

A REVIEW ON AMA

Singh Madhu¹Sharma Neelema²Sharma Umesh Chand³Panwar Balkrishna⁴¹Dept. of Roga Nidan, Bundelkhand Govt. Ayurvedic College, Jhansi, India²Research officer Incharge, NVARI, Jhansi, India³Bundelkhand Govt. Ayurvedic College Jhansi, India⁴Gurukul Kangri Govt. Ayurvedic College, Haridwar, India

ABSTRACT

In this review article the root cause of all diseases *Ama*, has been concentrated. *Ama* means unripe, undigested food, it happens because of derangement of *Agni*. Hypo functioning of *Agni* leads to *Ama anna* and *Ama Ras.*, when *Ama* vitiated by *Doshas* it is called *Sama*. *Ama anna* acts as *sthula Ama* and *Ama ras* acts as *sukshma Ama* and according to this it produces diseases. Assessment of *Ama* is required for assessing the state of this. We can consider *Ama* as an antigen in many diseases.

Keywords: *Ama, Agni, Dhatu, Dosha, Jathragni, Dhatwagni*

INTRODUCTION

Ama happens to be the root cause for large number of diseases. *Ama* is the most essential part in order to understand the disease pathology and also in determining its line of treatment. In this context we are here discussing about the concept of *Ama*, its production at different levels. It is a pathological entity which forms due to

JatharAgnimandya → *DhatwAgni Mandya* → *Ama* at all *DhatwAgni* site
DhatwAgni Mandya → due to hypofunctioning of respective *DhatwAgni* → Formation of *Ama* at the specific *DhatwAgni* sites

Ama combines with *Dosha* (*vata, pitta kapha*), *Dushya* (*sapt dhatu*) and *Mala* to form complexes. In general *Ama* itself is a highly toxic material; moreover it combines with *Dosh Dhatu Mala*, its virulence increases to remarkable extent²

1 *Ama* - In its free state

2 *Sama Dosh*- When it joins *vata, pitta, kapha*

3 *Sama Dushya*- When it joins with *Dhatu*s

hypofunctioning of *Agni* (digestive juices), and derangement of *Agni* results in formation of *Ama*. The word *Ama* in ordinary parlance means unripe food, being the unwholesome to the body. Derangement of *Agni* results in the formation of *Ama*, *Ama* occurs at all the three levels of *Agni* such as *Jathragni, Bhutagni* and *Dhatwagni*.⁴

4 *Sama mala* - When it joins with *malas*

A careful analysis of different definitions given by various authors from time to time has revealed *Ama* to be in following form- *Ama anna, Ama rasa, Ama visa* and *Sama*.⁵

The *Ama Anna* exists biologically in a solid and it has been stated to be responsible for the ailments such as *Amajeerna* and *Amatisara* while a continued stasis of *Ama*

anna in GIT will inflict the local *dosas*, Acharya Charaka referred them as *Ama visa*. *Ama rasa* of the *suksma Ama* is a subtle form of *Ama* which enters the systematic circulation and produces the diseases like *Amavata* when *Ama* forms a complex with *Dosha*, *Dushya* and *Mala* it is called *Sama* state. *Sama Dosha* produces following symptoms.

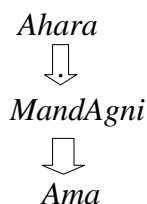
- 1 *Alasya* - Lethargy
- 2 *Gaurav* - Heaviness in body
- 3 *Sroto avrodh* - Obstructing micro channels
- 4 *Aruchi* - Loss of taste
- 5 *Bala bhramdha* - Reduction in physical strength
- 6 *Klama* - Easy fatiguability
- 7 *Anil mudhta* - Flatulence
- 8 *Apakti* - Indigestion
- 9 *Malasanga* - Constipation
- 10 *Nishthiva* - Expect orations

Biophysical properties of *Ama*

Vijayaraksita in his *Madhukosa* on *Madhava Nidana* and *Arunadutta* in his commentary on *Astanga Hridaya* have described the following characteristics of *Ama*.

1. *Gurutvam*- having high specific gravity
2. *Dravatvam*- liquid in nature
3. *Nana Varnatvam* - different colors
4. *Tantummatvam* -property of stickiness
5. *Asamyuktam* - non homogenous
6. *Snigdhavtam* - oily in consistency
7. *Durgandhatvam* - foul smelling
8. *Picchilatvam* - sticky

Role of *Ama* in causing diseases



Causes of formation of *Ama*

Dietetic Indiscretions:

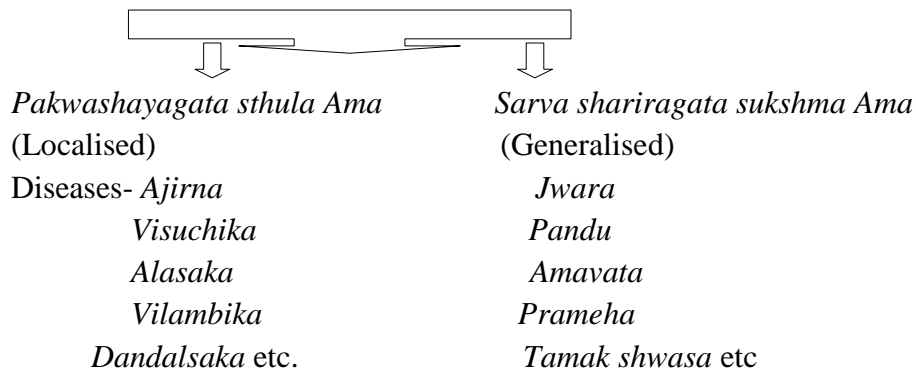
Abstinance from food, over eating, indigestion, *viruddhahar* (unwholesome food), heavy or indigestible food, cold food, excessively dry dehydrated and putrid food.¹

Adverse effects of therapeutic measures:

Like *virechan* (purgation), *Vamana* (emesis) and *snehan* (oleation).

