

# A Conceptual Study of *Ama* and its Management through *Langhana*

Author: Rani Shweta<sup>1</sup>

Co Authors: Kumar Krishan<sup>2</sup>

<sup>1,2</sup>Department of Ayurveda Samhita Evum Siddhant, Institute For Ayurved Studies and Research, Kurukshetra , Haryana, India

## ABSTRACT

Ama, the toxic residue resulting from impaired digestion, is identified as a precursor to various diseases. Understanding its formation is essential for preventive healthcare. Ama is unripe, undigested food which is caused by Agnimandya. A Comprehensive information is provided on the therapeutic application of Langhana, which is focused on lowering Ama accumulation and encouraging detoxification. The article discusses the impact of Ama on Dosha imbalance as well as individualized Langhana therapy approaches. A lot of factors that lead to the formation of Ama are discussed, along with how Langhana helps to mitigate them. Furthermore, the long-term advantages of Langhana and diagnostic methods for evaluating Ama are emphasized. This article explores into the principles regarding the concept of 'Ama' and the therapeutic approach known as 'Langhana' By understanding these simple concepts, we can learn how to keep our bodies healthy and strong.

**Key Words** *Ama, Agnimandya, Langhan, Digestion, Detoxification*

Received 29<sup>th</sup> May 2024 Accepted 05<sup>th</sup> November 2024 Published 10<sup>th</sup> November 2024

## INTRODUCTION

In Ayurveda, there is importance of proper digestion and metabolism for maintaining health and preventing diseases. For proper digestion there is important role of agni. The cause of all diseases is mandagani<sup>1</sup>. Ama is formed due to agnimandya and ama produce agnimandya and vice versa. Ama is considered a precursor to various diseases and is believed to be the root cause of many health issues. Aam is undigested, properly unprocessed consisting of heavy, unctuous liquid, sticky , fibrous material with foul smell<sup>2</sup> .It obstruct the srotas in our body

which vitiate doshas and dhatus . The concept of Ama can be correlated with the theory of free radicals in contemporary sciences and these also cause many diseases<sup>3</sup>. 'Langhana' is a therapeutic approach aimed at reducing Ama formation by enhancing digestion and eliminating toxins from the body. Langhan is primary therapy for ama dosha ,boosting digestion and restoring harmony by decreasing ama doshas.

## CONCEPT OF AMA

**DEFINITION OF AMA** Due to alpa bala of agni adhya dhatu (rasa dhatu) is not formed

## REVIEW ARTICLE

properly which is retained in amashaya is called ama<sup>4</sup>.

If Jatharagni (digestive fire) fails to perform its function effectively, it leads to accumulation of undigested food material inside 'amashaya' which is initial stage of rasadhatu called ama<sup>5</sup>.

The weak action of agni resulting in immature undigested food which is not assimilated and is prime cause for the diseases in termed ama.

### **Ama is formed at following stages :**

Jhataragani

Dhatavagni

Bhutagni

Causes described in the Charaka Samhita, particularly in the Vimana Sthana, for the development of Ama in the body<sup>6</sup>.

**Excessive Food Intake:** Overeating or consuming food in excessive amounts can overwhelm the digestive system, leading to incomplete digestion and the formation of Ama.

**Not Following Ahar Viddhi Visheshayatan:** Ahar Viddhi Visheshayatan refers to the guidelines for proper eating habits according to Ayurveda. Not adhering to these guidelines can disrupt digestion and contribute to Ama formation.

**Consumption of Heavy, Dry, Cold, Stale, Indigestible Foods:** Intake of foods that are heavy, dry, cold, stale, hard to digest, or incompatible can weaken Agni (digestive fire) and promote Ama formation in the body.

**Psychological Factors:** Emotional disturbances such as desire (kama), anger (krodha), greed (lobha), attachment (moha), jealousy (irshya), and grief (shoka) can disrupt the normal

functioning of the digestive system and contribute to Ama accumulation.

**Other Lifestyle Factors:** Factors such as excessive sleep (atinidra), daytime sleeping (divaswapan), and other lifestyle imbalances can also impair digestion and metabolism, leading to the formation of Ama in the body.

### **The Purvaroop of Ama as described by Acharya Kashyap<sup>7</sup>.**

**Stiffness of Body:** A feeling of stiffness or heaviness in the body is often one of the early signs of Ama accumulation. This stiffness may be felt particularly upon waking up in the morning or after periods of inactivity.

**Anorexia:** Anorexia, or loss of appetite, is commonly associated with Ama accumulation. The presence of Ama in the digestive system can impair the sense of hunger and lead to a reduced desire for food.

**Excessive Sleep:** Ama accumulation can lead to feelings of lethargy and excessive sleepiness. Individuals may feel tired even after getting an adequate amount of sleep and may have difficulty staying awake during the day.

