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## CLINICAL EVALUATION OF AMA IN THE PATHOGENESIS OF SKIN DISORDERS

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# 1 CLINICAL EVALUATION OF AMA IN THE 2 PATHOGENESIS OF SKIN DISORDERS

## 4 ABSTRACT

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

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

## 15 INTRODUCTION

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

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

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

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 asamśuddha) 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*.

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

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

125

## 126 CONCLUSION

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

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