

**A LITRARY REVIEW ON AMA WITH ITS DIAGNOSES CRITERIA BY CLINICAL ASSESMENT****Dr. Bhupender Sharma\* and Dr. Manish Kumar**\*Lecturer, Dept. of Kriyasharir, Gangaputra Ayurvedic Medical College, Kandela, Jind.  
Lecturer, Dept. of Roganidana, Gaur Brahman Ayurvedic Medical College, Rohtak.**\*Corresponding Author: Dr. Bhupender Sharma**

Lecturer, Dept. of Kriyasharir, Gangaputra Ayurvedic Medical College, Kandela, Jind.

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**INTRODUCTION**

Ama the term is literally means raw, unripened, uncooked, unbaked, and undigested. Ama is produced when the Agni (Pachakaagni i.e. Jatharagni) is low (Mandagni). Ama is a peculiar concept in Ayurveda, for which modern chemistry has no correlate. In Ayurvedic classics, which is the product of metabolic defect it has been considered an important factor for the pathogenesis of most of the diseases and also in modification of disease process. Its importance is also reflected by the word 'Ama' which is a synonym to the Vyadhi. so Ama is described as a substance, which is not digested properly and need further digestion or a substance which is incompletely metabolized or partially metabolized is called Ama.<sup>[1]</sup> Also the substance which creates disturbance in srotas (channels) could be included as Ama. Thus Ama means a substance or group of substances which is similar to poison or acts like a poison.

**Etymology**

The word 'Ama' is the combination of 'Am' dhatu with 'Nich' pratyaya word Ama, which is subjected to digestion i.e. undigested or unprocessed matter. The word Ama is derived from Ama Dhatu with the suffix 'A'. It means improper or partially digested matter. The word Ama found in Ayurvedic literature is incompletely fermented and unripened substances.<sup>[2]</sup>

**Definition of ama**

In Ayurveda various definitions of Ama are quoted in the texts, some of which are as follows-Due to poor strength of Agni (Jatharagni), initial Rasadhātu becomes immature improperly metabolised and this unmetabolised substance i.e. Annarasa is still left in stomach is known as Ama.<sup>[3]</sup> This Annarasa undergoes fermentation (Dushtata) being retained in the Amashaya (stomach and small intestine) called Amarasā.

**Aetiology of ama**

It is clear that Jatharagni is the root cause of Ama. So the factors responsible for malfunctioning of Agni are also responsible for Ama. Charaka described the aetiological factors in details.<sup>[4]</sup>

**1. Aharja-** Abhojana (fasting), Atibhojana (Overeating), Ajirabhojana (in state of indigestion), Vishamashana (irregular dirthabits), Asatmyabhojana, Virudhabhojana (indulgence in diet) not homologous to body, food qualities like Guru (heavy), Sheeta (cold), Shuska (dry), Ruksha (fat deficient food), Vidahi (acidic), Viruddha

ahara (incompatible diet) leads to the failure of digestion of even easily digestible food.

**2. Viharaja-** Sandharnata (suppression of natural urges), Svapna viparyaya (keeping awakening in night and sleeping in days), Dukhashayya (uncomfortable bleeding), Atyambupana (drinking of water excessively) may give rise to Amadosha. Iatrogenic Causes - Erroneous inadequate administration of Panchakarma Vidhi i.e. Vaman, Virechana, Basti Karma, Sneha Karma can also produce Ama.

**3. Mansika-** Consumption of food while afflicted with mental upset due to Kama (Lust), Krodha (anger), Lobha (greed), Moha (temptation), Irshaya (jealousy), shoka (Mental stresses, grief), Bhaya (fear), Lajja (shame), Chinta (worry) are responsible for Agnimandyajanya Ama. Miscellaneous- Desha, Kala, Ruhu Vaishmya (adverse seasons habitats and time), Vyadhikarshana (emaciation due to chronic disease), also give rise to Ama.

