

## CONCEPT OF AMA WITH SPECIAL REFERENCE TO DHATVAGNI

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Vigyan G.A.C.H, Patna.**ABSTRACT**

*Ama* is a pathological condition, which occurs due to the improper functioning of *Agni*. *Ama* is considered as main cause of various diseases.<sup>[1]</sup> The *Ayurveda*, the concept of fire, or *agni*, strength of *agni* in the body is among the most critical factors in determining overall health. The creation and destruction of the universe, metabolism and catabolism in organism all are regulated through *agni*. *Angi* is an agent which makes the food particles acceptable and compatible for body. The entire process of the function of *Agni* is called *Agnivyaprya*. Broadly thirteen types of *agni* have been described in *Ayurveda* namely- *Jatharagni-1*, *Bhutagni-5*, *Dhatwagni- 7* at different levels.

*Jatharagni* also known by *kayagni*, *pachagni*, *jatharagni* is directly concerned with the digestion of food materials in the *aamashya*. *Bhutagni* are of five kinds *parthiva*, *Apya*, *Agnya*, *Vayaviya* and *Nabhas*. These are supposed to act on the five basic elemental Constituent of the food in order to digest them. The important *agni* of *Dhatvagni* are seven types of *Agni*, situated in respective *dhatu*s and these have been named as *Rasagni*, *Raktagni*, *Manasagni*, *Medagni*, *asthiagni*, *majagni* and *sukragni*. About the function of *Dhatvagni* two types of function attributed to them one of them *Dhatvagni* is supposed to take part in maintaining the integrity of the *dhatu* by helping in the conversions of available nutrients into specific *dhatu* if there is hypofunctioning of this *agni*, it is important role of formation of *ama*.

**KEYWORDS:** - *Aam*, *Dhatvagni*, *Jatharagni*, *Bhutagni*.**INTRODUCTION<sup>[2]</sup>**

*Ayurveda* is the traditional ancient Indian system of health sciences. The *Ayurvedic* method of holistic health care emphasizes balancing the body. Mind and spirit to treat and prevent

the diseases. The changes in food habits and sedentary life style.

Today life style pattern disturbs biological system of body, significantly especially digestive system disturbs digestive power leads *Agnimandya* which resulted to form the *Ama*.

*Ama* is described as substance, which is not digested properly and need further digestion or a substance which is incompletely metabolized or partially metabolized is called *Ama*. Though the disease associate with *Ama* have been described *Charaka* but *Vagbhata* was perhaps the first author to define *Ama* as a separate entity. According to him; due to hypofunction of *ushma* (*Agni*). The food which not completely or properly digested, yields immature *rasa* in *amashaya* and due to undergoes fermentation or putrefaction. Though the description of *Ama* being developed in *amashya* has been described here, but the word *ama* has a generalised meaning which can be applied to any sort of working *agni* in the body.

#### Definition of *ama*<sup>[3]</sup>

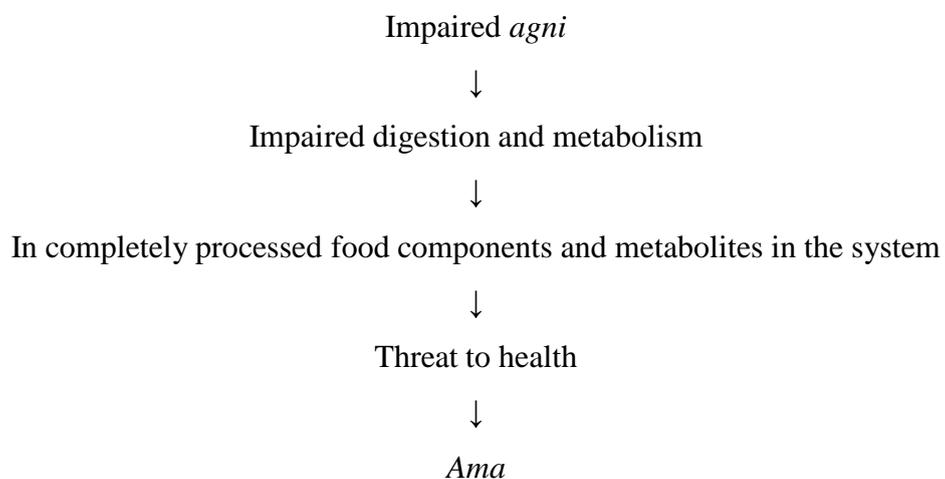
उष्मणो अल्पबलात्वेन धातुमाद्यापाचितम्।

दुष्टमामाशयगतं रसं माम् प्रचक्षते॥ अ.ह.सू.१३/२५

Due to hypofunctioning of the *ushma* (*agni*), the first *dhatu* ex- *rasa*, is not properly formed. instead, the *annarasa* undergoes fermentation and or putrefaction (*dhatu*) being retained in the *amashaya*. It is this state of *rasa* which is spoken as *ama*.

#### Concept of *ama*

*Ama* is a unique concept in *ayurveda*.



