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Role of agni and Ama in the development of pratishyay

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Abstract

Ama refers to raw, unripe, unprocessed or improperly digested condition of food substances develop due to mandagni (hypo functioning of Agni). Agni is responsible for longevity, strength and complexion. Acharya Vagbhatta described Ama concept in detail. It is very much necessary to understand Ama for the purpose of diagnosis of disease and treatment of disease. Ama is an antigen and induces immunological reaction inside the body in a susceptible individual. Excessively vitiated doshas (autoimmune) favors the causation of Ama to a greater extent. Abnormal agni is responsible for genesis of almost all diseases. Especially Mandagni is a causative factor for the production of Ama, which in turn favors development of Pratishyay.

Keywords: Agni, Ama, pratishyay etc

Introduction

The disorder of nasa have been described widely by all the Acharyas. Acharya Susrutha has described 31 nasagatha rogas. Among them pratishyaya is one of the most important disease. He has described the disease very elaborately including its complications as diseases of eyes, nose and ear^[1]

Pratishyay manifests due to irritation and inflammation of the mucous membrane inside the nose by kapha and vata. Continuous discharge from nose is known as pratishyaya. Pratishyaya is challenging disease among all respiratory tract diseases because of its recurrence and chronic nature. It attacks the individual recurrently and can precipitate instantaneously in susceptible individuals due to exposure to etiological and risk factors. Recurrence of the disease occurs when the vitiated doshas have not been removed completely as a result doshas resides in their latent stage and gives rise to disease when they come in contact with triggering factors. In certain individuals it could be remain in chronic conditions^[2].

It is characterized by nasal blockage, nasal discharge, headache, continuous sneezing, heaviness in head etc. If it is not treated in time it leads to severe disorders like dushta pratishyaya, asthma, and other complications of respiratory tract^[2].

Nose is the gateway for head and pratishyay manifest due amalgamation of dosha and dushya in nose. It can be correlated to rhinitis, sinusitis and common cold mentioned in modern medicine. *Dushta Pratishyaya* is the chronic stage/advanced condition of *Pratishyaya*, which manifest due to neglect or improper management of *Pratishyaya*. Chronic sinusitis can be correlated with *Dushta Pratishyaya* on the basis of the signs, symptoms, complications, and prognosis^[2]. Pratishyay manifests due to involvement of kapha predominant doshas associated with abnormal agni causing development of ama.

The entire range of digestive and metabolic activity of the body takes place with the help of biological fire of the body called Agni; Ayurveda conceives the following components of Agni, which functions at different levels of digestion, metabolism and absorption activity of body^[3].

Jatharagni / Pachakagni (one) - located in G.I.T., performs digestion of food. Pachakamsa (Seven) - generated in GIT as part of pachakagni but has function in dhatus. Dhatwagni (Seven) - located in respective dhatus, responsible for tissue Metabolism. Bhutagni (Five) - located in oral cavity and tissues responsible for finer molecular metabolism and assimilation. The Jatharagni is considered as the master agni and is claimed to govern the function of all other agnis besides its own function^[3].

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The above 13 types of agnis in the body are responsible for digestion of food and metabolism at different levels when agni becomes weak a number of unwanted unripe byproducts of digestions and metabolism start forming and accumulating in the body at different levels. from gross to molecular level, from local GIT level to systemic levels over called ama and acts as a toxin and antigenic material.

Ama is the classical term used in Ayurveda to designate a material which is essentially unripe, undigested or unmetabolized formed as a consequence sequels of malfunctioning of agni if allowed to prevail block the micro channels and precipitate antigenic reaction in the body. Ayurveda conceives the idea of allergy and intolerance caused by a variety of unwanted endogenous or exogenous material (Amavisa and dusivisa) [4].

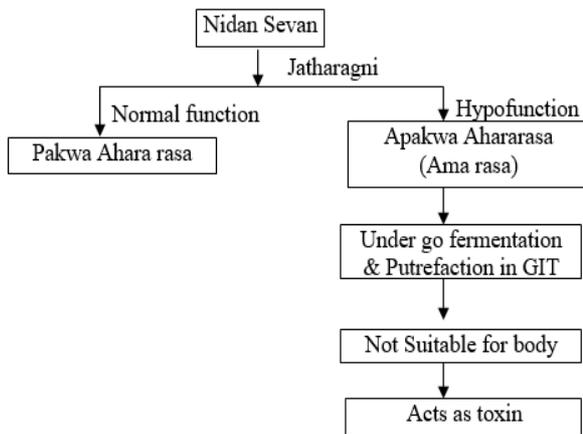
Objectives- to collect the material from the texts and article related to ama and agni and its relation in the development in the pratishyay

Materials and Methods- an effort has been made to understand the concept of agni and ama in the development of pratishyay.

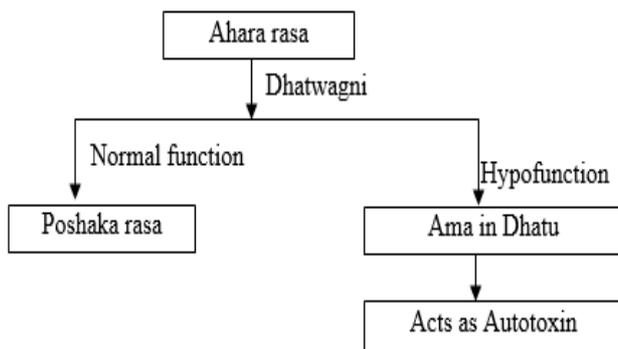
Examination of the patient: by history, symptomatology, astha sthana pariksha, nasal examination including anterior and posterior rhinoscopy.