Incompatibility- Incompatibility of climate, culture and weather. Volitional inhibition of natural urge¹ Psychological factors- Envy, fear, complex, anger, greed, jealous, delusion, depression, anxiety etc.

All these factors affect the *Jathragni* directly to *Agnimandya* and leads to formation of *Ama*. The dietetic indiscretion and emotional stresses impair the effective functioning of the neurohumoral mechanisms responsible for ensuring proper secretion of digestive juices. The consequence of the hypo secretion of digestive juices and retarded or sluggish gastrointestinal motility leads to fermentation (*shuktatwa*), production of foul odour (*durgandhatwa*) and extreme pastiness (*Bahu Picchilatvam*) of *Ahara ras*. The fermentation might be due to starch and carbohydrate components of food and foul odour and pastiness might be due to purification of protein components. The outcome of these changes attains toxicity and can be called as *Ama visha*³



In this way we can say that *Ama* is the major cause of producing so many diseases and the diseases produced might be acute, subacute or chronic according to the toxicity of the substances.

DISCUSSION

It has been said by all acharyas that *Ama* is the root cause of many diseases, Acharya Vagbhatt defined *Ama* as a pathological entity which forms due to hypo functioning of *Agni*(A.H.S.13/25) and as a result of which the first *Dhatu*(*Rasa*) not formed properly, by hypo functioning of *Agni apakwa anna rasa* retained in the *Amashya*, undergoes fermentation and putrefaction it is spoken as *Ama* or *Amadosha*. The toxicity of *Doshatava* of *Ama rasa* depends on the degree of attainment of *shuktatbhaw*.

Ama has very important role in causing diseases, so we should make some assessing criteria for state of *Ama*.

1. *Srotorodha* (obstruction of channels)

- 0- Absent
- 1- Mild
- 2- Moderate
- 3- Severe

2. *Balbhransha* (reduction in physical activity)

- 0- Normal
- 1 Some difficulty in performing routine activities
- 2- Great difficulty in performing routine activities

3- Unable to perform work

3. *Gaurav* (ferling of heaviness in body)

- 0- Absent
- 1- Present for > hslf an hour
- 2- Present for 3 hours
- 3- Present for < 3 hours

4. *Anilmudhta* (flatulence)

- 0- Absent
- 1- Rare
- 2- Frequent
- 3- Very often

5. *Alasaya* (listlessness)

- 0- Absent
- 1- Presenting but not affecting life
- 2- Present where extra efforts are required
- 3- Present and affecting daily routine

activity

As this assessment is largely

6. *Apakti* (indigestion)

- 0- Absent
- 1- occasional
- 2- Often
- 3 - Always

7. *Nishthiva* (expect oration)

- 0- Absent
- 1- Little
- 2- Much
- 3- Very much

8. *Malsanga* (constipation)

- 0- Absent
- 1- Motion once a day but not at regular interval
- 2- Alternate day
- 3- Interval for more than 2 days

9. *Aruchi* (loss of taste)

- 0- Absent
- 1- Occasionally
- 2- Frequently
- 3- Always

10. *Klama* (easy fatiguability)

- 0- Absent
- 1- After mild physical activity
- 2- After moderate physical activity
- 3- During routine activity

Ama can be considered as an antigen

Ama is supposed to act as an exogenous antigen by virtue of its protein and bacterial flora contents. *Ama* as an antigen possesses the potency to induce immunological reaction in a susceptible individual. *Ama* can also be generated with in the body by virtue of excessively vitiated *Dosas*. In case of disease Rheumatoid arthritis we can say that it is a disease in which the immunological reactions are supposed to be initiated by a triggering agent. The triggering agent will be of either exogenous antigen by nature. The factor which supports the exogenous antigeny of *Ama* is its protein and bacterial content.

The intact protein in certain circumstances is stated to be absorbed in its natural form through the gastrointestinal mucosa to cause serious immunological disturbances. The factor which supports the exogenous antigeny of *Ama* is its protein and bacterial content.

CONCLUSION

Being the main cause of diseases, we should also know the *Nidana* (causative factors), *Awastha* (state), *Guna* (properties), *Rupa* (symptoms) and *chikitsa* (treatment) of *Ama*. We should always keep all factors of *Ama* in our mind before treating any disease and also include the treatment of *Ama* according to the involvement of this in producing the disease.

REFERENCES

1. Shastri K.N; Chaturvedi G.N; Charak samhita 8 ed. Chaukhambha bharti academy Varanasi 1981.
2. Sharma shivprasad Ashtang sangrah with Sanskrit commentary of Indu chukhambha Sanskrit series Varanasi 2012
3. Singh R.H; Ayurveda nidana chikitsa ke sidhant 1ed. Chaukhambha Amar bharti prakashan Varanasi 1983
4. Shastri S; madhav nidana with madhukosh vyakhya 25ed. chukhambha Sanskrit series office Varanasi 1995.
5. Shastri A.D; sushruta samhita 8ed. Chaukhambha Sanskrit series office varansai 1993.

CORRESPONDING AUTHOR

Dr. Singh Madhu
Dept. of Roga Nidan
Bundelkhand Govt. Ayurvedic College,
Jhansi, India
Email: mad27jan@gmail.com

Source of support: Nil
Conflict of interest: None Declared