

## CONCEPT OF AGNI AND ITS CLINICAL IMPORTANCE W.S.R TO AMA AVASTHA

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### ABSTRACT

*Ayurveda* is the most authentic science among *Vedas*. It is beneficial for both protective and therapeutic purpose. In *Ayurveda*, among the many fundamental principles *Agni* is one of the most important components for healthy, happy and long life. *Agni* is responsible for catabolism, metabolism, transformation, digestion and destruction of the toxins from the body. *Ayurveda* considers that *Dehagni* is the cause of life, health, nourishment, energy which is responsible for all vital function of our body. According to *Acharya Charak*, after stoppage of the function of *Agni*, the individual dies because *Agni* is considered as the life when it is in *samavस्था*. *Samagni* leads to healthy, happy and long life, but if the *Agni* of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, *Agni* is said to be the base (*mool*) of life. Any malfunctioning of *Agni* will lead to formation of *Ama* which is root cause of disease.

*Ama* is undigested food which occurs due to *Mandagni*. It is very important to rule out the possible cause of *Agnimandya*.

**KEYWORDS:** *Agni*, *Jatharagni*, *Ama*.

### INTRODUCTION

The term *Agni*, in common language means the digestive fire. Fire is the basic essential of life. Human body too needs digestive fire for the mechanisms of life to keep going and the

life element depends on the quality and quantity of fire located in the system. There is an activity in each and every cell and according to *Ayurveda* this activity is more and less dependent on the *Agni*. *Agni* is the main component of the body which is responsible for the course of digestion and metabolism in living organism. *Agni* converts food in the form of energy, which is responsible for the vital function of the body.

Various form of *Agni* present in the body just like *Usnata* in the *Sharir*, *Prabha* in the *Twacha*, *Drishti* in *Chakshu* etc. *Jatharagni* has *panchabhautika* components in the form of *Pitta*. *Agni* present in the body in the form of *Pitta* which is *Teja Mahabhuta* dominant. *Pitta* (*Pachakagni*) is located in between the *Pakwashaya* and *Amashaya* which state the *Grahani*. Hence, *Pachak pitta* (*Agni*) is responsible for the digestion of the food.

In *Ayurveda*, It is said that *Mandagni* is the root cause of all types of various disease, because *Mandagni* is responsible for the formation of *Ama* in the body. Mainly *Jatharagnimandyata* leads to other *Bhutagni* and *Dhatuagni mandyata*. *Ama* formation leads to manifestation of various disease in the body.

## AIMS AND OBJECTIVES

- To explore the concept of *Agni*.
- To study the role of *Agni* and its physiological and pathological states.
- To study the role of *Ama* in the manifestation of disease.

## MATERIALS AND METHOD

This is based on conceptual study. The literature review collected from *Ayurvedic* classical texts, other reference book of *Kriya sharir*, websites and journals.

## CONCEPT OF AGNI

The term *Agni* is used in the sense of digestion and metabolism of the food. *Ayurveda* described *Agni* as the *Dehagni* (*Jatharagni*) because *Agni* converts food into the form of energy which is responsible for health.

## NIRUKTI OF AGNI

The word *Agni* is derived from – *Ang dhatu* & *Gatipratyaya* which means widely spreading.

## TYPES OF AGNI

The following types of *Agni* is mentioned in our classical *Ayurvedic* text are:

*Jatharagni* – One *Agni* present in the stomach and duodenum.

*Bhutagni* – Five *Agni* from five basic elements (*Panchamahbhuta*).

*Dhatuagni*–Seven *Agni* present, one in each of the seven *Dhatus*.

### IMPORTANCE OF AGNI

आयुर्वर्णबलं स्वास्थ्यमुत्साहोपचययो प्रभा । ओजस्तेजोऽन्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ॥

शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः। रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते ॥<sup>[1]</sup>

(च.चि.१५/३-४)

*Ayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Oja* are dependent on the state of *Agni*. *Agni* is responsible for life. Its absence in the body leads to death. That's why *Agni* is important factor which state the *Prana* in the body. *Samagni* is the main factor for being healthy and to live long life. When *Agni* is vitiated then a person suffers from disease.

