



CONCEPT OF AGNI-AGNIMANDYA AND AMA: A REVIEW

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ABSTRACT

In this modern era human beings has compelled themselves to become fast and mechanical. This is the reason why they can't give proper attention to daily and seasonal regims, exercise and diet. This change in lifestyle is responsible for replacement of " Shadrasatmak-ahara" by preserved fast, junk food, bakery products, shift duties, increased competitions which gives stress, all these factors making them more and more susceptible for disease generated by Agnimandya, Mandagniiis root cause of every disease. Due to this mandagni aharpachankriya gets affected leading to production of sam-aharrasa which ultimately cause the rasa-dhatvagnimandya and uttarottardhatu remains malnourished. In this way Agni plays the key role in the process of bio-transformation. That's why our samhitas has given a lot of importance to Agni.

Keywords: Agni, Agnimandya, Ama

INTRODUCTION

According to fundamental principle of Ayurveda Agni has an important role in the physiological functioning of body. It should be protected by proper intake of food and drink because these act as a fuel. If person is deprived of foods and drinks, agni becomes disturbed. Consumption of food may be of various forms eatable, beverages, linctus, masticable foods. Which undergoes metabolic transformation by the effect of jatharagni, Bhutagni and dhatvagni. Initially jataragni gives stimulation to bhutagni because consumed food is panchbhautik, it has to undergo transformation by the respective bhutangn is then only it becomes easy for digestion by jatharagni and tissue metabolism by dhatvagnis, Then processed metabolic products circulate inside the strotas continuously by the help of vat dosha ^[1]. This favours the development, strength, complexion and happiness as well as growth of tissues. During its normalcy it is responsible for longevity, complexion, strength, health, immunity, other agnis and other vital functions all are dependent on jatharagni^[2]

MATERIAL AND METHOD

Jatharagni

Jatharagni is the main principle substance responsible for health and disease normal condition of agni gives strength, health, longevity and vital health. According to fundamental principle of Ayurved science agni has an important role. Ayu, varna, bala, swasthya, uttsah, buddhi, kanti oja, teja, prana of human beings mainly depends on the normal condition of agni^[3]

Agni Types

Agni can be divided into three major categories i.e

Jatharagaani 1

Dhatwagni 7

Bhutagni 5

Jaatharagaani has been considered prime among all agnis. The functioning of other agnis ie Dhatwagni and Bhutagni depends upon the strength of jatharagni.

In healthy individuals the digestive fire i.e agni excited by samanvata, pachak pitta and kledak kapha so the proper digestion takes place.

Concept of agnimandya

Agni converts the ahara dravys into aharrasa and then with the help of dhatwagni and bhutagni the poshak-ansha is made available to body. Hence any vikritii i.e. hypo or hyper functioning of the agni is the prime cause of photogenesis of any disease. Also this vicious cycle if not treated timely, will increase the intensity of the disease.

Agnimandya is a clinical condition characterized by loss of appetite i.e. kshudha- mandya, Aruchi, avipak, prasek, amashay pradeshi-gaurav and shiro-gaurav, Antra kunjnam and pravahanm etc. In ayurvedic samhita, decrease in the intensity of agni has been termed as agnimandya or agnidushti.

Causes of agnidushti

- ✓ Abhojanat
- ✓ Ajirna
- ✓ Atibhojanat
- ✓ Vishmashanat
- ✓ Asatmyabhojanat
- ✓ Guru, shit, atiruksha
- ✓ Sandushtabhojanat
- ✓ Desh, kal, vaman, sneha, vibhram, vyadhikarshan

All these causes are responsible for the agni dushti. This dusht agni cannot digest soft diet also. It leads to agnimandya. Agnimandya is the main step occurring in pathogenesis of many diseases. Hetu sevan causes dosha-prakop. These prakupit dosha vitiate dushya and their sammurchana which leads to many diseases

mostly it starts with agnimandya. Due to decrease in the intensity of agni, the apachitahar-rasa is produced leads to strotorodh and ama-nirmiti. Hence while treating any disease the sampraptibhanga always o be start with amapachan and agnivardhan chikitsa to get fast and complete cure. Acharya has described agnimandya as a main symptom in diseases like ajjerna, grahani, jwara, pandu, shotha, amlapitta, udar, arsha, kamla etc^[4]

