulence and poor immunity against diseases. Thus according to *Ayurvedic* principles promoting proper functioning of the digestive fire is the main key of treating the root cause of the diseases.

### Types of *Agni*

Author	No.	Name	Reference
Acharya charak	13	<i>Jathragni -1 bhutagni-5 dhatvagni-7</i>	<i>Ch.chi.15/38</i>
Acharya sushruta	5	<i>Pachak ranjak sadhak bhrajak alochak</i>	<i>Sh. Su. 21/10</i>
Acharya vagbhata	18	<i>Bhutagni-5 dhatvagni-7 doshagni-3 malAgni-3</i>	
Acharya Sharangadhara	5 (pitta)	<i>Pachak ranjak sadhak bhrajak alochak</i>	
Acharya bhavmishra	Same as acharya charak and vagbhat		

#### 1. *Jatharagni*

*Jatharagni* is the *Agni* present in the *Jathara*. *Jathara* stands for the stomach and duodenum. As per *Ashtanga Hridaya*, seat of *Jatharagni* is *Grahani* (duodenum). The name *Grahani*, as it holds the food for certain amount of time inside the *Amasaya* (stomach) in order to initiate digestion. *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*<sup>13</sup> [*Cha. Chi. 15/39-40*] *Jatharagni* is also classified into four categories according to its performance of digestion in the human being(*Cha.Chi.15/51*) namely *VishamAgni*,*tikshanAgni*,*MandAgni* and *SamAgni*.

#### 2. Five *bhutagni*

Five *bhutagni* are fine and subtler *Agnis* located in the five *mahabhutas*. These *Agnis* are responsible for the molecular metabolism and help in synthesis and break down of materials at molecular level. These represent the catabolic processes in our body. There are five *Agnis* in each of the five basic elements, namely – *Parthiva* (earth), *Apya* (water), *Tejas* (Fire), *Vayavya* (Wind) and *Nabhasa* (sky).

### 3. Seven *dhatu Agnis*

Seven *dhatuagnis* are responsible for the formation of tissues (*Dhatus*) and participate in the specific tissue metabolism. The *dhatuagni* represent the entire range of anabolic processes functioning in the respective tissues. *Acharya Charaka* has mentioned the fact that the seven *dhatus* that are a support system of the body contain their own *Agnis*, and by its virtue they digest and transform the materials supplied to them to make the substances alike to them for nourishment. (Cha. Su. 28/15)

1. *Rasadhatu* (nutrient fluid) – *RasAgni*.
2. *Rakta dhatu* (blood tissue) - *RaktAgni*.
3. *Mamsa dhatu* (muscle tissue) – *MamsAgni*
4. *Medas dhatu* (Adipose tissue) – *Medo Agni*
5. *Asthi dhatu* (Bony tissue) – *AsthyAgni*.
6. *Majja dhatu* (Bone marrow and nervous tissue) – *MajjAgni*
7. *Sukra dhatu* (Reproductive tissues including sperm and ovum) – *SukrAgni*.

### INTRODUCTION OF AMA

According to the *Ayurvedic* perspective, all illnesses are caused by *Amadosha*, which is a malfunctioning *Agni* that results in *Ama*, or partially digested food particles. Understanding the notion of *Ama* is crucial since *Ama utpatti* and *Agnidushti* are the primary causes of the majority of *Vhyadhi*.

### Nirukti of *Ama* (derivation)

The word "*Ama*" is derived from the root "*Am*" and the suffix "*ninj*," and it means "the substance that undergoes digestion and accompanying modifications is *Ama*" — specifically, "the unprocessed or undigested food particles."

### *Paribhasha* of *Ama*

Due to hypo-functioning of *Ushma* the first *Dhatu* '*Rasa*' is not properly digested, instead the *Anna rasa* undergoes fermentation being retained in the *Amashaya*. This *Rasa* is called as *Ama*.

### *Swarupa* of *Ama*

- *Ama* is undigested, properly unprocessed consisting of heavy, unctous liquid, sticky, fibrous material which has foul smelling & become cause of weakness, debility to body and many disease.

- *Apakwa aahar rasa* cannot get absorbed in body as compare to *Prakruitaahar-rasa*. it remains stagnate in gastro-intestinal track. It has fermented *Swarupa* which is harmful for the body. In short *Ama* act like as a poison in body.

