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An overview on concept of *Jatharagni* and its role in *Amotpatti*

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ABSTRACT

Agni in Ayurveda has a significant role to maintain body homeostasis, body functioning, metabolism of body and proper functioning of body. *Agni* in Ayurveda is correlated with digestive power of the body. There are many reasons behind the maintenance of *Agni* in Ayurveda. The main reason behind its maintenance is that it helps in growth and development of the body. *Agni* is innumerable because of its presence in each and every *Paramanu* of the body, according to the functions and site of action *Agni* has been divided in three types those are *Jhataragni* (digestive fire), *Bhutagni* and *Dhatwagni*. They work together to maintain the balance in the body as *Jhataragni* is maintaining metabolism. Imbalance in the physiology of *Agni* is the main cause for the formation of *Ama* which is the main reason for many diseases. It is also widely thought that if *Agni* is strong, then one is free from disease. So *Jatharagni* is important for every function of body. This article shows the importance of *Jatharagni* and its role in *Amotpatti*.

Key words: *Agni*, *Jatharagni*, *Ama*, *Amotpatti*.

INTRODUCTION

Among the oldest science in the world, Ayurveda is one which is been trying to solve (subside) the *Trividadukha* such as *Adi-daivika*, *Adi-bhoutika*, *Adhyatmika*.^[1] Among the works of various ancient and recent research scholars, this work is like a drop form the ocean. Among the various works in Ayurveda, the concept of *Agni* has been explained. In *Bharatiya Shastra* since ancient time, *Agni* has been considered not only as *Ishwar*, *Prana* and related to *Shareera* but also related to the external world as

Vyapta in all *Panchamabhutas*. In Ayurveda *Vangamaya*, it has been explained that *Agni* is present in every *Paramanu* and every *Kosha*, as every process takes place with the help of *Agni*. There will be a continuous destruction and production takes place in every *Kosha* (cell) every time, and this process is due to *Agni* only. The process of *Panchabhautikaahara* and production of *Dosha*, *Dushya*, *Oja*, *Varna* and their *Bhavas* will be taking place by *Agni*^[2] only without which it is not possible. The ancient *Acharyas* identified the importance of *Agni* and gave important place in their respective *Granthas*, just like *Acharya Sushruta*, while explaining *Paribhasha* of *Swastha* to *Samadosha Samaagnisha*. Mentioned *Agni* and then gave importance. Different *Acharyas* have considered *Chikitsa* of *Agni* itself is *Kayachikitsa*. The word *Kaya* denotes to *Kayagni*. Due to inhibition of *Kayagni* the state of *Ama* is produced. '*Ama*' (intermediate product) which has hazardous effect on body. Hence, *Ama* can be considered as an undigested or partially digested or partially metabolized substance which requires further transformation and if retained as such, it may produce obstruction in the micro and macro channels of the body, which ultimately creates

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the condition of *Srotovaigunya*. The seat for the accumulation of the provoked *Doshas*, converting it in the form of many diseases.

Ama has been considered as an impartial causative factor for most of the disease. Its importance is reflected by the word *Amaya* which is a synonym given to the *Vyadhi*. It is essential to see the presence or absence of *Ama* in the diseased condition before starting the treatment, because the line of treatment is totally different in case of *Amavastha* (*Apakvata*), *Samavastha* (presence of *Ama*) and *Niramavastha* (Absence of *Ama*). Thus, understanding *Ama* is a fundamental approach and has very important place in the research field of Ayurveda, clinical science-the branch which deals with both diagnosis and treatment.

AIMS AND OBJECTIVES

1. To study and understand the concept of *Jatharagni*.
2. To study and understand the concept of *Ama*.
3. To study and know the concept of *Amotpatti*.

Concept of Agni

The one which is having *Urdhwagati* and predominance of *Tejamahabhuta* is called as *Agni*.

According to fundamental principal of Ayurveda, *Agni* has an important role to play in the physiological, functioning of body.

