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CONCEPT OF AMA AND ITS ROLE IN VYADHI UTPATTI: AN AYURVEDIC INTERPRETATION

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Abstract

Doṣa, Duṣya, Mala, and Agni are among the distinctive core ideas of Ayurveda that serve as the foundation for comprehending health and illness. Among these, *Ama* is an important aspect that has a significant impact on how different illnesses emerge. Food that is unripe or incorrectly digested as a result of *Agnimandya* is referred to as *Ama*. *Agnimandya* and *Ama* have a mutually reinforcing relationship in which *Ama* is formed by *Agnimandya* and *Agni* is further weakened by *Ama*. Increasing pollution, poor eating habits, incapacity to adhere to health-maintenance regimens, and lack of physical activity have all contributed to a decline in immunity in the modern period, which has resulted in a variety of diseases. A number of conditions, including *Amavata*, *Sandhigata Vata*, *Kaṭigata Vata* and *Tamakañvasa* are linked to the generation of *Ama*. Ayurveda's understanding of the patho-physiology of diseases is based on the notion of *Ama*, therefore *Ama* play vital role in disease diagnosis and pathogenesis.

Key-Words: *Ayurveda, Agnimandya, Ama, Srotasas, Diagnosis*

Introduction

Ama is the term used in Ayurvedic medicine to describe the pathogenic occurrences or substances that result from *Kayagni's* defective functioning. Reduced *Jatharagni* power results in incomplete digestion and some *Ahara Rasa* remains undigested at the end of digestion. *Ama*, the undigested residue, is thought to be the primary cause of many illnesses. When *Rasa Dhatu* not correctly created because of the diminished potency of *Agni* and is instead held in the *Amashaya*, which causes *Ama* to get formed. This *Ama* further obstructs the *Srotasas*, which vitiates the *Doshas* and *Dhatus*, which eventually causes a variety of illnesses [1-4]. Formation of *Ama* may take places due to the variety of reasons as mentioned in **Figure 1**.

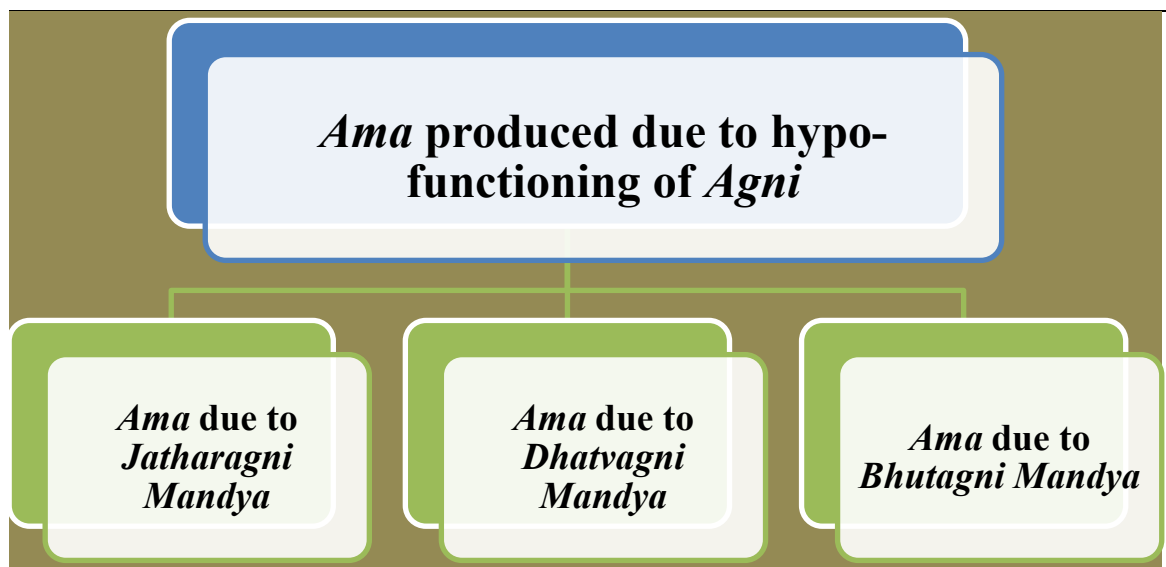


Figure 1: Formation of *Ama* due to hypo-functioning of *Agni*

Nidana of *Ama*

- ✓ *Ama* is formed when food with *Guru*, *Vishtambhi*, *Shushka* and *Ruksha* attributes is consumed.
- ✓ Eating during indigestion causes the freshly consumed food to mingle with the undigested residue of the previous meal, vitiating the entire diet.
- ✓ Practices such as *Ajirna Bhojana*, *Adhyashana* and *Vishamashana* also lead to *Ama Vikara*.
- ✓ *Ratri Jagarana* aggravates *Vata* and *Kapha*, leading to *Agni* dysfunction and *Ama* formation.
- ✓ *Vega Dharana*, *Diva Swapna* and *Dukha Shayya* also contribute to *Ama* production.

