

# CLINICAL EVALUATION OF AMA IN THE PATHOGENESIS OF SKIN DISORDERS

## ABSTRACT

In Ayurveda, Ama is considered the root cause of many diseases. Ama contributes significantly to the onset and progression of the disease. Ama is derived from 'Am' Dhatu+ 'Nich' pratyaya. Ama is the substance which remains uncooked, immature and undigested. The formation of ama depends on various factors, including physical and mental factors, as described in the vitiation of Agni. This denotes impaired metabolism, which leads to the accumulation of toxins. These cannot be neutralized and are easily eliminated by the body. When toxins accumulate in body tissues and skin, they can lead to skin diseases such as Vicharchika, Mukhadushika, Switra, and Kitibhakushta, as well as autoimmune conditions like systemic lupus erythematosus (SLE) and scleroderma.

Keywords: Ama, Agni, Skin diseases, Kushta, Scleroderma

## INTRODUCTION

As a result of impaired kaya agni, annarasa is not properly digested, resulting in the production of Ama. The word Ama means uncooked, semi digested, immature, fermented non homologous substance in the body. This ama remains in the body and acts as a pathogenic factor in the production of various diseases; therefore, the synonym Amaya is used for vyadhi.

In India, the Global Burden of Disease Study 2017 showed that cases of skin and subcutaneous diseases increased by over 53% between 1990 and 2017. This trend is not limited to India; worldwide, skin diseases are steadily increasing, but India's sharp rise highlights the seriousness of the issue. With skin-related disability increasing by more than half in just three decades, it is clear that skin health needs far more attention than it currently receives.

According to Ayurveda, Skin diseases occur due to an imbalance of doshas and dhatus in the body. Two of the main causes of these diseases are an incorrect lifestyle (Vihara) and an incompatible diet (Ahara) against the season or prakrithi of a person, which causes the generation of ama/ama visha in the body, which may be accumulated in the body tissues, skin, etc., contaminating them and causing skin diseases to manifest.

## 30 MATERIALS AND METHODS:

31 In the Vedic period, the terms *Amaya* and *Amayam* described ailments caused by the  
32 accumulation of a toxic substance known as *Ama*. Classical Ayurvedic texts from the Samhita  
33 period provide detailed insights into *Ama* as a central factor in disease development. For  
34 instance, *Charaka Samhita* addresses its role in abdominal disorders (Vimana Sthana,  
35 TrividhaKukshiya Chapter 2; Grahani Chikitsa – Chapter 15), while *Sushruta Samhita*  
36 elaborates on how *Ama* disrupts physiological balance, leading to digestive and systemic  
37 disorders (Sutra Sthana-DoshadhatuMalakshaya Vriddhi Vijnaneeya – Chapter 15; Uttara  
38 Sthana, AtisaraPratisheda – Chapter 40, including *Ama Atisara Prakarana*). The Sangraha  
39 period further enriched this understanding, as seen in *Madhava Nidana* (Amavata Nidana  
40 Prakarana) and *Ashtanga Hridaya* (Sutra Sthana), highlighting the interplay between *Ama* and  
41 *Sama* in disease manifestation.

42 The gut microbiome regulates immune homeostasis through bidirectional communication with  
43 tissues and organs, establishing the gut-skin axis as a critical pathway linking intestinal and  
44 dermatological health. When gut dysbiosis occurs, harmful bacterial byproducts breach the  
45 compromised intestinal barrier and enter the systemic circulation, triggering widespread  
46 inflammation through pro-inflammatory cytokines that directly affect skin barrier function.  
47 Simultaneously, beneficial microbes that produce protective short-chain fatty acids are depleted,  
48 weakening immune regulation and creating an environment conducive to skin disease  
49 development. Manifestation of ama in various skin disorders.

## 50 Vicharchika

51 *Samprapthi* of Vicharchika originates from Ama, a toxic byproduct of impaired digestion. Ama  
52 vitiates all three doshas, particularly Kapha, and subsequently contaminates *rasa*, *rakta*, *mamsa*,  
53 and *lasika*. Widespread contamination obstructs bodily channels, causing *sanga* and  
54 *vimargagamana* of the doshas. As a result, the corrupted *rakta* and *mamsa* tissues lead to a loss  
55 of integrity and laxity in the skin (*twakshaithilya*). This underlying pathology manifests as the  
56 characteristic symptoms of Vicharchika: intense itching (*kandu*), vesicular eruptions (*pidika*),  
57 profuse oozing (*bahu srava*), and cracking of the skin (*sphutana*)

## 58 Mukha dushika

59 In mukhadushikaagnidushti that result in dusthi of pitta pradhanatridosha that causes urdhwagati  
60 of ama dosha finally result in rakta,meda and swedavahasrotodushti ,It results in tiryakgamana  
61 to mukhapradesha results in mukhadushika

## 62 Switra

63 In switra there will be Jatharagnimandya results in Ama production.Here viharajanidana and  
64 purva karma results in rasa dhatwagnidushti along with dushti of brajakapitta,vyanavayu and  
65 tarpaka kapha at the level of skin.Brajaka pitta had a vital role in production of melanin. Here  
66 brajaka pitta dushti causes the melanocyte damage that results in reduction/absence of  
67 pigmentation of skin