Types of Agni

- A. *Jathragni* - There is only one type in this group,
- B. *Bhutagnis* - there are five types in this group. *Akasia-Agni*, *Vayaviay-Agni*, *Agneya-Agni*, *Apya-Agni*, *Parthiva-Agni*.
- C. *Dhatwagnis* - this group has seven types *Rasa-Agni*, *Rakta-Agni*, *Mamasa-Agni*, *Medo-Agni*, *Asthi-Agni*, *Majja-Agni* and *Shukra-Agni*.

Out of these thirteen kinds of *Agnis* much importance has been given to *Jatharagni*, as it helps in the digestion and absorption of food. In addition to this, it has a control over the remaining varieties of *Agnis*

also. So, there is corresponding rise and fall in these. Therefore every effort should be made to maintain the proper integrity of *Jatharagni* for the sake of strength and long life.

Pitta and Agni

Broadly five type of *Pitta*, *Pachaka*, *Ranjaka*, *Sadhaka*, *Alocaka* and *Bharajaka* and thirteen types of *Agni* - one *Jatharagni*, five *Bhutagnis* and seven *Dhatwagnis* have been described in Ayurveda. *Pitta* and *Agni* are not different because *Pitta* performs the functions of fire^[3] (Physical fire), so it is also designated as *Agni* or *Antaragni*. We find that the site and function of five *Pittas* are quite different from thirteen *Agnies*, excepting the concept of *Jatharagni* and *Pachaka-Pitta*, where there is overlapping. *Pachaka-Pitta* there is no difference in *Pitta* and *Agni*, but with reference to other *Pittas*, there is definite distinction in *Pitta* and *Agni*. But it should not be inferred that the *Jatharagni* and *Pachaka-Pitta* are exactly the same. In spite of overlapping, they possess different identity. Thus, there are not only five *Pittas* and thirteen *Agnis* but all the eighteen can be put under one heading *Agni*. This will not be the last number limiting the types of *Agnis*. There may be many more types and sub types of it, which may be identified or correlated with the substances performing the functions of the *Agni*. According Ayurveda, every atom of the body (cell) is represented by *Vata*, *Pitta* and *Kapha*. So every cell of the body contains *Pitta* or *Agni*, otherwise there will be innumerable *Agnis* in the body as the cells.

The relation between *Agni* and *Pitta* is also established as cause and effect; i.e., *Agneya* substances cause the increase of *Pitta* in the body and the *Soumya* substances reverse. So, *Pitta* is the effect whereas *Agni* is the cause.

Jatharagni

Jatharagni is known by various names *Pachaka-Agni*, *Antara Agni*, *Kayaagni*, *Kosthagni* and *Audarya-Tejeas*, but out of these the term *Kayaagni* has been used to denote its wider application and important role in the pathogenesis and treatment. It has been explained that all the diseases of the body may be

caused due to the deficiency of *Kayagni* and on the other hand, with treatment they may be controlled. *Jatharagni* is of three kinds based on power of digestion i.e., *Uttama*, *Madhyama* and *Avara* power of *Agni* and accordingly it digests the food.^[4] As per season and age function of *Agni* differs, during *Hemantarutu* and *Yauvanaavastha* *Agni* is powerful. During rainy season and old age *Agni* is mild in nature.

Seat of Jatharagni

The process of digestion goes on in the major part as *Maha Srotas*. In short the important organs taking part in digestion are *Amashaya* (Stomach) and *Grahani* (Small intestine). *Pachaka Pitta* is located between *Amashaya* and *Pakvashaya*. The *Kala* which holds *Pachaka Pitta* is known as *Pittadhara Kala*^[5] or *Grahani*.