Management of Agnimandya

Nidanparivarjan

Eradication of cause is the first line of treatment of every disease. Because it is mostly on unbalanced lifestyle- induced problem correcting the food habits and behavior help to preserve our agni. Agnimandya induced by excessive oil may be managed by churna, Arisht, Asawa. If Agnimandya induced by vitiated dosha then they are to be eliminated by shodhan therapy. Polyherbal Ayurvedic medicine like agnitundivati, chitrakadi vati, shankhavati, Lavanbhaskar churna, Hingwashtak churna, Avipattikar churna are given. Single herb like shunthi, pippali, ajwain, marich, bhallatak i.e. having katu- Tiktta rasa are mainly act on agnimandya. Regular physical exercise should have good effect on agnimandya^[5]

CONCEPT OF AMA

The concept of ama is the most important fundamental principle of Ayurveda in understanding the physiopathology of the disease. It has own importance in diagnosis and treatment. It is considered as one of the vital vyadhi ghataka responsible for the initiation of the disease process in the body, hence called as Amaya . Amawata and vishchikitsa are the classical examples hence it has been treated as amdosha. Its rapidity and toxic effect on the human body i.e Ashukari-swabhava it has been described as Amavisha in some other instances. In Ayurvedic classics ama is the product of metabolic defect. It is formed due to improperly metabolized by product of food at jatharagni level, bhutagni level, and at Dhatwagni, level. Dos prakopa and etiological factors also play an important role in manifestation of ama, its action is like that of toxic substances tht's why it is called amavisha.

- ✓ In Ayurved science various definitions of ama are quoted in the texts due to poor strength of agni, initial rasa dhatu becomes immature improperly metabolized and this unmetabolised substance i.e anna rasa is still left in stomach is known as ama. This annarasa undergoes fermentation being retained in the stomach.
- ✓ If kayagni fails to perform normal functions leads to accumulation of undigested food material inside Amashyaya, which is the initial rasadhatu is called ama^[6]
- ✓ The food residue which is not digested due to impairment of agni is known as Ama and it is said to be the root cause of all diseases. ^[7]

Symptoms of Ama

Ama presents features as per its fusion with specific dhatu or its location . General characteristic of ama are strotorodha, Balabhransha, gaurava, anilmudhta, alasya, apakti, nishthiva malasanga, aruchi and klama^[8]

Correlation Of Ama And Ahashtrotas Vyadhi

The main factor for the formation ama is deranged function of agni. If it remains for longer duration in amashaya ie in mahastrotasa, it becomes as like ama-rasa which is termed as amavisha. Ama , amadosha and amavisha play a vital role in the pathogenesis as well as prognosis of mahastrotas diseases. Certain chemical compounds in the body does damage which accumulates to produce ageing are called free radicals, considered a s ama. Increase in the normal value of blood, urine, stool, salivary secretion, sputum etc may be understood as ama condition. Direct influence of ama observed in mahastrotas diseases like adhman, ajeerna, atisara, amlapitta, pandu, krimi, amavata etc.

Management of Ama:

Langhana – The first and foremost treatment of ama is langhana (fasting). Fasting till normal agni is established is essential for the amapachana, The normal agni helps in reducing the various obstruction in the channels and routes and helps in digesting amavisha. And other sign and symptoms which are caused due to ama are eventually reduced deepana-pachana is very effective treatment for amavisha. There are also several herbs which help in treating the problem of ama. These herbs include dry ginger, castor, aloevera, marich,

pippali, bhallatak etc and drugs like amapachakvati, agnitundi vati, shankh vati, Trikatu churna, Shunthi churna are very a

Swedana- Besides dry sudation therapy is also beneficial. It also provides relief from blokages in the channels and relieves aches, inflammation, pain and disorders effectively.

Shodhan- If the doshas are vitiated to a greater extent , they are to be eliminated by shodhana terapy called panchakarma^[9]

CONCLUSION

The term kaya means agni or enzymes responsible for the digestion as well as metabolism, kayachikitsa deals with the management of disease caused by the impairment of power of digestion and metabolism. Digestion, metabolism, absorption and assimilation of the food substances into body takes place due to dynamic interaction of jatharagni, bhutagni, dhatwagni, bodhak-kapha, pachakpitta, vata dosha. Ayurveda says that disturbed function of agni is the root cause for the causation of the diseases. Agni should be protected by proper intake of food because this act as a fuel. Agni plays a pivotal role in maintaining good health of a human being.

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