**Excessive Pallor:** Pallor or an unusually pale appearance of the skin, can be a sign of Ama accumulation. Ama disrupts the normal functioning of bodily tissues and can affect the complexion, leading to a pallid appearance.

**Depressed Mood:** Ama accumulation can have a negative impact on mental well-being, leading to feelings of sadness, depression, or low mood. This may manifest as a general sense of

## REVIEW ARTICLE

disinterest or lack of motivation in daily activities.

Loss of Interest: A notable loss of interest in activities that were previously enjoyable, such as playing, eating, or sleeping, can indicate the presence of Ama. Ama accumulation can dampen the enthusiasm and enjoyment associated with these activities.

These Purvaroopas symptoms described by Acharya Kashyapa serve as important indicators of Ama accumulation in the body. Recognizing these early signs can help individuals take proactive steps to address Ama and prevent its progression into more serious health issues.

### Signs and symptoms of ama :

According to some Acharyas, the situation of Ama in the body is visualized in three ways:

**Rasadi Dhatu gata Ama:** This type of Ama is localized within the tissue systems (Dhatu) of the body, starting from the plasma (Rasa) Dhatu and progressing to subsequent tissues. It is the result of improper digestion and metabolism of food, leading to the accumulation of toxic substances within the tissues.

**Srotodushti-gata Ama:** In this case, Ama affects the channels (Srotas) of the body. It obstructs the normal flow of bodily fluids and wastes, impairing the functioning of various systems and organs. This type of Ama is associated with conditions such as constipation, bloating, and other digestive disorders.

**Doshadi Gata Ama:** This type of Ama is associated with the imbalance of the three Doshas (Vata, Pitta, and Kapha). When Ama accumulates

in the body, it disrupts the equilibrium of the Doshas, leading to the manifestation of specific symptoms and diseases associated with each Dosha.

### Sama ama and nirama ama<sup>8</sup>.

**Sama Ama:** when any element of the body is associated with ama, it will be called saama. It means that Ama is associated with : Dosha, Dhatu, and Mala. Sama Ama is considered more severe and challenging to manage as it permeates throughout the body's systems.

**Nirama Ama:** In contrast, Nirama Ama refers to Ama that is devoid or deprived of its association with Dosha, Dhatu, and Mala. Nirama Ama is relatively milder compared to Sama Ama and may be easier to address through detoxification and lifestyle modifications.

### SAMA SYMPTOMS IN GENERAL :

Srotorodha : clogging of channels

Anil mudhata : obstruction flow of vata

Alasya: lethargy

Apakti : indigestion

Nisthiva : excessive salivation

Malasanga : obstruction of urine and stool

Aruchi : lack of desire towards food

Kalma : exhaustion

Arti: restlessness

Vistambha : Constipation

Vidaha : burning sensation

In the Sama Avastha, where Ama is associated with Dosha, Dhatu, and Mala, the disease manifestations are often more pronounced and complex. In this state, giving internal medicines directly may not be effective, as the impaired

## REVIEW ARTICLE

Agni (digestive fire) cannot properly metabolize them. Administering internal medicines in this stage may further aggravate the Ama and lead to more complications due to Agnimandya (weak digestion).

On the other hand, in the Niram Avastha, where Ama is not associated with Dosha, Dhātu, and Mala, the disease manifestations may be milder and relatively simpler. In this state, internal medicines can be more effective as the Agni is not severely compromised and the body can better digest and assimilate the remedies.

Therefore, before initiating any treatment, it is crucial to carefully analyze the stage of Ama formation and its association with Dosha, Dhātu and Mala. This allows for a more targeted and appropriate management approach according to the individual's specific needs and condition. Additionally, addressing the underlying cause of Ama formation, such as dietary, lifestyle imbalances, and emotional disturbances, is essential for preventing its recurrence and promoting long-term health and well-being.

### **Ama management by langhan :**

In treatment prospective knowledge of sam and niram is important because if there is sam avastha then treatment will be done by langhan, deepan - pachan, samsodhan and in niram avastyha it will cured by saman.

According to Acharya Vagbhata if samdosha is vitiated throughout the whole body along with the dhatus it should not be treated by shodhana. This is because performing shodhana in such state is compared to squeezing a raw mango,

which leads to its destruction rather than improvement. Instead, in such cases, treatments such as pachan and dipana are preferred.

Acc to Charak Acharya treatment of amadosha mainly done by apatarpan<sup>9</sup>.

Apatarpan mainly by three type :

Langhan

Langhan pachan

Doshavsechan

The importance of understanding the nature of diseases (sam and niram) and the appropriate treatments for them.

Understanding Sam and Niram: Sam refers to the diseased state, while niram refers to the healthy state. It's crucial to diagnose whether a patient is in a sam or niram state to determine the appropriate treatment.