Importance of Jatharagni

Jatharagni is the main principle substance responsible for disease and health. During its normalcy it is responsible for longevity, complexion, strength, health, enthusiasm, well built, luster, immunity, temperature, other *Agni*'s and other vital functions all are dependent on *Jatharagni*. Healthy state of the body and diseased condition is entirely dependent on *Agni*.^[6]

Functional states of Jatharagni^[7]

1. Mandagni

It is a state in which the action of *Jatharagni* is considerably low or towards the hypo-side due to the predominance of *Kapha*. In this state, *Jatharagni* is unable to digest and metabolize even a small quantity of the food, which is easily digestible otherwise. Hence this state of *Agni* is termed as *Mandagni*. Symptoms are *Alasya*, *Mukhapiccilata*, *Mukhadurganda*, *Netrakutasotha*.

2. Tikshnagni

It is narrated that in this stated of *Agni*, *Pitta* - one of the *Doshas*-predominantly influence the action of the hyper side. Under this stae, *Agni* digests even a very heavy meal easily in a short period, causing usually described as *Atyagni* or *Bhaskama* by *Acharyas*. This

makes it possible for digest all food frequently. After digestion it produces *Gala-Shosa* and *Daha*, *Osta-Shosa* and *Daha*, *Talu-Shosa* and *Daha* and *Santapa*.

3. Vishamagni

It has been stated to be an exited state of *Agni*, arising as a result of the influence of *Vata*, during this state, the action of *Agni* is irregular and fitful. Sometime it performs the process of complete digestion, while at other times it produces *Admana* (distension of the abdomen), *Shula* (colicky pain), *Hrutpada*, *Mukhaswadu* becomes *Kashayayukta*, *Anaha* etc.

4. Samagni

When all the three *Doshas* are in equilibrium, the *Jatharagni* is also stated to be in the state of *Samagni*. In other words *Jatharagni* ensures complete digestion of the food ingested at the proper time without any irregularity, when *Tridoshas* are in an equilibrated state of functioning. As long as the *Jatharagni* is normal or within limits, digestion and metabolism are also maintained with the range and are likely to be deranged with the disorders of *Jatharagni*.

Ahara Paka Kriya

Jatharagni Paka - 1. Awasthapaka 2. Vipaka

Awasthapaka

Gastro-intestinal digestion done by *Kayagni* has been divided into three stages;

1. *Madhuravastha Paka*
2. *Amlavastha Paka* and
3. *Katuavastha Paka*

Collectively known as *Awasthapaka*. In the gastro-intestinal tract *Madhura Paka* occurs upto the level of *Urdhava-Amashaya*, just after ingestion, the food containing six *Rasa*, first of all passes to *Madhura-Paka*; at this stage there is formation or secretion of *Kapha* which is frothy. *Amla-Paka* occurs in the second part, i.e., in the area of *Adhoamashaya* and *Grahani* (Pylorus of the stomach and small intestines), in the process of further digestion, the food becomes sour (*Amla*) and while it is coming out form the stomach, it excites the secretion of *Accha-Pitta*, and

Katu-Paka after digestion the food reaches the large intestine (*Pakavashaya*), here the Mala is solidified after absorption of the watery portion. At this stage *Katu* taste is originated with the formation of *Vata* occurs in the third part i.e., *Pakvashaya* (large intestines).

All kinds of food having different tastes undergo three stages of digestion. The nature of the food is equally important for this process. If there are ample of *Madhura-Dravyas* in the food, *Madhura-Paka* is predominant and if *Amla-Rasa* and *Lavana* rasa are predominant in the food, the *Amla-Paka* will be predominant. Similarly, if *Katu* and *Tikta* along with *Kashaya-Rasas* are predominant in the food *Katu-Paka* finds the upper position. There is another view that the *Madhura*, *Amla* and *Katurasas* are respectively situated in the first, second and third part of the gastro-intestinal tract, as discussed earlier. When the food reaches these parts, it achieves *Madhura*, *Amla* and *Katu Bhavas* automatically, irrespective of the nature of the food.

