



## Review Article

### A CONCEPT OF AMA IN AYURVEDIC SYSTEM OF MEDICINE – AN OVERVIEW

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#### ABSTRACT

Ayurved have its own concepts like *Dosh*, *Dushay*, *Mala*, *Agni* etc. *Aam* is one of the concepts which take major role to produce variety of disease. *Aam* is unripe, undigested food which cause due to *Agnimandhy*. *Aam* production cause *Agnimandhy* & vice versa. We all know that all disease occurs due to *Agnimandhy* only. If *Agni* get destroy then human get die. *Aam* is root cause of all disease.

Now days, due to increasing pollution, incapability to obey the rules of sound body maintenance and lack of exercise and notorious diet, the immunity being is decreased. Because of this variety of disease produced. *Ama* production can result in variety of diseases like *Amvata* (Rheumatoid arthritis), *Sandhigata-vata* (osteoarthritis), *Katigat-vata* (low-back pain), *Tamaksvasa* (Asthma), and *Pakvasjayagata*.

The concept of *Ama* is the most important fundamental principle of Ayurveda in understanding the physiopathology of the diseases. *Aamvichar* have own importance in *Nidan* & *Chikitsa* of disease. The choice of *kalpa* changes according to *Sama* and *Niram avashta*.

Ayurveda attributes cause of any disease to an imbalance in one or all of the *Dosh* and for successful treatment of a particular disease Vaidya has to determine, weather the imbalanced *Dosh* is *Saam* or *Niram*. If Vaidya can understand this stage well and give its drug as per *Avashta* then it will be give miraculous result.

In this review article cover all points related to *Aam* from *samhita* & available latest literature from internet.

**KEYWORDS:** An Ayurvedic concept, *Aam*, An overview.

#### INTRODUCTION

According to Ayurvedic point of view, all disease are originated from *Amadosha*, vitiation of *Agni* i.e., malfunction of *Agni* produce *Ama*, it mean indigested food particle. The main cause of most of *Vhyadhi* is *Ama utpatti* and *Agnidushtti* so understanding concept of *Ama* is important.

#### Nirukti of Ama (derivation)

- The term *Ama* is derived from the root “*Am*” with the suffix “*nin*” which mean, ‘the substance which undergoes digestion and associated changes is *Ama*’<sup>1</sup>
- The unprocessed or undigested food particle is *Ama*<sup>2</sup>.
- In which substances produces pain or creates pressure on *Sratomukha* and accumulates on the *Srotomukha* is called *Ama*.

#### Paribhasha of Ama

1. Due to hypo-functioning of *Ushma* the first *Dhatu* ‘*Rasa*’ is not properly digested, instead the *Anna rasa* undergoes fermentation being retained in the *Amashaya*. This *Rasa* is called as *Ama*.<sup>3</sup>

*Ushmane* – Dalhana - *Dhatwagni*, *Dhatwagnibhih apakat Ama ityuchyate*

*Adya dhatu* – Hemadree – *Rasa* which is not capable of executing its function and also not capable of transforming into *Rakta*.

*Dusta Amashaya* – Hemadree – “*Amasayo yatra Ama Anna tisthati*” The name of this, *Ashaya*” itself suggests that the digestion of food is not completed here.

2. The *Adya Ahara Dhatu* is known as *Ama*, which is undigested and formed due to hypo functioning of *Agni*, in *Amasaya*.<sup>4</sup>
3. The matter which has not undergone *Vipaka*, leadings to *Durgandha* (bad smelling), which is large in quantity, which is *Picchila* (Sticky) and which leads to *Gatrasadana* called as *Ama*.<sup>5</sup>
4. According to *Bhava prakasha* & *Vijaya rakshita*, the food residue which is not digested due to hypo functioning of *Agni* is known as *Ama* and it is the root cause of all the disease<sup>6</sup>.
5. “*Apakwa anna rasa iti Ama*”. If *Anna-rasa* is not properly digested and formed then the outcome of such a digestion is known as *Ama*.
6. The first phase of *Dosha dusti* is *Ama*.
7. The accumulation of *Mala* in the body as *Ama*.<sup>7</sup>

So in short we can be said: the deficient function of *Agni* produces *Ama* which comprises a group of toxic substance and not capable of nourishing the body but vitiated to the *Doshas* and cause disease. Many different meaning related to *Ama* are available in various Ayurvedic texts as -

