



Understanding Ama Utpatti: A Critical Review Based On Agni

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ABSTRACT

Ama is a combination of "Am" Dhatu and "Nich" Pratyaya. Ama is the material that is immature, undercooked, unripe, and undigested. It refers to the material that is still immature and goes through more digestion and related modifications. It is the result of poor digestion, which Agnimandya is the primary cause of. It indicates a compromised metabolism that results in the accumulation of toxins that the body finds difficult to neutralize or get rid of.

Ama vitiates Amavata, Grahani Dosha, Katigat Vata, Tamak Swasa, and other ailments are caused by a combination of Dosha and Malaby when Doshasand disrupts the Dhatu Samya. Because it is a forerunner to numerous inflammatory, infectious, and degenerative processes that eventually result in fully developed diseases, Ama signifies the shift from physiological to pathological states.

Key words: Ama, Agnimandya, Amavata, Grahani Dosha, Katigat Vata, Tamak Svasa.

INTRODUCTION

In Ayurvedic medicine, Ama refers to the circumstances or elements that result from Kayagni's compromised functioning. When Jatharagni is weak and Ahara Rasais remains undigested at the end of digestion, it is referred to as Ama and is the primary cause of all

illnesses.⁽¹⁾

Acharyas had added that Alpa Balaof Agni caused Adhya Dhatu, or Rasa Dhatu, to be improperly created, which is kept in the Amashaya and hence the production of Amatakes. It then causes Srotasas to become blocked, which vitiates Dhatus and Doshas and results in a number of illnesses.

According to Acharya Vaghbhatta, the initial Dhatui, or Rasais, were not properly produced because of the hypofunction of Ushma (Agni). Rather, the Annarasa is preserved in the Amashaya through fermentation or putrefaction(Dushta). The term "Ama" refers to the condition of rasa⁽²⁾.

Ama are's characteristics include being partially digested food, being sticky, having an unpleasant odor, and causing the body to become lethargic. Teekshagni, Mandangi, and Vishamagni are the three forms of Agni that cause any pathological disorders in the body. Agni impairment based on the quantity and quality of food consumed results in poor digestion, which releases toxic metabolites that cause the food particle to ferment or putrefy. Consequently, the ailment known as Ama.

Ama formation occurs in the body at different stages, such as:

1. Ama Rasais formed at the level of Jatharagni digestion
2. Ama Dhatus formed at the stage of Dhatavagni metabolism;
3. Ama Doshas formed at the level of Bhootagni Paak; and
4. Ama Vishis formed based on Matra Adhikya and Viruddha Ahara, among others

The body may generate Ama in various forms or at different stages of digestion or metabolism, such as Apakwa Anna/Rasa Roopa Ama, Mala Sanchaya Janya Ama, Pratham Dosha Dushti Janya Ama, Dosha Murchanajanya Ama, Amavish⁽³⁾

Role of Agni In Ama Dosha

The impairment of Agni, indigestion, overeating, irregular eating habits, indulgence in incompatible food items, consumption of cold substances, the negative effects of Vamana, Virechana, and Snehana, the wasting of tissues that follows diseases, allergic states brought on by changes in location, climate, season, and the suppression of natural urges, and the inability to digest even the most easily digested light food are all examples of Ama, according to Acharya Charak. As a result, the undigested food reaches Shuktatwa (fermentation), which causes hazardous conditions to develop.⁽⁴⁾

Some Ama Pradoshaj situations, such as Visuchika, Alasaka, and Vilambika, which are represented when Ama is combined with Vata, Pitta, and Kapha, were described by Acharyas.

The food that is consumed is transformed at many stages until it is finally used by the body's cells or tissues, which is brought about by the Agni. There will be no tissue sustenance and, eventually, no chance of survival if Agni is reduced or malfunctioning. Acharya Charak had further discussed the significance of Agni and how it serves all bodily entities, including Bala,

Varna, Swasthya, Utsaha, Upachaya, Prabha, Ojas, Shareera Ushma (Teja), Deha Pushti, and Vriddhi⁽⁴⁾.

According to Acharya Charak, maintaining good health and a long life is a result of Agni's healthy functioning. Impaired Agni causes can lead to poor health or even death.

Sama Dosha

Sama is the term for the state in which Tridoshas, Sapta Dhatus, and Malas became saturated with the Ama produced in the Amashayais, and the ailments that result from it are called Sama type disorders.