Vipaka

The term *Vipaka* has been defined as the change in the *Rasa* of the substances by the effect of *Jatharagni-Paka* which is supposed to be reflected at the end of the digestion; i.e., *Vipaka* is the last of the end products of the digestion. *Awasthapaka* and *Vipaka* are not different *Pakas* Only by the process of *Awasthapaka*, *Vipaka* is achieved. Any food or medicine taken through the mouth undergoes the process of *Awasthapaka* and the final outcome of the same is *Vipaka*. Thus, the relation between *Awasthapaka* and *Vipaka* is that of cause and effect.

Sara-Kitta-Vibhajana

Another important function of *Jatharagni* is to help in *Sara-Kitta-Vibhajana*, meaning separation of nutrients and the waste products (Mala).

Bhutagni^[9]

Five Kinds of *Bhutagni*, respective to each *Bhuta* have been conceived in *Ayurveda*, *Partiva*, *Apya*, *Agneya*, *Vayavyas* and *Nabhas*. These are expected to act on the five basic elemental constituents of food in order

to digest or modify them. The action of *Bhutagni* begins after digestion of the food is completed by *Jatharagni*. The conversion of *Vijatya-Dravya* into *Sajatiya* form is supposed to be the action of *Bhutagni-Paka* is required to process and convert them further, making them suitable as prehomologues of substances, which may be able to compose the seven Dhatus.

Dhatwagni^[10]

Dhatwagnis are concerned with the *Pakas* of the nutrients at *Dhatu* level and are seven in number *Rasagni*, *Raktagni*, *Mamsagni*, *Medogni*, *Asthyagni*, *Majjagni* and *Shukragni*. In short, the function of these *Dhatwagnis* is to maintain the quality and quantity of their respective *Dhatus* by making the nutrients available to them. These help in the conversion of the end products of *Bhutagni-Paka* into the substances specific to *Dhatus*.

The Concept of Ama

Jatharagni play the vital role in production of 'Ama' (intermediate product) which has hazardous effect on body. Hence, ama can be considered as an undigested or partially digested substance which requires further transformation and if retained as such, it may produce obstruction in the micro and macro channels of the body, which ultimately creates the condition of disease.

Definition of Ama

The term *Ama* means unripe, uncooked, immature and undigested material in the context of medicine however, this term refers to events that follow and factors which arise, as a consequence of the impaired functioning of *Agni*. Various definitions of *Ama* found in Ayurvedic classics are as follows:

Due to hypofunctioning of the *Ushma (Agni)* the first *Dhatu* the *Annarasa* is improperly formed. Instead, the *Annarasa* undergone fermentation or putrefication (*Dushta*) being retained in the *Amashaya*. This state of *Apakvarasa* is termed as *Ama*.^[11]

If *Anna* is improperly digested and thus *Avipachitia Annarasa* is formed due to less digestive power of

Jatharagnithen the outcome of such indigestion is known as *Ama*.^[12]

Any part of *Ahararasa* which is not properly digested due to hampered power of *Agni* and later on it becomes the main causative factors for all the diseases, that substance is termed as *Ama*.^[13] The residue of *Ahara Rasa* which is not digested, due to hypofunctioning of *Agni* is *Ama*. It is the root cause of provocation of all the *Doshas*.^[14]

Etiology

Aharaja	Viharaja	Manasika	Miscellaneous
Abhojana	Viruddhacheta	During meal	Emaciation due to chronic disease adverse seasons habitat and time, and improper procedures of <i>Pancha-Karma</i> also give rise to <i>Ama</i> .
Atibhojana	Nishchalata	intake if person is affected by	
Adhyashana	Diwaswapa		
Vishamashana	Ratrijagarana	<i>Kama</i>	
Virudhashana	Vega-Vidharana	<i>Krodha</i>	
	Ativyayaam	<i>Lobha</i>	
	Ativyavaya	<i>Moha</i>	
	Snigdha	<i>Irshya</i>	
	Bhojnottara	<i>Bhaya</i>	
	Vyayama	<i>Shoka</i>	
	VishamShayya	<i>Chinta</i>	
	aShayana	<i>Deenata</i>	

Agnimandya is the root cause in production of *Ama*. So, the factors responsible for malfunctioning of *Agni* are also responsible for producing *Ama*. In *Charaka Samhita* the etiological factors causing *Ama* have been described in detail.^[15]

Properties of Ama

The properties of *ama* are not described independently in classics. In the commentary on chapter of *Amavata*, *Vijayraksita* has given the properties of *Ama*.^[16] *Acharya Arundatta* has also described few properties of *Ama* while commenting on *Astang Hrudya*.^[17] In *Caraka Samhita* also few properties of *ama* are given though no direct definition of *ama* is given.