- 1) Incomplete developed *Garbha*
- 2) Unprocessed *Sneha*
- 3) *Amavastha* -first stage of *Vranashotha*
- 4) *SAma-niram purish*
- 5) *Amavastha* as *rogavishesha*

**Swarupa of Ama**

- *Ama* is undigested, properly unprocessed consisting of heavy, unctous liquid, sticky, fibrous material which has foul smelling & become cause of weakness, debility to body and many disease<sup>8</sup>.
- *Apakwa aahar rasa* cannot get absorbed in body as compare to *Prakruitaahar-rasa*. it remains stagnate in gastro-intestinal track. It has fermented *Swarupa* which is harmful for the body. In short *Ama* act like as a poison in body<sup>9</sup>.

**Relation of Dosha & Ama**

- **Shararik Dosha** :Ayurved mentioned three *Dosha* in body. *Prakupitt dosha's* mix with *Aam* and produces its *Sama awshat*. particular symptoms of each *Dosha* according to *Sama* and *Niram avashta* also mentioned in *Samhita*
- **Mansik Dosha**: *Raja & Tama* are *Mansik dosha*. as we know all physical effect of disease do effect on mind and vice versa. *Aam* is also affected on our mind. Its effect on quality of consciousness. in such case increasing *Satva guna* is part of treatment.

**Classification of formation of Ama**

- Ama* produced due to hypo functioning of *Agni* i.e.,
  - 1) *Ama* due to *Jatharagni Mandya*
  - 2) *Ama* due to *Dhatvagni Mandya*
  - 3) *Ama* due to *Bhutvagni Mandya*
- Ama* produced irrespective of the action of *Agni*
  - 1) Accumulation of mala.
  - 2) *Ama* due to interaction & virulently vitiated *Dosas*
  - 3) First phase of *Dosic* vitiation.

**Nidan of Ama**

As described in *Charaka Ama* formulating cause can be grouped under following heading

- *Aharajanya*
- *Viharaja*
- *Mansika karanjanya*
- Other

**Aharaja**

*Guru, Shita, Vishtambhi, Shushka, Vidahi, Ruksha, Pichhilha guna* cause formation of *Ama*<sup>10</sup>.

One should take food in proper quantity, because it depends on *Agnibala*. A parson should eat food only when the previous meal is digested. if one eats during indigestion then eaten food mix with the product of earlier meal and vitiates all the food. Thus *Ajeerna bhojana, Adhayshana, Vishmasana* etc produces *Ama* vicar, *Grahani vikara*.

In the process of digestion, *Aahara parinamkara bhavas* plays important role, Like *Ushana* digested, *Vayu* absorbed, *Kleda* produced looseness, *Sneha* generate softness, *Kala* bring it to complete transformation and *Samyoga* means the use and need of the *Ashta-aharvidhi, Rutu, Desha* etc. *Samayoga* is interpreted as balance of 8 factor regarding diet. Imbalanced state of *Ahara Parinamkarbhava* cause *Agni vikrutti* which is the main cause of *Amotapatti*.

**Viharaja**

- *Ratri jagarana*: It creates provocation of *Vata* and *Kapha* which produce *Agni dushti* and ultimately *Amotapatti*.
- *Vega dharana*<sup>11</sup>
- *Diva swapa*.
- *Dukha shayya*

**Mansika**

- *Chinta, Shoka, Bhaya, Krodha, Uptapa mana*
- *Irshya, Lobha, Udvega, Hri, Kama*

**Other :**

- *Atidushatdoshsammilana*<sup>12</sup>
- Improper management of *Virechana, Vamana, and Snehana*.<sup>13</sup>
- Wasting of the tissue which follows in the wake of disease.
- Incompability of season: allergic states engendered by faulty or change in phase, climate, season (*Desh-kala-rutu vaishamy*)<sup>13</sup>

**Table No. 1: showing Amotpadaka Hetu**

<i>Aharajanya Hetu</i>	<i>Viharaja Hetu</i>	<i>Mansika karanjanya</i>	<i>Other Hetu</i>
<i>Abhojana</i>	<i>Viruddha cheshta</i>	<i>Kama</i>	Improper management of <i>Panchakarma</i>
<i>Atibhojan</i>	<i>Nishchalata</i>	<i>Krodha</i>	Incompability of season
<i>Adhyashayna</i>	<i>Diwaswapa</i>	<i>Lobha</i>	
<i>VishAmanshana</i>	<i>Ratrijagarana</i>	<i>Moha</i>	
<i>Virudhashana</i>	<i>Vega vidharana</i>	<i>Irshya</i>	
	<i>AtivyayAma</i>	<i>Bahaya</i>	
	<i>Ativyavaya</i>	<i>Shoka</i>	
	<i>Shayana</i>	<i>Chinta</i>	
	<i>Vyayama</i>	<i>Deenata</i>	
	<i>Vishama shayya</i>		
	<i>Snigdha bhojnotr</i>		