अन्नस्य पक्ता सर्वेषां पक्त्रणामधिपो मतः । तन्मूलास्ते हि तद्वद्विचयवृद्धिचयात्मकाः॥

तस्मात्तं विधिवद्युक्तेरन्नपानेन्धनैर्हितैः। पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः॥<sup>[2]</sup>

(च.चि.१५/३९-४०)

*Jatharagni* plays most important role in *Tryodasha Agni* which is responsible for digestion of food. Because all other types of *Agni* are dependent on *Jatharagni*. *Jatharagni* provides strength to other *Agni* and increase or decrease condition of *Agni* is also dependent on *Jatharagni*. That's why only intake of balance diet, which always ignite the digestive fire (*Agni*) and digest the food properly. All the benefits of *Agni* are only present when *Jatharagni* is in *Samavastha*. *Bala* and *Ayu* of an individual are also related with the normal state of *Jatharagni*.

*Jatharagni* separates the food into the *Sara* and *kitta bhaga* in the human body. *Jatharagni* is also classifies into four categories according to its performance of digestion namely *Samagni*, *Vishamagni*, *Tikshanagni* and *Mandagni*.

विषमो धातुवैषम्यं करोति विषमं पचन् । तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः ॥

युक्तं भुक्तवतोयुक्तो धातुसाम्यं समं पचन् । दुर्बलो विदहत्यन्नं तद्यात्यूर्ध्वमधोऽपि वा ॥<sup>[3]</sup>

(च.चि.१५/५०-५१)

*Samagni*– *Sama* state of *Agni*. Normal state of *Agni* easily digests the *Guru* or *laghu* diet in proper time. In this condition, *Dosha* is in *Samavastha*.

**Vishamagni**– when *Agni* is in *Vishama* state, sometimes enables to digest heavy food or sometime not able to digest light food. Its due to *Vata*.

**Tikshnagni**– In this state, *Snigdha* and *guru* diet also easily digest even if in large quantity and after sometime one has suffered from hunger. Its due to *Pitta*.

**Mandagni** – In this state, *laghu* diet is not easily digest even if in small quantity. One feels heaviness in the abdomen. Its due to *Kapha*.

### **AGNISAMYATA AND AGNIVAISHAMYATA**

When all types of *Trayodasha Agni* is in their required *Pramana*, *guna*, *karma* is known as *Agnisamyata*. *Agnisamyata* is not only responsible for balanced state of *tridosha* but also responsible for healthy state of body. While in *Agnivaishamyata*, *troyadasha* and *Agni* is not in normal state. It is in *Vridhhi* and *kshayaavastha* which is *Tikshnagni* and *Mandagni* respectively. *Agnivaishamyata* gives rise to many disease in the body. Specially *Mandagni* leads to formation of *Ama* in the body that manifested various types of disease. According to *Aacharya Vagbhatta*, due to less strength of *Jathragni*, also effect the strength of *Dhatuagni* and cause *Dhatuagnimandya*. Due to poor strength of *Jatharagni*, initially *Rasa Dhatu* becomes immature and undigested *Annarasa* is still left in the stomach and duodenum (*Amashaya*) and remain in undigested form its condition known as *Ama*. Main cause of formation of *Ama* is weak digestive fire (*Jatharagni*).

### **RELATIONSHIP BETWEEN AGNI AND AMA**

*Jatharagni* or *Koshthagni*, *Panchabhutagni* and *Dhatuagni* are the main three *Agni* present inside the body. When there is malfunctioning of *Agni* hampered the proper digestion of food resulting in the formation of *Ama*.