The above properties can be classified in the following ways;

- Properties which can be felt by touch
 - Dravatva*
 - Picchilatva*
 - Snighdhta*
- Properties which can be perceived by eyes
 - Tantumatta*
 - Avipakvata*
 - Asamyuktata*
 - Anekavarnayuktata*
 - Picchilata*
- Properties which can be perceived by smell
 - Durgandha*
- Properties which can be known by questioning
 - Guruta*
 - Avipakvat*

Amapradosaja Vikara

If in *Ama* condition *Viruddhashana*, *Adhyashana* and *Ajirhashana* still continue. The entire *Amalgum* gets putrefied and leads to *Amavisha* which spread quickly in entire body and produce severe types of diseases. The vitiation produced by the *Apakva Anna* is *Amapradosaja*. These remains in the *Apakva* stage and with the *Doshas* vitiate the whole body. It indicates that the disease caused by *Amapradosaja* is only the disease of *Annavahastrotas*, it is called as localized *Ama* condition.

Visuchika the *Doshas* are *Pravrtta* by upper and lower pathways spontaneously, accompanying the *Amapra Dosaja* symptoms.

Alasaka the *Nidanas* are mainly related to *Vatakaphaja*, *Ama* is produced and due to vitiation of *Vata* and *Kapha* it causes *Prapidana* and *Vistambha* by doing *Vibandha* respectively. Due to immobile state of *Alasakaama* remain longer time in the body

and cannot come outside and then after it shows various kinds *Amapra Doshaja* symptoms.^[18]

Sama

Sa - with, along with, together with

Sama means with *Ama*.^[19]

The *Doshas* and *Dushyas* (*Dhatus* and *Malas*) which get mixed with this *Ama* and vitiated are designated as *Sama*. It is a condition in which, vitiated *Doshas*, vitiated *Dushyas* (*Dhatus* and *Malas*) and produced *Vyadhi* by *Ama* termed as *Sama Doshas*, *Sama Dushyas* and *Sama Vyadhi*.

DISCUSSION

Functions of Jatharagni

It performs various types of functions for the completion of digestion and metabolism in the body. This *Agni* is primarily for the digestion of all types of food *Rasa-Madhur*, *Amla*, *Lavana*, *Katu*, *Tikta* and *Kasaya* and taken in any form *Asita*, *Lidha*, *Pita* and *Khadita*. The role of *Agnis* not only limited to digestion, but is also helps in *Sara-Kitta-Vibhajanthe* separation of *Ahara-Rasa*(nutrients) and *Mala*. *Jatharagni* is a concept comprehending many *Agnis* situated in different parts of the gastro-in-testinal tract; i.e., *Amashaya*, *Grahani* etc. These are expected to perform the functions in definite sequence. This sequence requires co-ordination and control which is partially done by *Jatharagni* itself. *Jatharagni* also exercises control upon the other *Agnis*, situated at different sites in the body. i.e. *Bhutagni* and *Dhatwagnis*. *Pachaka-Pitta* or *Pachaka-Agni* has a similar influence on the remaining four *Pittas* of the body; i.e., *Ranjaka*, *Sadhaka*, *Alocaka* and *Bharajaka*. Thus, the control of *Jatharagni* on all the *Agnis* and *Pittas* located at any part of body.

