

**CONCEPT OF AMA AND NIRAMA IN NETRA ROGA AND ITS CHIKITSA  
PERTAINING TO KRIYAKALPA – A REVIEW**Chandana P.\*<sup>1</sup> and More Ravidas<sup>2</sup><sup>1</sup>Assistant Professor, Department of Shalaky Tantra, SDM Institute of Ayurveda and Hospital, Bengaluru.<sup>2</sup>Associate Professor, Guide, HOD, Department of Shalaky Tantra, A.P.M's Ayurved Mahavidyalaya, Sion, Mumbai.**\*Corresponding Author: Chandana P.**

Assistant Professor, Department of Shalaky Tantra, SDM Institute of Ayurveda and Hospital, Bengaluru.

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**ABSTRACT**

Ama is considered as root cause of all diseases in the body. It has tremendous capacity to vitiate the Doshas and disturbing the homeostasis (Dhatusamya). The concept of Ama encompasses an almost whole spectrum of diseases mentioned in Ayurveda. The treatment depends upon the understanding of two conditions, Sama and Nirama avastha (stages). Any ocular disorder or condition can be classified as either Amavastha (with inflammatory signs) or Niramavastha (without inflammatory signs) based on its signs & symptoms there by dividing Kriyakalpas broadly into these two categories. In this present study an attempt is made to focus on the concept of ama and nirama in specific to netra roga and its chikitsa (treatment protocol).

**KEYWORDS:** Dhatusatmaya, Amaavastha, Nirama Avastha, Kriyakalpa.**INTRODUCTION**

The aim of Ayurveda is to maintain the health of a healthy person and to treat the illness of diseased persons. In both contexts, if we think deeply then we can conclude that there is the prime importance of Ama. Because Ama is the root cause of all the diseases.<sup>[1]</sup> That's why the disease is given the synonym 'Amaya'.<sup>[2]</sup> In the case of a healthy person, we have to prevent the formation of Ama and in a diseased person, we have to eliminate the produced Ama. There are various views of different Acharyas about the concept of Ama. Ama is produced due to Mandagni. Further it circulates all over the body through Srotas (channel of circulation) causes Srotovaigunya (vitiating in channel of circulation) and plays a major role in manifestation of various diseases. Similar to the kaya ama and nirama acharyas have dealt about ama and nirama lakshna and chikitsa in specific to netra.<sup>[3]</sup> Kriya Kalpas are the Topical ocular Therapeutics indicated in various Netra Rogas the word "Kriya" means therapeutic action and "kalpana" means specific formulations. Therefore, Kriyakalpa means specific formulation used for therapies in Ayurveda Netra Roga Chikitsa.<sup>[4]</sup>

There are 7 numbers of Kriyakalpas in Netra Vigyan explained by different acharyas. Sushruta mentioned 5 types of kriyakalpa. Sharangdhara added two kriyakalpa into it named Bidalaka and Pindi. Types of kriyakalpa mentioned by different acharyas.<sup>[5]</sup>

- Tarpana- the word means feeling of satisfaction. In this procedure medicated ghrita is hold over eyeball

with continuous blinking action of eyes for a stipulated time according to intensity and nature of aggravated dosha.<sup>[6]</sup>

- PUTPAKA- this procedure is similar to that of tarpana vidhi, except the drug used for this procedure is medicinal juice extracted with Putpaka vidhi instead of ghrita.<sup>[7]</sup>
- ASHCHYOTANA- it is instillation of drops on an open eye from 2 angula height. The drops used may be in the form of kwath, ksheera, sneha or any dravadravya.<sup>[8]</sup>
- SEKA/ PARISHEKA- with eye closed, medicine is poured on eye in the form of dhara from the height of 4 angula.<sup>[9]</sup>
- ANJANA- in this procedure paste or powder of medicines is used and applied over inner margin of lower lid with the help of applicator or fingertip.<sup>[10]</sup>
- PINDI/ KAVALIKA- this is nothing but a medicinal bandage. Paste of medicine is tied by a cloth and this pack is bandaged over the eye.<sup>[11]</sup>
- BIDALAKA - paste of medicine is applied over eyelids and periorbital area Except eyelashes.<sup>[12]</sup>

**Conceptual Study  
Definition of AMA**

- Due to the hypo-functioning of the Ushma (Agni), the first Dhatu i.e., the Rasa is not properly formed. Instead, the Annarasa (taken food) undergoes Dustatva (fermentation or putrefaction) being retained in the Amashaya (small intestine). It is the state of Rasa which is called Ama.<sup>[13]</sup>