**Treatment Approaches:** Treatment for sam avastha (diseased state) typically involves langhan (fasting), deepan-pachan (digestive fire stimulation), and samsodhan (purification therapies). On the other hand, treatment for niram avastha (healthy state) is focused on maintaining balance (saman).

**Vitiated Doshas:** If the doshas (biological energies) are vitiated throughout the body, samsodhan (purification) is recommended. However, if the vitiation is localized in specific tissues (dhatus), samsodhan may be contraindicated.

**Treatment of Ama Dosha:** Ama refers to toxins formed due to incomplete digestion. The treatment of ama dosha is mainly through apatarpan (therapeutic fasting), which includes

## REVIEW ARTICLE

langhan (fasting), langhan pachan (digestive stimulation during fasting), and doshavasechan (cleansing measures).

**Role of Langhan:** Langhan serves both preventive and curative purposes. It helps prevent the formation of ama in the early stages and can also digest ama in later stages. Langhan increases agni (digestive fire) and vayu (air element), which helps destroy weak ama. There is 10 type of langhan described by acharya Charak all those include in apatarpan chikitsa<sup>10</sup>. Upvasa type of langhan (fasting) is particularly emphasized as an initial treatment for ama.

**Wider Role of Langhan:** Langhan is considered essential before starting other treatments for ama dosha. It prepares the body by strengthening agni and vayu, making it more receptive to subsequent therapies. Langhan perform according to bala of rog and rogi. In which upavasa type of langhan is very trending and we can do half day or full day upvasa according to condition . Its help in reducing toxins from our body . Here langhan stimulate agni and helps in reducing ama . According to contemporary sciences ama correlate with toxins in body and fasting have autophagus activity so it help in reducing toxins.

## CONCLUSION

In ayurveda there is importance of sam and niram Avastha of dosha , dhatu and mala. Then treatment start after diagnosis Avastha . The management of ama through langhan represents a fundamental aspect of Ayurved . By addressing

the root cause of disease—impaired digestion and accumulation of toxins—langhan offers a approach to health restoration. Through its preventive and curative properties, langhan serves as a vital tool in promoting detoxification, rejuvenation, and overall well-being .

It elucidates how fasting stimulates agni (digestive fire) and promotes the digestion and elimination of accumulated toxins. Moreover, the various forms of langhan, including complete fasting (upvasa) and partial fasting (upavasa), are explored, emphasizing their personalized application based on individual constitutions and health conditions.

## REVIEW ARTICLE

### REFERENCES

1. Gupta K.A. Astang Hridayam of Vagbhatta (Hindi) Varanasi: Chaukhamba Prakashan, Reprint edition 2019, Nidan Sthan, chapter 12/1.
2. Gupta K.A. Astang Hridayam of Vagbhatta (Hindi) Varanasi: Chaukhamba Prakashan, Reprint edition 2019, Sutra sthana chapter 8/14.
3. Root Cause of Diseases – Ama Concept W.S.R to Free Radical Theory Review Article Jaideep Sapra<sup>1\*</sup> 1. Associate Professor (Reader), Department of Kayachikitsa, Shaheed Kartar Singh Sarabha Ayurvedic Medical College, Sarabha, Ludhiana, Punjab. Email- jaisapra5@gmail.co
4. Gupta K.A. Astang Hridayam of Vagbhatta (Hindi) Varanasi: Chaukhamba Prakashan, Reprint edition 2019, Sutra sthana chapter13 /25.
5. Upadhyaya Y. Madhav Nidana of Madhav (Madhukosha), Ma.ni. 25/1-5 .
6. Sharma R K, Dash Bhagwan, Charak Samhita of Agnivesha (English) Varanasi: Chaukhamba Sanskrit series office, Reprint edition 2017, viman sthana chapter 2/8.
7. Pandit Hemraja Sharma, Satyapal Bhisagacharya. Vrddha Jivaka, Kasyapa Samhita, Chaukhamba Sanskrit Sansthan; Varanasi, Reprint 2015, Sutra 35/32-33
8. Gupta K.A. Astang Hridayam of Vagbhatta (Hindi) Varanasi: Chaukhamba Prakashan, Reprint edition 2019, Sutra sthana chapter13 /23 -27.
9. Gupta K.A. Astang Hridayam of Vagbhatta (Hindi) Varanasi: Chaukhamba Prakashan, Reprint edition 2019, Sutra sthana chapter8/20-21.
10. Sharma R K, Dash Bhagwan, Charak Samhita of Agnivesha (English) Varanasi: Chaukhamba Sanskrit series office, Reprint edition 2017, viman sthana chapter 3/43-44.
11. Pandey K, Chaturvedi G, Charak Samhita. Of Agnivesh (Hindi) Varanasi: Chaukhambha Bharti Academy Vol 1, Ch. Su. 22/18.