Agni and Ama

According to fundamental principle of Ayurveda, *Agni* has important role to play in physiological functioning of the body. The effects of *Agni* in the body are to breakdown or disintegrate the food into their simplest possible components to make it fit for absorption and utilization by body. Thus life of human being depends

on the proper functioning of *Agni*. The concept of *Agni* is fundamental to the concept of Ayurveda and biological fire or *Agni* has been made to bring *Ayu* (Long life), *Varna* (complexion), *Bala* (strength and immunity) and *Ojas* etc. to the body.

The disturbance in function of *Agni* in body leads to various ailing states through the formation of *Ama*. The processes through which this takes place are *Srotosanga* and *Srotoupalepa*. Due to this, the micronutrients are unable to reach the *Dhatu* level leading to emaciation and disease state. Thus, it can be said that *Agni* is the base of life and wellbeing of living creatures.

Amotpatti

Ama can be considered as an undigested or partially digested un-metabolized substance which requires further *Parinama* and if retained as such it may produce impairment in the micro and macro channels of the body. This ultimately creates the conditions of *Srotavaigunya* or the seat for the accumulation of the provoked *Doshas* converting it in the form of any disease. It may be the cause, why Ayurveda has given much importance of the concept of *Ama* than *Amaya*. *Ama* at acute, sub-acute or chronic conditions appears to relate to the gastro-intestinal as well as metabolic disturbances engendered due to impairment of *Antaragni*.

In Ayurvedic classics, all the diseases are said to be caused by *Mandagni*.

Three types of causes are responsible for *Agnidushti*.

- 1) Intake of *Ahara* like *Guru*, *Shita*, *Shushka*, *Vidahi*, *Vistambhi* etc.
- 2) *Ajirnasana*, *Visamasana*, *Adhyasana*.
- 3) The *Manasika Bhavas* like *Bhaya*, *Krodha*, *Soka*, *Cinta* etc.

This *Agnidushti* may directly or indirectly produce *Agnimandya*. The *Dushtagni* cannot digest even the *Laghu Anna* leading to *Ama* production which further leads to *Dosha Dushti* leads to *Agnimandya*.

Jatharagnimandya Janya Ama

It is very important to know the different states of *Ama*, before comprehending the origin of disease and *Ama*.

a) *Annarasarupaama*

If the function of *Agni* is not proper the food will not be digested properly and this undigested/half-digested food undergoes the process of fermentation and acts like poison for the body. As a result, this fermented *Annarasa* when comes out from upper passage and lower passage. In this the disease is produced in *Mahasrotas* and is produced mainly due to local irritation of gastric mucosa.

b) *Adyaharadhaturupaama*

When the food is digested improperly and the outcome of this improperly digested food is absorbed, it is known as *Adyaharadhaturupaama*. This absorbed *ama* then circulates in *Rasavahasrotas* if it gets digested by *Rasagni* it gets cured and if not, it leads to the *Mandyata* of *Rasagni*.

c) *Rasashesarupaama*

Here due to excessive intake of food or hypofunction of *Agni* food is not digested completely (in terms of quantity, not quality). This remain food is termed as *Rasashesarupaama*.

d) *Malasanchayarupaama*

The action of *Jatharagni* is the division of *Ahara* into *Prasada* and *Kitta*. It is seen in above discussion that if *Prasada* is not properly formed due to hypofunction of *Agni* it leads to *Annarasarupaama* or *Adyaharadhaturupaama*. Similarly, the *Kitta* may also be not formed properly by hypofunction of *Agni* and become harmful to body. The *Kitta* produced by normal function of *Agni* has its role to play in normal physiology of the body and after some time is thrown out of the body. But improperly formed *Kitta* or *mala* does not perform its normal physiological functions and is difficult to throw

out of the body. This retained *mala* is then termed as *Malasanchayarupaama* at *Jatharagni* level. This *Malasanchayarupaama* when neither expelled out by upper passage nor by lower passage.

These are the different types of *ama* and the diseases produced at *Jatharagni* level.