**Formation of ama**

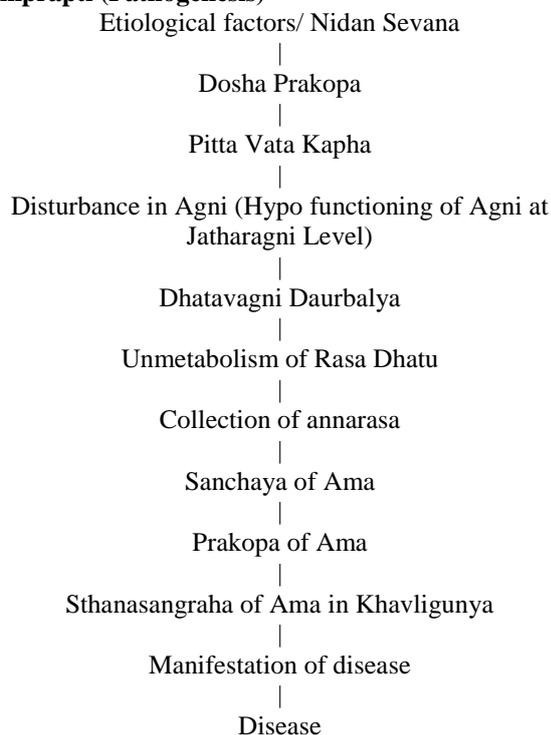
In ayurveda the process of paka or transformation or Gunantaradhana but not attained complete paka or finality". When the process of paka is not completed, the ultimate function of the srotas or tissues hampers resulting in a disease. Ama resulting from incomplete digestion of food accumulates slowly ingenetically weak individuals and causes manifestation of diseases in favorable condition. Incomplete or partial digestion of food, due to decrease in digestive power leads to Ama

formation.<sup>[5]</sup> Some says that apakva anna rasa is Ama, while some other quote that accumulation of mala is Ama. According to some, the first stage of vitiation of dosha is Ama. When the amount of food taken is beyond one's digestive power, leads to formation of Ama. Thus, a person with good digestive power never suffers from ama condition. Ama is also formed when doshas affect each other.<sup>[6]</sup> Certain essential factors responsible for the production of Ama i.e., substances which provokes and vitiates dosha, dhatu, mala, srotas, agni and manas. All these produce Ama at two<sup>[7]</sup> levels-

1. At jatharagni level (amashaya) it is produced as apakva anna rasa. The molecules of apakva anna rasa are got absorbed inside the body and produce various gastrointestinal problems such as visuchika, pravahika, atisara, etc.

2. At dhatvagni level, sama dhatu develops and it is absorbed and spread to other tissues and causes various type of diseases as medoroga (obesity), madhumeha (diabetes mellitus), sophia (inflammation), amavata, pakshaghata, aridita vata etc.

### Samprapti (Pathogenesis)



### MATERIALS AND METHODS

This study has been done based on critical review of classical information, Published research work and modern literature. The possible correlation has been made between collected information and has been presented in systematic way.

### CLINICAL SIGNIFICANCE OF AMA

Ama is fairly easy to clear from the body, but once it spreads into the deeper tissue it becomes much more difficult to eliminate. As Ama accumulates in the body, it inevitably block the channels of the body and disrupts

tissue nutrition.<sup>[8]</sup> When Ama finds its way into the deeper tissue, it coats and clogs individual cell membrane- inhibiting cellular communication and weakening the immune response. This can cause much serious diseases such as autoimmune disorder.

### Signs & Symptoms of Ama<sup>[9]</sup>

Generalized signs and symptoms of Ama is as below:

Srotorodha: Clogging of channels

Balabhransha: Decrease strength of immunity, Fatigue

Gaurav: Heaviness in the body and head.

Anila mudhata: Abnormal or obstructive flow of Vata

Alasya: Lethargy

Apakti: Indigestion

Nisthiva: Excessive salivation

Malasanga: Obstruction of urine & stool and other waste product in the body

Aruchi: Lack of desire towards food.

