

Review Article

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COMPILATION ON ROLE OF AMA IN RASAWAHA AND ANNAWAHA SROTODUSHTI JANYAVYADHI AS A CAUSATIVE AGENT WSR TO CHARAKSAMHITA AND MADHAVNIDANA

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Abstract

According to Ayurveda, *Rasavaha Srotas* and *Annavaha Srotas* are chiefly found in the *Amashaya* (stomach). Ayurvedic texts refer to the *Amashaya* as the main area of *Ama* formation, thus referring to it as the *Amasayasraya* or *Amashaya* of *Ama*. Since the formation of *Ama* starts here, any digestive disturbance leads to the creation of vitiated *Ama*. The vitiated *Ama* will then mix with *Rasa*, *Rakta*, and undigested *Anna* and land in various *Srotas* throughout the body causing systemic disruption of homeostasis, mainly affected is *Doṣa-samyata* through the actions of an array of organs and systems, giving rise to the much broader list of gastro-enteric disease processes. The intent of the present article is to explore and clarify the concept of *Ama* as it relates to *Rasavaha* and *Annavaha Srotodaṣṭu-janya Vyadhi*.

Keywords: *Ama*, *Rasawaha*, *Annavahastrotodushti*, *Jwara*, *Visuchika*, *Vyadhicharaksamhita*

Introduction

Ayurveda says all the diseases explained in classics are caused only due to slow digestive power i. e. *Manda jatharagnimandagni* causes deviation in *doshadhatu-samyavstha* homeostasis which leads to *vyadhisamprapti* or disorders by producing *ama*. *Ama* is the main pathological factor of any diseases as depicted in **Figure 1**.

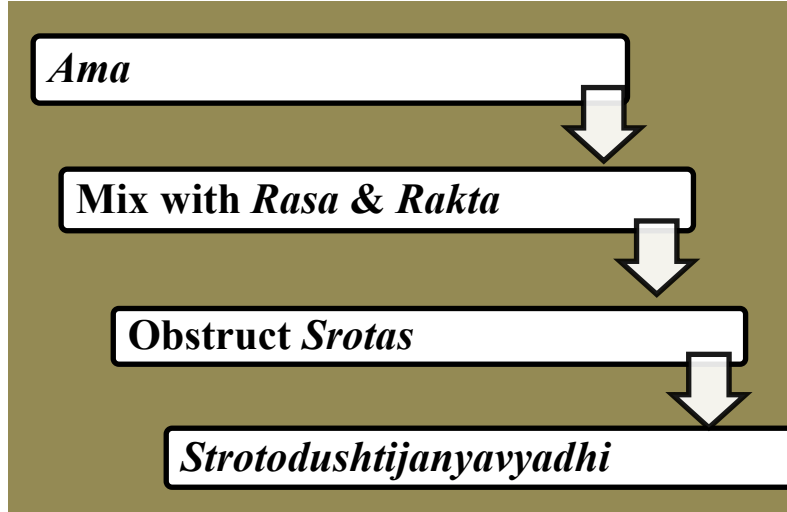


Figure 1: Pathological events associated with obstruction of *Srotas*

Aims & objectives:

1. To review of ama concept according to ayurveda classics WSR to charakasamhita.
2. To review on role of ama as a causative agent in rasavaha and annawahastrotojanyavyadhiwsr to charaksamhita.

Discussion

1) Definition of *Ama*

उष्मणोऽल्पबलत्वेनधातुमाद्यमपाचितम्]

दुष्टमामाशयगतरसमामंप्रचक्ष्यते||

Lower power of *Agni* primarily affects *Saptadhatui*. e. Rasa, rakta, aadipachanam, unable to digest food causing dushita rasa in amashaya this dushit rasa is called as Aam.

अविपक्वंअसयुक्तंदुर्गन्धंबहुपिच्छलम्]

सदनंसर्वगात्रानांआममितीअभिधीयते||

Undigested, unprocessed, foul-smelling, stickyannarasa leads to bodyache are characteristics of ama.

2) *Amadosha- as visuchika cha. Vi.2.*

In visichika vitiated dosha are expelled out of the body with prickly pain like needle pricking so this dosha of ama known as visuchika.

Visuchikadoshas are expelled through mouth and anus.

Visuchika treated with- firstउपवासand thenविरेचन.

3) Amadosha as alasaka- cha. Vi. 2

In this type of ama, dosha could not be expelled out of body through mouth or anus, as strotorodhacused due to vitiated kaphadosha, so the undigested unprocessed food will remain there causing bloating and stiffed body in the patient.

This patient specially referred as दण्डालसक!!

अलसकवदण्डालसक- can be treated with- 1) सलवणमुष्णंवारि(hot lukewarm salted water)

2) स्वेदन(steam)

3) स्नेहवर्ति(laxatives)

4) उपवास (fasting)

4) Aamjwaralakshana- cha. Chi. 3.