The next subtype is the *Ama* produced by *Dhatwagnimandya* and *Bhutagnimandya*. As *Dhatwagni* is are seven in number so seven different categories of *Ama* will be produced. Similarly, the *Bhutagnial* so produce *Ama* when they are improper in their working and that can lead to many diseases.

The second main category of *ama* is one which is independent of *Agni*. Though here the role of *Agni* is not totally absent but its working is insidious so it is considered as above. This category contains *Ama* produced due to first stage of *Doshik* vitiation and *Ama* produced by ingestion of poisons or other external factors (*Agantuja Dravyas*).

Relation of Ama with Dosa, Dusyas and Malas

When these *Doshas*, *Dushyas* or *Malas* come in contact of *Ama* they produce *Samadosha*, *Sama Dhatu* and *Sama Malas* respectively leads to *Sama Vyadhi*. Though when equilibrium between *Doshas*, *Dhatu* and *Malas* are disturbed even without the involvement of *ama*, diseases can occur, but these *Nirama* conditions are less dreadful. Therefore, following four conditions can be seen in the body.

1. *Prakrta Avastha*

This is the state of *Doshas* - *Dhatu* and *Malas* in the healthy state of body. As clear by the definition of *Swastha* by *Susruta*, the equilibrium state and proper functioning of these is termed as healthy state of body. This proper state depends upon the proper functioning of *Agni*, the malfunctioning of which is the root cause of production of *Ama*.

2. *Vikrta Amavastha*

This is the condition when *ama* produced in body getting adhere to normal *Dosha*, *Dushyas* and *Malas* and renders impairs their normal

functioning. Though there is no structure wise deformity in the *Dosha- Dushyas* and *Malas* but due to the *ama* they are unable to perform normal functions and show a state of *Vikrti*.

3. *Vikrta Samavastha*

In this condition the *Dosha Dhatus* and *Malas* are improperly formed due to improper functioning of *Agni*. Here the structural defect is seen in them. Therefore, these are termed as *Samadoshas*, *Samadushyas* and *Samamalas*. This can be explained as follows. In normal physiology *Sthayidosha*, *Dhatus* and *Malas* are continuously formed to replace the deficit produced. These *Sthayidosha*, *Dhatus* and *Malas* are formed by the action of *Agni*. As we have already seen that structural deformities can be produced by the malfunctioning of *Agni* as in case of *Annarasarupaama* produced at various levels, same happens here. The *Dosha*, *Dhatus* and *Malas* produced are structurally abnormal and are unable to produce their normal functions and produce diseases in the body.

4. *Vikrta Niramavastha*

This is the stage of *Dosha - Dhatus* and *Malas* when they are treated for the *Samavastha* and *Pachana* of *Ama* is being done. In this stage though the diseased conditioned is not cured completely and *Doshadhatus* and *Malas* remain in vitiated state but the *Ama* adhered to them gets cured by *Niramikarana* treatment. After this *Doshavasechana* and other treatments are required for *Dosha Dhatus* and *Malas* to make patients completely cured. In this stage the symptoms are less severe and pathology is (*Sadhya*) about to be treated.

This is the description of four stages of *Ama* present in the body.

CONCLUSION

In this article after discussion on *Jatharagni*, *Ama* and their correlations it shows that *Jatharagni* is important for digestion and metabolism of the body. *Agni's* are of 13 types, among these *Jatharangi* is

important which maintain the equilibrium state of body and *Samagni* (normal) maintains the health of a human being. By the indigestion due to imbalance of *Agni* they produce *Ama*, which produce diseases. This *Ama* can be formed at any level of *Pakavastha* of the food. So, the management of *Agni Dushti* can lead to a healthy life. From the treatment point of view, the knowledge of *Sama* and *Niramaavastha* plays very important role. Without their knowledge treatment for the diseases is not fruitful and may arise many complications. In this article this is concluded that if there is imbalance in *Jatharagni* there will be production of diseases. So according to Ayurveda *Jatharagni* is important for human body and its proper functioning.

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