**Saama:-** *Dosha- Dushya samurchana* in the presence of *Ama*.

**Niraama:-** *Prakruta Avastha* of *srotas* and *prakruta karya* of *sharera*.

### **Agni**

Living body is the product of nutrition. *Dosha*, *Dhatu* and *mala* are the *shareera dravyas* whose source is *ahara dravya*. The ingested food undergoes conversion at different levels, till they ultimately become tissues of the body which is brought about by the *Agni*.

Thus,

No *agni* → No tissue Building → No life. Hence *Agni* is directly proportional to life.

Types of *Agni* – 13 *Jatharagni* – 1

*Bhutagni* – 5

*Dhatwagni* – 7

### **Jatharagni**

It is the “chief *agni* in the body. *Jatharagni* in its inactive form leads to death of an individual, if it is in active form increases life span and disease free life, if it is in abnormal form it causes various disease.

### **Bhutagni**

Consumed food undergoes metabolic transformation by the action of *jatharagni*, *bhutagni* and *dhatwagni*.

Initially *jatharagni* kindles the *bhutagni*. so in the five basic elements with their respective *bhutagni*. every *panchbhoutik dravya* has five *bhoutika agni* is present in each element and are named accordingly. *Bhoumyagni* (*agni* of *prithvi* element), *apyagni* (*agni* of *apya* element), *tajasagni* (*agni* of *tajasa* element), *vayavya agni* (*agni* of *vayavya* element), *akasha agni* (*agni* of *akasha* element)

### **Dhatvagni<sup>[4]</sup>**

*Dhatvagni* is the most important *agni* in human body. It is responsible for the formation of *dhatuas* well as increase or decrease of. When the *dhatvagni* is in normal stage it leads to the formation of proper *dhatu*. The nutrient portion of *rasa* provides growth and nourishment to subsequent *rakta dhatu*, *rakta* to subsequent *mamsa*, *mamsa* to subsequent *meda dhatu*, *meda* to subsequent *asthi dhatu*, *asthi* to subsequent *majja dhatu* and the nutrient fraction of *majja* provides nourishment to subsequent *sukra dhatu*. *Tej* portion of *rasa dhatu*, undergoes

transformation by the *uṣmā* of *pitta* and gets converted into *rakta dhatu*. Due to the action of *usma* of *rakta* along with the *vāta*, *ambu* (water) and *tejas*, *rakta* attains compactness and get transformed into *mamsadhatu* after being acted upon by *mamsadhatvagni*. These *vayu*, *ambu* and *teja* are the *abhyantara mahabhuta* which are formed by the action of *panchabhutagni*. So the *bhutagnipaka* is important among the *pakas* because it provides raw materials in the form of *vayu*, *ambu* and *tejas* etc for *dhatu* formation. Malfunction of *bhutagni* causes malformation of *mahabhuta* and subsequent malformation of *dhatu*. *Dhatu* circulated all over the body and reaches to the level of *dhatu* as per *kedarikulya nyaya*.

According to the *khalekapota nyaya* the nourishment of *dhatu* takes place by selective absorption. The nutrient portion travels through different channels. Different *dhatu*s get nourished by its specific nutrient portion at different stages. Nutrient portion leaks from the capillaries during circulation and reaches to the level of tissue fluid. Required nutrients are selectively absorbed by active absorption. This requires expenditure of energy. Similarly *rasa* flow to each *dhatu* and uptake of *poshya dhatu* is regulated depends on the metabolic needs of the particular *dhatu*. For example in the formation of *rakta dhatu*, iron, vitamin B12 and folic are required. This theory can also explain the transport of different particle across the cell membrane with the expenditure of energy. This is because the pigeons in the above example have to spend energy to procure the grain. The seven type of *dhatvagni* specific to their *dhatu*s are *rasagni*, *raktagni*, *mamsagni*, *medagni*, *asthagni*, *majjagni*, *andsukragni*. *Dhatvagni* is essential factor for *dhatu* formation, maintainance and growth of *dhatu*s.

## DISCUSSION

*Aama* is very unique and important concept explained in *Ayurveda* science. Which causes various *dosha*, *dushya dushti* in the body and develops various *Agnimandyajanit Vikaras*. *Aama* also hampers the bio- transformation activity / energy of the body i.e. *Agni*. It vitiates *Agni*, *Dhatvagni*, *Mahabhutagni*, etc. Which enables to digest and forms energy from the food. As in *Ayurveda* described that all disease formation is due to the *Agni mandya* / *Jatharagni mandya*. Therefore for treatment concept of *Aama* and *Agni* / *Jatharagni* / *Dhatvagni* is very important.

## CONCLUSION

*Aam* plays a vital role in the pathogenesis as well as prognosis of diseases. After the intake of *virudhha aahar* impaired digestion and metabolism is occurred due to hypofunctioning of *jatharagni* which leads to production of *aam* in *amasaya*.

Within physiological limits, if *kayagni* is strong then *dhatvagni* becomes strong. If *dhatvagni* is strong then it leads to *dhatukshyaya*. Similarly if *kayagni* is weak then *dhatvagni* become weak and leads to *dhatu virddhi*. But beyond physiological limit in case of low intake or starvation for long time is an exception to the concept described in *Samhita*. So very important role of *dhatvagni* production of *aam*.

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