Subjective parameters: nasasrava, nasa avarodha, kshavatu, gala talu shuskata, shira shoola. Schematic illustration of pathogenesis of Pratishyay indicating role of agni and ama [5]

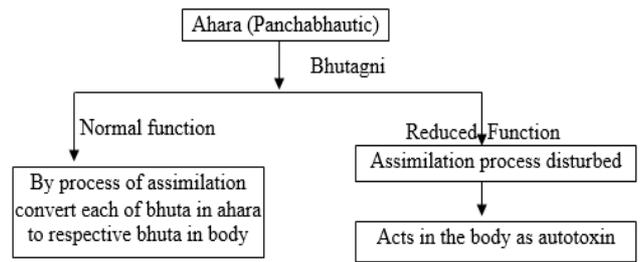
1.



2.



3.



AGNI

Jatharagni is the principal among all types of agnis because function of bhutagni and dhatvagni are controlled by this. Provocation or decrease of jatharagni results in aggravation or diminution of bhutagni and dhatvagni. One should protect jatharagni by suitable healthy dietetics and activities since longevity and strength depends on regular state of agni. One, who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of grahani. Every *Dhatvagni* (bio-energy fire) present in each *Dhatu* synthesize and transform the essential *Rasa Dhatu* requisite for that particular *Dhatu* or cell from the basic nutrients present in the *Anna Rasa* or essence of the diet that we eat. Each *Dhatvagni* has got a specialty to synthesize and transform the constituents suitable to its particular *Dhatu* and it is a sort of selective action. It has been widely accepted that the seven *dhatu*s that are a support of the body contain their own *Agni*, and by their own *Agni* they digest and transform the materials supplied to them to make the substances identical to them for absorption and nourishment. Body is composed of the five *mahabhutas* (five basic elements). Obviously, each cell (*dhatu paramanu*) and tissues consists of five *Bhutagni* also. Food we eat also consist of the five basic elements with their respective *Agni* or bio-energies. As a consequence, they are completely similar with respect to the five basic elements with their *Bhutagni* in our body cells and tissues. It is mentioned that the five *Bhutagni* digest their own part of the constituent present in the food resources. After the digestion of food by the *Bhutagni*, digested materials containing the elements and qualities similar to each *bhutas* nourish their own particular bhautika elements of the body. These *Bhutagnis* act after getting stimulation from the the *Jatharagni* in the oral cavity causes disintegration of food substances. In the modern physiological perspective, the action of *Jatharagni* can be equated with the digestion in the stomach and duodenum, and the action of the *Bhutagni* can be equated with the functions of salivary juices and other substances which assist digestion mechanism in oral cavity along with conversion of digested materials in the liver as well it works for the formation each *dhatu*⁶. In case of Pratishyay agni becomes weak due to deranged kapha.

AMA

Ama means improper or partially digested food substances inside the body. Due to hypofunctioning of Kayagni, the improper adhya ahara dhatu (Rasa dhatu) formed in amashaya is known as ama. The substances, which remain undigested, disintegrated, foul smelling, excessive in quantity, slimy in nature, and causes stiffness of the whole body is the characteristic properties of ama. Ama in the form of sukshma Amarasa comes in systemic circulation which is not suitable for either dhatwagni paka or bhutagni paka. Because of its apakwa nature it becomes vijatiya dravya that works as antigen due to which antibodies are produced. Further it

vitiates the doshas present in the body to cause different kind of disorders depending on severity and site of its location. Ama is very hazardous substance being macromolecular in size causes obstruction to the micro channels initially ama manifests at gastrointestinal level and later in advanced condition it reaches the systemic circulation by the help of vata. In case of Pratishtay ama reaches the pranavaha srotas and manifest certain reactions in that place leading to development of inflammatory process in srotas causing discharge from the nose of different colours and smell. Acharya Chakrapani while commenting on Grahani Chikitsa has mentioned the existence of ama at different levels. Due to the consumption of nidana, which are capable of exacerbating dosha and bringing mildness in agni's, after this whatever is again eaten or drunk by ignorant person, the same becomes improperly digested, this transformed into sourness in amasaya is called amavisa^[7].

Conclusion

Pratishtay manifests due to involvement of kapha predominant doshas associated with abnormal agni causing development of ama. Thus the differences between the presences of *ama* characters more dominantly or less dominantly is due to variation of various proportions of *doshic* influence in the disease manifestation along with active role of *ama* in different varieties of pratishtay. More dominancy of *ama* characters causes more severely appearances of *pratishtay* symptoms. *Dushta Pratishtaya* is the chronic stage/advanced condition of *Pratishtaya*, which manifest due to neglect or improper management of *Pratishtaya*. Chronic sinusitis can be correlated with *Dushta Pratishtaya* on the basis of the signs, symptoms, complications, and prognosis. In this condition jatharagni, dhatwagni and bhutagni involves simultaneously as a result disease becomes incurable due to development of ama in all cells and tissues.

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