## 68 Kitibhakushta

69 Nidana sevana like aharaja(spicy food,junkfood,dadhisevana in ushna Greeshma and Vasanta  
70 kala ),viharaja(diwaswapna,exposure to cold air)manasika(stress)leads to jatharagni and rasa  
71 dhatwagnijanya ama which vitiates tridosha along with twak,rakta,mamsa and lasika and get  
72 sthanasamsraya in twak causing symptoms like shyavavarna,kinwakharaSparsha  
73 ,parusha,rukshapidika and kandu

## 74 Systemic Lupus Erythmatosus

75 Systemic Lupus Erythematosus (S.L.E) is classified as a collagen disorder. From an Ayurvedic  
76 perspective, semi-digested annarasa acts as an intermediate product that is neither properly  
77 absorbed nor eliminated. In this inappropriate form, it behaves like visha, triggering the  
78 formation of autoantibodies wherever it accumulates. Consequently, abundant nuclear and  
79 cytoplasmic autoantibodies are detected in the plasma, reflecting the autoimmune process

## 80 Scleroderma

81 Scleroderma is an autoimmune connective tissue disorder in which endothelial damage is  
82 pivotal. In Ayurvedic terms, Ama, formed from impaired metabolism, resembles free radicals in  
83 its toxic action. Its properties (pichhila, durgandha, and asam'suddha) explain its role in cellular  
84 injury, offering a parallel between Ama pathogenesis and oxidative stress in modern science.

## 85 RESULTS & DISCUSSION

86 Ama, produced due to *Agnimandya*, acts as a toxic, sticky, non-homologous substance that  
87 obstructs srotas and disturbs dosha-dhatu balance. When localized in twak, rakta, mamsa, and  
88 lasika, it leads to a wide spectrum of skin manifestations

- 89 • *Vicharchika* aligns with eczematous conditions, where immune dysregulation and barrier  
90 dysfunction are observed, comparable to ama-induced tridoṣaduṣṭi.
- 91 • *Mukha Dushika* resembles acne vulgaris, explained through ama-pitta involvement and  
92 srotodushti.
- 93 • *Switra* correlates with vitiligo, where melanocyte destruction through oxidative stress  
94 mirrors the *brajaka pittadushti*.
- 95 • *Kitibha Kushta* parallels psoriasis, where metabolic toxins and immune activation cause  
96 scaling and itching, much like ama accumulation.
- 97 • Autoimmune disorders such as *SLE* and *Scleroderma* bear a striking resemblance to the  
98 concept of ama, acting as free radicals and intermediate toxins.

99 Ama can be seen at four levels according to the localization of deranging agni and the respective  
100 stage of Paka, where it is formed.

- 101 • *Apakwa Anna Rūpa Ama*- When *agni* (digestive fire) becomes weak, even light and easily  
102 digestible food (*laghuāhāra*) fail to get properly processed. Consequently, food remains  
103 uncooked or undigested, leading to ama formation.
- 104 • *Anna Rasa Rūpa Ama*- Under normal conditions, a healthy *jatharāgni* digests food to form  
105 *anna rasa* that nourishes tissues. When *jatharāgni* is impaired, incomplete metabolism  
106 produces improperly processed essence called *anna rasa rūpa ama*.
- 107 • *Mala Sanchaya Rūpa Ama*- Digestion naturally produces metabolic by-products (*mala*). In  
108 a balanced state, these *malas* are eliminated without causing harm. However, when they  
109 accumulate excessively, they become toxic and cause diseases. This pathological  
110 accumulation is referred to as *mala sanchaya rūpa ama*.
- 111 • *Rasa Shesha Rūpa Ama*- Sometimes, due to weak digestion (*agnimāndya*), food is only  
112 partially processed; some portions are digested, while others remain unprocessed. This  
113 leftover, improperly digested fraction of food essence is known as *rasa shesharūpa ama*.

Āchārya Vāgbhaṭa, while describing *saṃsargajavyādhi*, explains that when *doṣas* with antagonistic properties interact, instead of neutralizing each other, they produce a toxic by-product termed *ama*. Similarly, Āchārya Caraka has elaborated on 18 types of *viruddhāhāra* (incompatible diets). Such diets stimulate the *doṣas* but fail to eliminate them, resulting in *ama* accumulation. In conditions such *asdoṣaviruddha*, *vīryaviruddha*, *guṇaviruddha*, and *satmyaviruddha*, the opposing properties of food components counteract each other, impair digestion, and lead to *the formation of ama*.

The persistence and accumulation of *ama* within the body acts as a fundamental pathological factor. In particular, its circulation and deposition in the *tvak* (skin) and related tissues contribute significantly to the origin and progression of various skin diseases. Thus, *ama* serves as a key element in the pathogenesis of Skin diseases

## CONCLUSION

From an Ayurvedic perspective, *ama* is the central pathogenic factor underlying the development of skin diseases. Impaired *agni* leads to incomplete digestion and the generation of *ama*, which, once accumulated, contaminates the *doṣas*, *dhātus*, and *srotas*. Classical references from Caraka, Suśruta, and Vāgbhaṭa consistently emphasize its role in disease manifestation, whereas modern research correlates *ama* with metabolic toxins, immune dysregulation, and the gut–skin axis. The clinical features of conditions such as *vicharchika*, *mukhaduṣikā*, *svitra*, *kitibhakuṣṭha*, and even autoimmune disorders such as SLE and scleroderma highlight the involvement of *ama* in their pathogenesis. Thus, it is evident that *ama* is not merely a byproduct of impaired digestion but the root cause that initiates and sustains the pathology of skin diseases. Addressing *ama* through proper *ahara*, *vihara*, and *śodhana* therapies is fundamental for both prevention and management.

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