- If Kayagni (digestive fire of the body) fails to perform normal functions leads to accumulation of undigested food material inside Amashaya, which is the initial Rasadhātu is called Ama.<sup>[4]</sup>
- Food, which is improperly digested having foul smell, excess unctuousness and develops lethargy in all body organs is called Ama.<sup>[14]</sup>
- Due to hypo-functioning of Agni proper digestion of food doesn't take place leading to formation of Ama, which is responsible for the manifestation of almost all diseases.<sup>[14]</sup>
- Some people accept Ama as improperly digested food.<sup>[14]</sup>
- Some others consider accumulated Mala (excretory products) as Ama.<sup>[14]</sup>
- Due to Nidan Sevan (having etiological factors) Agni is vitiated and is unable to digest even less

amount of food and this undigested food after getting fermented turns to poisonous substance.<sup>[15]</sup>

- Ama can be formed at any level of Agni i.e., Jatharagni, Bhutagni and Dhatvagni.<sup>[15]</sup>
- In general Ama may be referred to be free radicals which are intermedially by product of metabolism which have tendency to block the micro channels of different systems of the body.

#### NIDHANA OF NETRA ROGA<sup>[16]</sup>

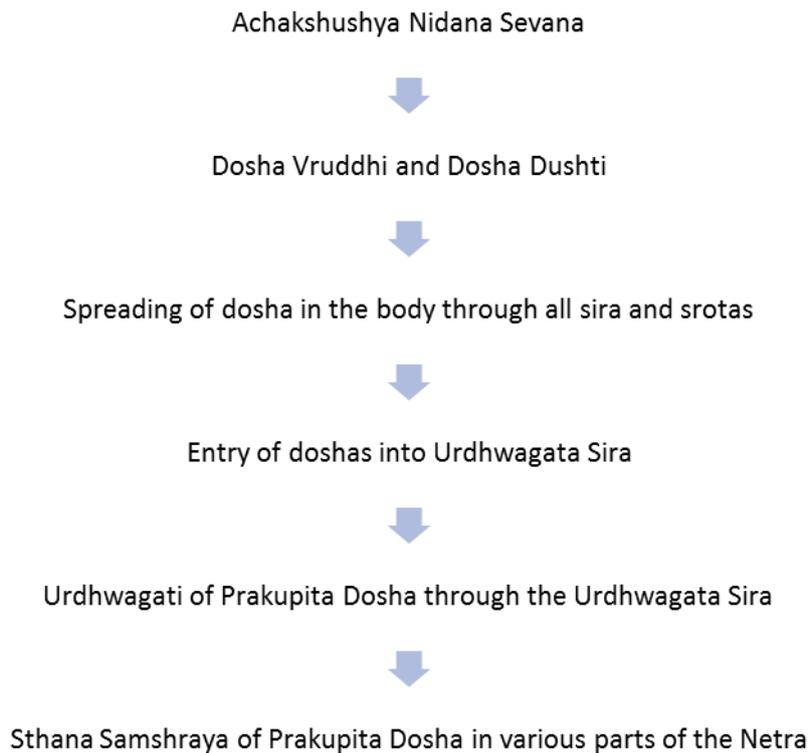
Samanya Nidana of netra in relation to Ama can be grouped under following heading –

- Aharajanya
- Viharaja
- Mansika karanjanya
- Other

Aharajanya	Viharaja	Mansika Karanjanya	Others
Suktanishavana	Ushnabitaptasyajalepraveshat	Samrodhana	Abhigata
Aranalanishavana	Durekshana	Kopa	Atimithunath
Amlanishavana	Swapnaviparyaya	Shoka	Vegavinigraha
Kulathanishavana	Sukshma nirikshsanath	Klesha	Atisweda
Atidravannapana/ Dravattatha-annanishi-sevita			Atidhooma Nishevanath
			Chardhi Vigathavama Ati Yogath
			Baspagraha

#### POORVA RUPA OF NETRA ROGA (PRODROMAL SIGNS AND SYMPTOMS)<sup>[17]</sup>

Avilata	Blurred vision
Sa samrambham	Angry look
Ashru	Watering
Kandu	Itching
Upadeha	Coating
Guruta	Heaviness
Usha	Burning sensation
Toda	Pricking pain
Raga	Reddish discoloration
Vartmakosha Sula	Painful lids
VartmakoshaSukapurnabha	Foreign body sensation in lids
Kriyaswakshiyathapura	Reduced movements like blinking

**SAMPRAPTHI OF NETRA ROGA (PATHOGENSIS)<sup>[18]</sup>****LAXANAS PRODUCED DUE TO AMA<sup>[19]</sup>**

Excessive pricking pain, redness, oedema, friction and lacrimation are features of samavastha of netra roga.

