A REVIEW ON AMA

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INTRODUCTION

Ama happens to be the root cause for large number of diseases. 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 vitiates by Doshas it is called Sama. Ama anna acts as sthula Ama and Ama ras as sukshma Ama and according to this it produces diseases. Assesment 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

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 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.

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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 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

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 biological in a solid and it has been stated to 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. Dravatwam- liquid in nature
3. Nana Varanatwam - different colors
4. Tantumatvam - property of stickiness
5. Asamyuktam - non homogenous
6. Snigdhatvam - oily in consistency
7. Durgandhatvam - foul smelling
8. Picchilatvam - sticky

**Causes of formation of Ama**

**Dietetic Indiscretions:**

Abstinence from food, over eating, indigestion, viruddhahar (unwholesome food), heavy or indigestable 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 Jathra Agni 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 visha³
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Pakwashayagata sthula Ama  Sarva shariragata suksma Ama
(Localised) (Generalised)
Diseases- Ajirna  Jwara
Visuchika  Pandu
Alasaka  Amavata
Vilambika  Prameha
Dandalsaka etc.  Tamak shwasa etc

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 Vagbhattacharya 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 shukatathaw.

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

1. **Srotorodha** (obstructin 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. **Gaurav** (ferling of heaviness in body)
   - 0- Absent
   - 1- Present for > half 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- Present but not affecting life
   - 2- Present where extra efforts are required
   - 3- Present and affecting daily routine activity
6. **Apakti** ( indigestion)
   - 0-Absent
   - 1-occasional
   - 2- Often
   - 3 - Always
7. **Nishthiva** (expect oration)
   - 0- Absent
   - 1- Little
   - 2- Much
   - 3- Very much

As this assessment is largely subjective in nature and dependent upon the clinician judgment but grading was done for assessing the degree of severity.
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 within 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 antigenic 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 antigenic 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.

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