



**COMPILATION ON ROLE OF AMA IN RASAWAHA AND
ANNAWAHASTROTODUSHTIJANYAVYADHI 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 *Amasayrasraya* 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 *Dosasamyata* 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 doshadhatusamyavstha homeostasis which leads to *vyadhisamprapti* or disorders by producing *ama*. *Ama* is the main pathological factor of any diseases as depicted in **Figure 1**.

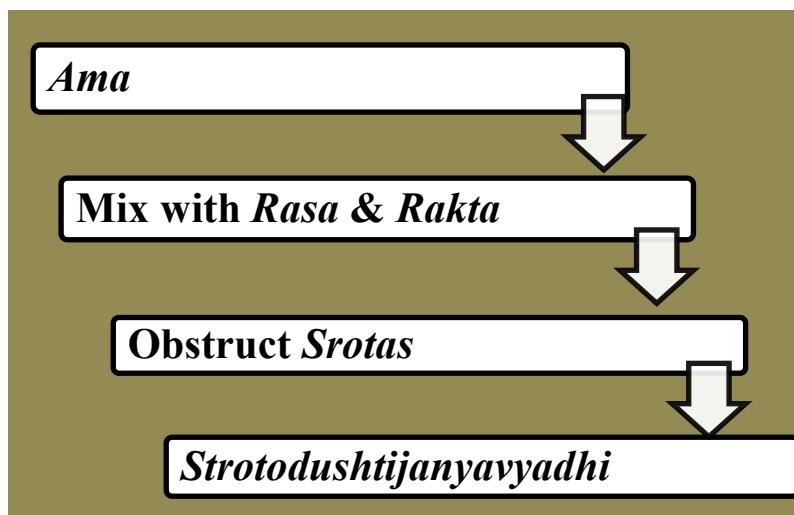


Figure 1: Pathological events associated with obstruction of Srotas

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 annawahastrotodushtijanyavyadhi to charaksamhita.

Discussion

1) Definition of *Ama*

उष्मणोऽल्पबलत्वेनधातुमाद्यमपाचितम्।

दुष्टमामाशयगतंरसमामंप्रचक्ष्यते॥

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 expell 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- first उपवास and then विरेचन.

3) **Amadosha as alasaka- cha. Vi. 2**

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

This patient specially referred as दण्डालसक!!

अलसकवटण्डालसक- 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
- ✓ Hruddhayasyaavishiddhi.
- ✓ Tandra – Dizziness
- ✓ Aalasya- Lethargy
- ✓ Avisargibalwanjwara- Continuous High Fever.
- ✓ Kshunnasho- Loss Of Appetite.
- ✓ Stabdhasupta Gurutwam Cha Gatranam- Stiff N Steady Heavy Body.
- ✓ Bahumutrata-Frequent Micturition.

5) **Aamajatrishna- cha. Chi. 22/1**

- ✓ *Aadhman*
- ✓ *Kaphapraseka*
- ✓ *Aamajwara and Aamajtrishna*

मुस्तपर्षटकोशीरचन्दनोदीच्यनागरैः।

शृतशीतजलंद्यातपिपासाज्वरशान्तये॥ (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 agnistanagrahani causing roga. Consistently following the disease cuasing 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, samprampti and lakshana derived by sushrutacharya in detail. Acharya charaka denotes amatisaraghniyeya in sitrastanadwitiyoaddhyaya, it works as dipankarya.

Charaka says...

न तु संग्रहणं देयं पूर्वमामातिसारिणे ।

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

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

Aampachan yoga. Cha. Chi. 15/98.

नागरातिविषामुस्तकवाथः स्यादामपाचनः ।

मुस्तन्तान्तकल्कः पथ्यावनागरं चोष्णवारिणा ॥

In amapachanyogcharak also includes dipan and pachanddravya.

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 theirs 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 shleshmasthan (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 shleshmasthan. Therefore the primordial symptom of amavata is sandhithana Shula or joints pain, and other symptoms are:

- ✓ *Ashudaurbalya*
- ✓ *Hrudgaurva*
- ✓ *Gatrasabddata*
- ✓ *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 *Dosas*. 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 *Dosas* from the body; and 5) Restore physiological balance.

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