**LAXANAS PRODUCED DUE NIRAMA/ PAKWA AVASTHA<sup>[19]</sup>**

Reduction in pricking pain, oedema, lacrimation and friction eye appears pleasant (Prasanna) due to reduced symptoms; reduced discharge and itching are the features of niramavastha/ pakwavastha

**THERAPEUTIC VIEW OF AMA IN NETRA ROGA<sup>[19]</sup>**

Acharya dhalana and yogarathanakara had mentioned to adopt 6 therapeutic measures to remove ama (amapachana)

1. Fasting (Langhana) for 4 days
2. Pouring of medicated liquid (Seka)
3. Hot fomentation (baspasweda)
4. Intake of diet which are sweet and bitter in nature (Madhura and tiktha)
5. Application of medicated paste (Lepa/pralepa)
6. Herbal smoking (dhumapana)
7. Generally, to be devoid of ama (samavastha) the waiting period of 4 days is suggested.

**Importance of Fasting (Laghana) In Ama Avastha<sup>[19]</sup>**

Fasting for 5 nights prevents netra roga, udararoga, prathishyaya, vrana and jwara Route cause of all eye disease is abhishyandha hence one should undergo fasting (laghana) to mitigate kapha dosha and follow pathya.

Fasting should be followed in prodromal stage of the disease manifestation. The different types of fasting (langhana) are enlisted below they are:

1. Fasting for 3 nights
2. Complete fasting for 3 days
3. Fasting till evening with light diet at night for period of 3 days
4. On 4<sup>th</sup> days when symptoms are reduced one can administer various types of therapeutic procedures such as nasya, Anjana, tarpana.

**Indications of Amaavastha**

Laghana, seka, baspaswedha, Madhura & tiktha annapana, lepa/pralep, dhumapana.

**Contra Indications In Amaavastha<sup>[19]</sup>**

Anjana, grithapana, purana (tarpana), Kashaya/kwatha pana, eating guru ahara and sana (bathing) should be avoided.

As soon as niramastha is acquired after treating the purvarupa avastha and samavastha general and local shodhana and shamana is performed.

1. General management- after clinically assessing strength(bala), indication, contra indications in a patients; the sodhana(detoxification) like snehana, swedhana, vamana, virechana, nasya, basti, rakthamokashana should be followed for doshashodhana in bahudosha avastha. In alpa dosha avastha one can prefer doshashamana.
2. Local management -local dosha shodhana and shamana can be achieved by kriyakalpa procedures

such a seka, aschyothana, Anjana, tarpana, puttapaka, bidalka and pindi.

### Relation of Kriyakalaps (Local In Ama And Nirama Avastha)

Any ocular disorder or condition can be classified as either Amavastha (with inflammatory signs) or Niramavastha (without inflammatory signs) based on its signs & symptoms there by dividing Kriyakalpas broadly into two categories.

Amaavastha- seka, aschyothana, bidalaka and pindi

Niramaavastha- seka, aschyothana, bidalaka, pindi, Anjana, tarpana, puttapaka

### DISCUSSION

The concept of Ama is the most important fundamental principle of Ayurveda in understanding the physiopathology of the diseases. Ama is the root cause of many diseases, which impart in vitiation of the dosha, dhatu and mala. In all the netra rogas abhishyanda is the root cause for manifestation of the disease. Ama may be referred to be free radicals which is intermedially by product of metabolism which have tendency block the micro channels of different systems of the body.

### CONCLUSION

Thus, it can be concluded that Ama is something that obstructs the channels of the body and interrupts their normal functioning. Distinction between Sama (with Ama) and Nirama (without Ama) disease is of prime importance to define treatment strategies. Choice of drug also depend on Sama & Niramavastha of disease. Different treatment principle is advised for Sama and Nirama condition. In Samaavastha seka, bidalaka, pindi, aschyothana can be advice, where as in Niramavastha – Anjana, tarpana, puttapaka and kashayapana/kwathapana can be implemented. The knowledge of Sama and Nirama is necessary to avoid all kind of Vyapada while treating the patient.

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