- ✓ Aruchi -Tasteless
- ✓ Avipak- Indigestion
- ✓ Gurutwamudarsya- Stomach Heaviness
- ✓ Hruddhayasyaavisshiddhi.
- ✓ Tandra – Dizziness
- ✓ Aalasya- Lethargy
- ✓ Avisargibalwanjwara- Continuous High Fever.
- ✓ Kshunnasho- Loss Of Appetite.
- ✓ Stabdhasupta Gurutwam Cha Gatranam- Stiff N Steady Heavy Body.
- ✓ Bahumutrata-Frequent Micturation.

5) Aamajatrishna- cha. Chi. 22/1

- ✓ Aadhman
- ✓ Kaphapraseka
- ✓ Aamajwara and Aamajtrishna

मुस्तर्पटकोशीरचन्दनोदीच्यनागरैः|

श्रुतशीतजलंद्यातपिपासाज्वरशान्तये|| (च. चि. 3/145)

6) Ama in grahani- cha. Chi. 15.

As Grahani is Adhistana of Agni, Mandagni directly produces the Ama which majorly affects agnisthanagrahani causing roga. Consistently following the disease causing factors

can causes mandagniama production which plays significant role in *Grahaniroga*. Vitiated *Dosha* in *Grahaniroga* goes out of the body downward in undigested unprocessed from causing symptoms as:

- ✓ Bodyache
- ✓ Stiffness in stomach, back and waist
- ✓ Fainting, giddiness
- ✓ Thirst
- ✓ Fever, vomit, etc.

Aamdosha in *grahaniroga* can be treated with *vamanshodhana* karma either with lukewarm water or with *madanfala* medicated decoction.

7) *Aamatisar*:

Aamatisar explained in detailed by *acharyasushruta* and *madhav*, their *hetu*, *samprapti* and *lakshana* derived by *sushrutacharya* in detail. *Acharya charaka* denotes *amatisaraghnipeya* in *sitasthanadwitiyoaddhyaya*, it works as *dipankarya*.

Charaka says...

नतुसंग्रहणंदेयंपूर्वमामातिसारिणे ।

Charakacharya instruct to avoid *grahidravya* in *amatisar* as they produce *vibandha* with increased vitiating of *dosha*.

Hence in *amatisar* also *charakacharya* indicates only *dipan*, *pachan* and *shodhan* karma or *dravya*.

Amapachan yoga. *Cha. Chi.* 15/98.

नागरातिविषामुस्तक्वाथः स्यादामपाचनः ।

मुस्तन्तान्तकल्कः पथ्यावानागरंचोष्णवारिणा ॥

In *amapachanyogcharak* also includes *dipan* and *pachandravya*.

8) *Amavata*-

In *charakasamhita* *amavritta vata chikitsa* has been mentioned that, such patient be treated like *prameha*, *vatavyadhi* or *medovikari* patients. Besides this *Acharya madhav* has explained *amavata* in detail, and they said their *samprapti* in detail as exertion on excessive consumption of *viruddha ahara vihar*, *guru snigdha abhishandhy bhojan* induces *ama*

production via agnimandya in amaashaya afterwards due to exertion vata dosha get vitiated causing circulation of ama through the blood via blood vessels throughout the body. Finally ama and vata dosha will deposited on weakened strotasa or systems causing amavata vyadhi.

Madhavacharya says that ama deposits on shleshmasthanas (joints) in the body as shleshma or kapha which is nothing but rasa, and here rasa is in its impure form of ama hence primarily affects shleshmasthanas. Therefore the primordial symptom of amavata is sandhishthana Shula or joints pain, and other symptoms are:

- ✓ *Ashudaurbalya*
- ✓ *Hrudgaurva*
- ✓ *Gatrastabddata*
- ✓ *Angmard*
- ✓ *Aruchi*
- ✓ *Trishna*
- ✓ *Jwara*
- ✓ *Daha*
- ✓ *Bahumutrata*

In complications of Amavata may leads to:

- ✓ *Murccha*
- ✓ *Cchardi*
- ✓ *Hrudgraha*
- ✓ *Anaha*

In treatment of *Amavata* acharya indicates *Langhana*, *Swedana*, *Deepana* and *Shodana* like *Ruksh basti*, *Vaitarana basti*, or *Basti* with *Sahachara tail* or *Vishgarbha tail*.

Conclusion:

Based on the classical compilation referenced above, *Ama* is mainly caused by *Mandagni* (impaired *Agni*) and the effects of disease progress and worsen through continued vitiation of the *Doṣas*. As a result, the classical line of treatment (for *Amadoṣa*) is conceptually and logically correct. The treatment consists of: 1) *Langhana* — to reduce the burden of *Agni*; 2) *Dipana* — to ignite *Agni*; 3) *Pacana* — to process and expel *Ama*; 4) *Sodhana* therapy — to purge the vitiated *Doṣas* from the body; and 5) Restore physiological balance.

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