### Relation of Dosha & Ama

- *Shararik Dosha*: Ayurved mentioned three *Dosha* in body. *Prakupitt dosha*'s mix with *Ama* and produces its *Sama avastha*. particular symptoms of each *Dosha* according to *Sama* and *Niram avashta* also mentioned in *Samhita*
- *Mansik Dosha*: *Raja & Tama* are *Mansik dosha*. as we know all physical effect of disease do effect on mind and vice versa. *Ama* is also affected on our mind. Its effect on quality of consciousness. in such case increasing *Satva guna* is part of treatment.

### Classification of formation of Ama

I) *Ama* produced due to hypo functioning of *Agni* i.e.,

- 1) *Ama* due to *Jatharagni Mandya*
- 2) *Ama* due to *DhatvAgni Mandya*
- 3) *Ama* due to *BhutvAgni Mandya*

II) *Ama* produced irrespective of the action of *Agni*

- 1) Accumulation of *mala*.
- 2) *Ama* due to interaction & virulently vitiated *Dosas*
- 3) First phase of *Dosic* vitiation.

### Nidan of Ama

As described in *Caraka Ama* formulating cause can be grouped under following heading

- *Aharajanya*
- *Viharaja*
- *Mansika karanjanya*
- others

**Table: showing Amotpadaka Hetu.**

Aharajanya Hetu	Viharaja hetu	Mansika karanjanya hetu	Other hetu
<i>Abhojana</i>	<i>Virudha chesta</i>	<i>Kama</i>	improper mangement of <i>panchkarma</i>
<i>Atibhojana</i>	<i>Nishchlata</i>	<i>Krodha</i>	Incompability of season
<i>Vishmasana</i>	<i>Diwaswapna</i>	<i>Lobha</i>	

<i>Virudhashana</i>	<i>Ratrijagarana</i>	<i>Moha</i>	
	<i>Vega vidarana</i>	<i>Irshya</i>	
	<i>Ativyayama</i>	<i>Chinta</i>	
	<i>Ativyavaya</i>	<i>Shoka</i>	

### **Lakshanas produced due to Ama**

1. *Srotorodha* (obstruction in the channels) 2. *Balabramsha* (feeling of weakness) 3. *Gaurava* (feeling of heaviness) 4. *Alasya* (laziness) 5. *Anila Mudhata* (impaired activity of Vata dosha) 6. *Apaki* (indigestion) 7. *Nisthivana* (excessive salivation) 8. *Mala sanga* (constipation) 9. *Aruchi* (lack of taste) 10. *Klama* (lethargy)

### **Therapeutic view of Aam**

*Langhana* (Keeping on fast) □ *Swedana* □ *Sunbath* □ *Pranayama* □ *Yoga* □ *Panchakarma*: its include, *Vaman Virechana*, *nasya*. □ Some herbal drugs: fresh ginger, garlic, black peeper, castor oil, aloe vera, coriander, *Guduchi*, cumin, *Pushkarmool*, *Tulsi*, *Guggul*. Importance of *Ama*.

### **Importance of Ama**

The concept of *Ama* is the most important fundamental principle of *Ayurveda* in understanding the physio-pathology of the diseases.

According to *Acharya caraka*, for treatment first *Sama-Nirama* condition should be examined. Symptoms can be observed in *Sama-vhyadhi* which also proved the importance of *Ama* in *Sama* and *Nirama* condition of the disease. Choice of drug also depend on *Sama* & *Niramavastha* of disease. *Sutshekharras* used in *Samaavashta* of *Amlapitta* while *Kamdudharas* used in *Niramavastha* of drug. Distinction between *Sama* (with *Ama*) and *Nirama* (without *Ama*) disease is of prime importance to define treatment strategies.

### **CONCLUSION**

*Agni* apart from the digestive function, is also responsible for the production of strength which has two aspects namely. Strength to resist the occurrence of disease and decay in the human body. Strength to perform physical exercises. Due to faulty *Agni* status, a number of unripe, undigested or unmetabolised byproducts are formed and have tendency to block the micro channels of the body, thus resulting in accumulation of *doshas* (morbid matters) and finally precipitate in the form of disease. *Ayurveda* emphasizes that most of the diseases are

the byproduct of *Agnidushti* that is why the main principle of treatment of all diseases in *Ayurveda* is to restore and strengthen the *Agni* (digestive and metabolic fire).

*Aam* is one of the important concept in *Ayurved Samhita*. *Ayurveda* attributes cause of any disease to an imbalance in one or all of the *Dosha* and for successful treatment of a particular disease *Vaidya* has to determine, whether the imbalanced *Dosha* is *Saam* or *Niram*. If *Vaidya* can understand this stage well and give its *drug* as per *Avashta* then it will be give miraculous result.

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