SamaDosh has spread throughout the entire Roga Marg. Along with the Rasa Dhatu, it circulates throughout the body. When it becomes congested, it blocks the Srotasa, which leads to the pathophysiology of several disorders.⁽²⁾

Sama Dosha causes drowsiness, indigestion, excessive salivation, obstruction of urine and feces, diminished strength, heaviness, disruption of Vata's regular movements, obstruction of Srotas, lack of desire for food, and tiredness.

Pathological Factors of Ama are⁽⁵⁾ Hetu: Agnidushti, Agnimandhkarak

Dosha: Tridosha Dushya:

Anna, Rasa

Srotasa: Annavaaha, Purishvaha

Adhisthan: Mahasrotasa, Grahani Aetiological factors responsible for

Ama production

Aharaja:Guru, Shita, Vishtambhi, Shushka, Vidahi, Ruksha, Pichhila Guna cause formation of Ama. Ajeerna Bhojana, Adhayshana, Vishmasanaetc. produces Amavikar, Grahani

Vikara.

Viharaja: Vega Dharana, Diva Swapna, Dukhashayya. Mansika: Chinta, Shoka, Bhaya, Krodha, Irshya, Lobha, Udvega, Hri, Kama

Other:

Atidushta Dosha- Sammilana, Improper management of Vamana, Virechan and Snehana,

Desh-Kala-Ritu Vaishamya. 4 Srotorodha- Obstruction or clogging of (Srotas) micro channels i.e. intestines, capillaries and blood vessels in the body.

Balabhransha-Weakness or loss of strength

Gaurava-Heaviness in the body Alasya –

Fatigue

Anila Mudhata -Obstruction in the flow of Vayu i.e., excrete gas.

Apaki –Indigestion

Nishthivana -Excessive salivation

Mala Sanga -Obstruction of Malas i.e., stool, urine, excrete gas, etc.

Aruchi –Anorexia Klama

–Lethargy

AMAVISHA

Ama Dosha is now classified as a poison, or Amavisha, since it is the extreme Ama condition when aetiological variables are not avoided. Amavisha is a dangerous toxic condition that is similar to acute poisoning. According to Acharya Vagbhata, a condition known as Amadosha, which has symptoms similar to those of Visha and is therefore hazardous, develops in a person who consumes mutually incompatible food substances or ingests heavy or indigestible food items. Due to the extreme toxicity of Amavisha and the fact that Visha and Amadosha have different treatment modalities, Amavisha

must be viewed as having a deadly prognosis. [Ch.V.2/12]

AYURVEDIC MANAGEMENT OF AMA

1. Langhana

2. Langhana pachan

3. Shodhana

Langhana refers to dietary restrictions, nutritional intake, or fasting to give our bodies' digestive and metabolic systems a break. In addition to fasting, Langhana Pachan means prescribe active drugs. It aids in the Ama's digestion. Shodhan means the detoxification or purification procedure. It aids in the complete elimination of Ama dosha from the body.

OBSERVATION

Toxic particles that clog the human body's channels (Srotas) due to incorrect digestion are the source of Aam.

The intestines, lymphatic system, arteries, veins, capillaries, genitourinary tract, etc. are examples of physical channels that carry your energy, while nadis are examples of non-physical channels. Ama toxicity builds up wherever the body is weak (Khavaigunya), ultimately leading to a number of illnesses. While Agni converts food items into energy during metabolism, the presence of Agnimandya causes the synthesis of some harmful compounds. The Kleda are their name.

To keep a healthy lifestyle, the body has to eliminate the extra Kleda.

Toxic waste materials build up when the excretion mechanism isn't working properly, which leads to the creation of Ama. Ayurveda and Panchkarma can help prevent it more effectively by changing one's lifestyle.

CONCLUSION

An essential component of Ayurvedic therapy is Amaconcept. It develops at the Jatharagni and Dhatvagni levels and causes a variety of degenerative diseases. To define the treatment and prevent Vyapada during treatment, it is essential to distinguish between Sama and Nirama illnesses.

Apatarpana is the main treatment for Sama Avastha, while Samtarapana is the main treatment for Nirama Avastha. To prevent the occurrence of disorders linked to the formation of Ama, avoidance of Virudha Ahara, fear, worry, restoring daily routine, and detoxifying techniques should be employed.

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