- 1) First food undergoes digested and absorbed in the *Amashaya* and *Grahani*.
- 2) Then it's transported to the liver for *Bhutagnipaka* (*sukshamapaka*).
- 3) The product of nutrition is processed in the *Dhatu* by the *Dhatuagni*.

This whole process occurs in the digestion of the food which produce *Annarasa* with the help of *Jathargni*. After that, *Annarasa* divided into *Sara* and *kittabhaga*. *Sara Bhaga* of the *Annarasa* provides nutrition to all *Dhatus* of the body and *kittabhaga* excrete from the body in *Mala* form.

## AMA NIRUKTI

The term "Ama" is created by combining "Am" dhatu and "Nich" pratyaya, and it is subject to digestion that is uncooked or undigested material.<sup>[4]</sup>

## DEFINITION

उष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ॥ दुष्टमामाशयगतं रसमामं प्रचक्षते ॥<sup>[5]</sup> (अ.स.सू.२२/३६-३७)

If the proper functioning of *Agni* is not placed that leads to unripened, undigested food is known as *Ama*. It is due to defective metabolism.

## SYMPTOM OF AMA

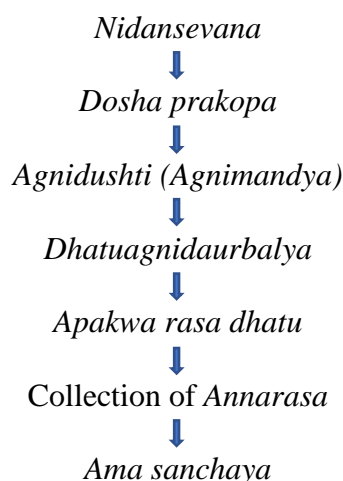
स्रोतोरोधबलभ्रंशगौरवानिलमूढताः ॥

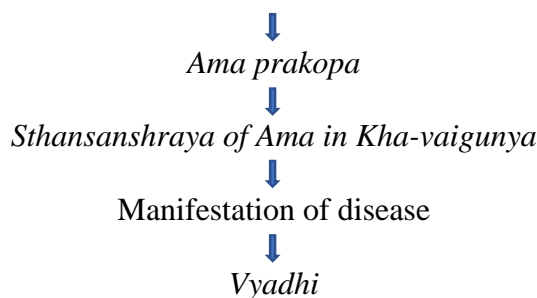
आलस्यापक्तिनिष्ठीवमलसङ्गारुचिवलमाः॥<sup>[6]</sup> (अ.ह.सू.१३/२३-२४)

General characteristic of *Ama* is,

- 1) *Srotorodha* (obstruction of channels)
- 2) *Balabhransha* (loss of strength)
- 3) *Gauarav* (heaviness in the body)
- 4) *Anilamudhata* (obstruction of *vayu*)
- 5) *Alasya* (laziness)
- 6) *Apakti* (indigestion)
- 7) *Nishthivan* (expectoration)
- 8) *Malasanga* (constipation)
- 9) *Aruchi* (anorexia)
- 10) *Klama* (fatigueness)

## ROLE OF AGNI AND AMA IN THE MANIFESTATION OF THE DISEASE





## DISCUSSION

After the discussion of *Agni* and *Ama*, it is concluded that *Agni* is responsible for living healthy and long life. As per *Ayurvedic* text *Charak Samhita*, this is very important to maintain a health of healthy individual and to treat the disease who is ill. One who wishes to remain healthy is always protect the *Agni*. Otherwise in another condition, a person suffers from disease. In *Ayurveda*, *Agni* is considered as the most important factor which is responsible for normal functioning of every system in the body. Specially with the gastrointestinal system of the body.

If the *Agni* is not in normal condition that leads to various disease like GERD, IBS, Ulcerative colitis, peptic ulcer, gastritis, acidity, vomiting, diarrhea etc due to formation of *Ama*. Hence, the preservation and promotion of *Agni* and prevention the formation of *Ama* is first condition for the management of disease. Thus, it is important to understand the concept of for healthy life of an individual.

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