- ✓ Mental factors such as *Shoka*, *Bhaya*, *Krodha*, *Irshya*, *Lobha* and *Kama* disturb *Agni* and promote *Ama* formation.
- ✓ Improper administration of *Panchakarma* procedures, tissue depletion occurring during chronic diseases and incompatibility of season or climate may also leads *Ama Vikara*.
- ✓ Allergic and pathological states arising due to disturbances in *Desha* and *Kala* also play a significant role in the formation of *Ama*.

Pathogenesis of *Ama*:

The *Tridoshas* and *Dhatus* circulate throughout the body in conjunction with *Ama*. Along with *Rasa Dhatu*, *Ama* circulates and builds up at blockage sites, which later become the location of illness manifestation. Disease arises at the location where *Sama Doshas* or *Dushyas* become impeded as they move from one *Srotas* to another. By generating *Khavaigunya* in the *Srotasas*, *Ama* also functions as a *Nidanaarthakara* element, making a location vulnerable to *Sthana Samashraya* of exacerbated *Doshas*. At this point, *Dushyas* combine and conjugate to form *Doshadushya Samurchana* which causes variety of sicknesses [4-7].

Disease Manifestation and Role of *Ama*

Ama's tendency to clog the *Srotasas* and disrupt regular circulation and metabolism makes it extremely harmful. Depending on the damaged *Srotas*, *Ama* accumulates at areas of blockage as it travels through the body's channels, resulting in either systemic or localized illness. *Srotoavarodha*, *Bala Bhramsa*, *Sharira Gaurava*, *Alasya*, *Apakti*, *Aruchi*, *Nisthiva*, *Klama*, *Malasanga* and *Dourbalya* are some of the clinical signs and symptoms of *Ama*. These characteristics point to a condition where the buildup of *Ama* impairs physiological and metabolic functions. *Ama* and vitiated *Doshas* unite to make *Sama Dosha*, which in turn produces *Sama Vyadhi*. The *Doshas* are unable to move and operate normally in this circumstance, which causes additional blockage in the body's channels. *Srotoavarodha*, *Bala Bhramsa*, *Gaurava*, *Anila Mudata*, *Malasanga*, *Aruchi* and *Klama* are the traits that define *Sama Dosha*. Due to the combined effects of *Ama* and *Dosha* vitiation, the body is unable to sustain homeostasis, which ultimately results in the onset and spread of diseases [6-8].

Ayurvedic Management of *Ama Dosha*

The kind, severity, and stage of *Ama Dosha* determine how it is treated in Ayurveda. Three main therapeutic approaches *Langhana*, *Langhana Pachana* and *Shodhana* are described in classical texts for the treatment of *Ama*. *Langhana* is the term for dietary restriction, decreased nutrient intake, or therapeutic fasting that helps in the body's rest and recovery of its metabolic and digestive processes. To actively digest and metabolize *Ama*, *Langhana Pachana* entails the use of particular medications in conjunction with fasting or dietary restriction. *Shodhana* or detoxification treatments utilize suitable cleansing techniques to remove *Ama* from body [5-7].

Ama Pachana recommended to breaking down stored *Ama*, *Agni Dipana* to boost up digestive fire, *Nidana Parivarjana* support in avoiding causative factors, *Langhana* and *Swedana* helps to lessen heaviness and eliminate channel obstruction. Depending on the patient's strength and the type of illness, *Panchakarma* procedures like *Vamana*, *Virechana* and *Nasya* are recommended. *Yoga* and *Pranayama* are examples of adjunctive therapies that are crucial for boosting metabolism and reestablishing physiological equilibrium [8-10].

Conclusion

Ama is the undigested residue, which is considered as primary cause of many illnesses. *Jatharagni* and *Dhatvagni* impairment is the main cause of *Ama*, which results in insufficient metabolism and digestion. To choose the best therapy options and avoid therapeutic problems, it is crucial to distinguish between the *Sama* and *Nirama* states of illness. *Santarpana* becomes the primary strategy in *Nirama Avastha*, while *Apatarpana* therapy is the cornerstone of management in *Sama Avastha*. To prevent diseases linked to *Ama* formation and to preserve general health, it is crucial to avoid *Viruddha Ahara*, psychological stressors like anxiety; one should follow a proper daily routine and take prompt detoxification measures. Disciplinary daily and dietary conducts helps to prevent formation of *Ama* and related diseases.

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