Klama: Exhaustion

Arti: Restlessness

Vistambha: Constipation

Vidaha: Burning sensation

**Strotorodha:** It means clogging of channels. Srotorodhamay involve whole body or a particular srotas. It can be understood as blockage in the existing route of dosha, dhatus and malas etc. As Ama is sticky in nature due to which it has tendency to stick in the channels of dosha, dhatus and mala in the body and produced symptoms accordingly. As in disease Amavata obstruction of vata due to ama causes stiffness in joint. Due to stickiness of Ama it sticks in the blood vessels and causes atherosclerosis which can inhibits the blood circulation and causes ischemia. Also ama causes the formation of Ashmari (stones)<sup>[10]</sup> which causes obstruction of urine due to obstruction in free flow or transport of particles in membrane and tissue resulting inhibition of secretion of fluid and enzymes. Also it hampered cell membrane permeability and transportation of nutrients and essentials mineral exchanges at cellular levels.

**Balabhransha:** Bala means capacity to do exercise, Also ojas called as bala.<sup>[11]</sup> It can be understood in both ways as first being is unable to do anything due to less power and get fatigue. Another is decrease strength of immunity. Due to clogging of channels, nutrition of dhatus decrease as a result proper dhatus do not forms, due to this there is decrease in strength of bala. As a result, body immunity also decreases.

**Gaurav:** It means heaviness in the body or any part of body. It may due to excess storage of Ama with its Guru guna. When ama rasa remains in circulation, causes less oxidation, less physical activity, which slows down the function of organs, leading to feeling of heaviness in the body. It may be due to mandagni of dhatus and decrease in jatharagni during ama condition.

**Anila mudhata:** Abnormal or obstructive flow of Vata inside the channels or it can be interpreted as sluggishness of function of vata. Due to obstruction of vata by Ama the function of vata get hampered and it cause painful condition in the disease. When vata gets obstructed by Ama causes stiffness in the joint.

**Alasya & Klama:** it means lack of enthusiasm to do work in spite of having energy or lack of desire to do anything. Ama has tendency to vitiate kapha quickly due to their similarity in nature; hence patients develop alasya and klama due to abnormal kapha.

**Apakti:** it means indigestion. Mandagni causes lack of secretion of digestive enzymes. Due to diminished function of bio-digestive fire (jatharagni) food cannot be digested and all undigested food remains converted into Ama. This ama reduce the power of agni and indigestion will occur in body.

**Nisthiva:** Due to decrease in rasadhatvagni it produces more rasa dhatu mala called dusta kapha. This increased dushta kapha accumulates in kapha sthana like urasthan(lungs) causing reflex of spitting, resulting excessive sticky salivation called kapha nisthivana.

**Malasanga:** Obstruction of urine & stool and other waste product in the body is called Malasanga. There is obstruction in the passage of waste substances; abnormal accumulation of waste in the body is a sign of Ama in that part. In constipation stool does not move properly because of stickiness in the membrane due to tantumaya and abhishyandi guna of Ama.<sup>[12]</sup>

**Aruchi:** It is the condition in which there is lack of desire towards food. It may be due to Ama which causes less secretion of digestive enzymes and obstruction in channels.

## DISCUSSION

In Ayurveda the concept of Agni is of central importance, the strength of Agni in the body is among the most critical factors in determining overall health. Feeble action of Agni is the root cause of Ama production. So it is quite clear that anywhere in the body, if Agni is not working properly, Ama might be produced. By contrast, Ama is a toxic, disease causing substance that forms as a result of impaired Agni, and that, in turn, destroys Agni. In this way, impaired Agni and the creation of Ama routinely enter into a vicious and self-perpetuating cycle. Unfortunately, the accumulation of Ama is leading to extremely detrimental to our health.

## CONCLUSION

Ama is the basic causative factor for the development of many diseases. Ama, because of its sticky and having stagnant property, produces obstruction (srotoavarodha) at the level of large and smallest channels of body i.e. srotasas of any system.

This initiates and triggers the process of dosha –dushya sammurchana i.e., interaction of doshas with dushyas which initiates the pathogenesis of any disease. Understanding of Ama is important to prevent and to manage the diseases successfully. Present article is a through light on concept of Ama from modern perspective. It is a review article hence grading of the criteria was not mentioned.

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