**Pathogenesis of Ama :**

*Vagbhat* describes it as a condition in which the *Tridoshas, Sapta dhatus* as well as *Malas* spread in the body with *Ama*. Disease which arises in consequence are also

spoken of as *Sama* types of diseases. *Doshas* and *Dushayes* which get mixed with *Ama* are termed as *Sama*.<sup>14</sup>

It is being able to vitiate *Doshas, Dushyas, Malas* and responsible for the disease production. *Samadoshas* spread to all raga marg. It can also go to *Shakaha* from

*Koshta* and vice versa there by producing all types of disease. *Ama* circulate along with *Rasa Dhatu* and accumulate in the place where it gets obstructed and become the site of origin of the disease.

*Samadoshas* or *Dushys* are passing through one *Srotus* to another *Srotus* and it gives rise to a disease at the place where it get obstructed.

#### Formation of *Ama*<sup>15</sup>

*Ama* also become '*Nidnaarthakara* factor' to produce '*Khavaigunya*' in any of the *Srotus* and make the seat for '*Sthana Samashrya*' of provoked *Doshya* and they get conjugated at this place i.e., *Doshadushya samruchana* takes place.

**Chart No. 1 : Showing Formation of *Ama***



#### *Laxanas* produced due to *Ama* :<sup>16</sup>

1. *Srotorodha* (obstruction in the channels)
2. *Balabramsha* (feeling of weakness)
3. *Gaurava* (feeling of heaviness)
4. *Alasya* (laziness)
5. *Anila Mudhata* (impaired activity of *Vata dosha*)
6. *Apaki* (indigestion)
7. *Nisthivana* (excessive salivation)
8. *Mala sanga* (constipation)
9. *Aruchi* (lack of taste)
10. *Klama* (lethargy)

#### Therapeutic view of *Aam*

- *Langhana* (Keeping on fast)
- *Swedana*
- Sunbath
- *Pranayama*
- Yoga
- *Panchakarma*: its include *Vaman*, *Virechana*, *nasya*.
- Some herbal drugs: fresh ginger, garlic, black peeper, castor oil, aloe vera, coriander, *Guduchi*, cumin, *Pushkarmool*, *Tulsi*, *Guggul*.

#### Importance of *Ama*

The concept of *Ama* is the most important fundamental principle of Ayurveda in understanding the physio-pathology of the diseases.

According to Acharya Charaka, for treatment first *Sama-Nirama* condition should be examined. Symptoms can be observed in *Sama-vhyadhi* which also proved the importance of *Ama* in *Sama* and *Nirama* condition of the disease.

Choice of drug also depend on *Sama* & *Niramavastha* of disease. *Sutshekharras* used in *Samaavastha* of *Amlapitta* while *Kamdudharas* used in *Niramavastha* of drug.

Distinction between *Sama* (with *Ama*) and *Nirama* (without *Ama*) disease is of prime importance to define treatment strategies. *Ama* pathogenesis portrayed in light of *Nidana panchaka* (five disease illuminating factors) and *Shatkriya kala* (six stages of disease progression) along with clinical manifestation of *Sama* condition are worth appreciation from clinicians.

Different treatment principle are advised for *Sama* and *Nirma* condition. In *Samaavastha* -*apatrapan* is main treatment where as in *Niramavastha* - *Samtarpana* is advised. The knowledge of *Sama* and *Nirama* is necessary to avoid all kind of *Vyapada* while treating the patient.

#### CONCLUSION

*Ama* is one of the important concept in Ayurved Samhita. Ayurveda attributes cause of any disease to an imbalance in one or all of the *Dosh* and for successful treatment of a particular disease *Vaidya* has to determine, weather the imbalanced *Dosh* is *Sama* or *Nirama*. If *Vaidya* can understand this stage well and give its drug as per *Avastha* then it will be give miraculous result.

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