

PATHO-PHYSIOLOGY OF DISEASES IN AYURVEDA WSR TO AAMA VISHA

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ABSTRACT

Introduction: Ayurveda is basically a science of life and hence reveals an ideal way of living, eating and normal routine works. Disease manifestation in ayurveda majorly revolves around AAMA formation (Unripened, immature and undigested). Vagbhatt says due to malfunctioning of digestive fire the resultant rasa dhatu is not formed properly i.e leads to formation of undigested/partially digested rasa dhatu. This improper rasa dhatu then remains in stomach and gets mixed with food which is called AAMA. Further this AAMA causes obstructions in different channels of body which are meant to carry nutrition to various body parts. Now due to the channels blockage nutrition (ideal rasa) is unable to reach the target tissues which

eventually results in disease manifestation and mirroring symptoms like anorexia, fatigue, yellow / pale / black discolouration of body and if remained untreated it get mixed with doshas, dhatus and malas and then it is termed as AAMA VISHA, which is the prior and initial pusher for any disease manifestation. **Material and Methods:** Materials for the paper has been collected from various available samhitas, classics and journals. The whole facts regarding AAMA VISHA is been studied and analyzed conceptually. **Conclusion:** A concrete conclusive statement regarding the physiology of AAMA and its role in causing disease (pathology) has been established conceptually by aligning the facts and figures from the available granthas and literature. Also a basic approach for management is also been made

and in this way this paper will help to understand the physiology and pathology of diseases in Ayurveda in a better and easy way.

KEYWORDS:– Pathology, Physiology, Aama, Ayurveda.

INTRODUCTION

As per Ayurveda almost every disease has main cause as *aama* formation and *agnidushti*. *Aama* is nothing but the undigested/partial digested food due to the malfunctioning of *agni*. Hence *aama* is the main integral part in disease manifestation and also is the main link in between physiology and pathology in Ayurveda. Hence for better understanding of pathophysiology in Ayurveda concept of *aama* has to be cleared.

Nirukti of AAMA

Word *aama* is originated from 'am' with suffix 'ninj' meaning

- Product that undergoes digestion or is hampered by the process of digestion.
- Undigested / partial digested substance.
- Anything which can block the *srotomukha* or can obstruct or stuck into it.

Paribhasha

1. Due to hypo-functioning of *Agni* the first Dhatu 'Rasa' is not properly digested, due to which the *Anna rasa* undergoes fermentation being retained in the *Amashaya*. Then it is termed as *aama visha*. "***apakat Ama ityuchyate***" *Rasa* which is incapable of performing its function and also not capable of transforming into further **rakta dhatu** is termed as *aama ras*.

Basically name of *amashaya* itself says where *apakva/ aadya ras* resides i.e *aamashaya*.

"Amasayo yatra Ama Anna tisthati"

2. The *Apakva Ahara Dhatu* is known as *Aama*, which is undigested and formed due to malfunctioning of *Agni*, in *Amasaya*.
3. The matter whose *vipaka* process is not performed, leads to *Durgandha* (bad smelling), and which is *Picchila* (Sticky) and which leads to a condition called *Gatrasadana* which is also *aama*.
4. According to *Bhava prakasha* & *Vijaya rakshita*, the residual food product that remains undigested due to hypo functioning of *Agni* is known as *Aama* and it is the root cause of

all the disease. "*Apakwa anna rasa iti Ama*". If Anna-rasa is undigested then the resultant of such digestion is known as *Aama*.

5. The initial and the very first step in *process of dosha dushti* is *Aama*.
6. The accumulation or deposition of *Mala* in the body is termed as *Aama*. So in short we can say that due to the malfunctioning of *agni aama* is formed which is basically the state for several toxins and also incapable of *dhatu* formation instead vitiates *doshas* as well, ultimately leading to initial stage of any pathological condition. Hence we can say that physiological and pathological condition of the body revolves around this *aama visha* formation which is only the main concern of the paper.

Review of literature

Many different meaning related to *Aama* are available in various Ayurvedic texts as -

- 1) Immature Garbha (Foetus)
- 2) *Apakwa sneha*
- 3) *Aama Vranashotha* (Immature abscess)
- 4) *Sama - Niram pureesh*

Properties of aama

- *Aama* is basically undigested/partial digested, properly unprocessed consisting of heavy, liquid, sticky, fibrous material which has foul smell & become cause of weakness, fatigue and many diseases.
- *Aama aahar rasa* cannot be absorbed in body as easily as compared to *pakwa aahar-rasa*, it remains in immobile state in the stomach only.
- It has fermented or vitiated *Swarupa* which is harmful for the body. In short *Aama* acts like a toxin in body.
- *Shararika dosha*: Ayurveda has mentioned three *Doshas* in body. Vitiating state of which causes mixing of this *aama* with the *prakupita doshas* which causes manifestation of particular symptoms of each *Doshas* according to *Sama* and *Niram avashta* also mentioned in *Samhita*.
- *Mansika dosha*: *Raja & Tama* are *Mansik doshas*. all disease do effect on mind and vice versa. *Aama* has also its effect on our mind. It effects quality of consciousness. In such cases enhancement of *satvika gunas* is the major line of treatment.

Classification of formation of aama

1. *Aama* produced due to hypo functioning of Agni i.e.,
 - 1) *Aama* due to malfunctioning of *Jatharagni*.
 - 2) *Aama* due to malfunctioning of *Dhatvagni*.
 - 3) *Aama* due to malfunctioning of *Bhutvagni*.
2. *Aama* formed irrespective of the action of Agni i.e anything in its immature or incapable state is *Aama*.
3. Accumulation of *mala*.
4. *Aama* due to interaction & virulently vitiated *Doshas*.-

Nidan of aama

As described in Charaka *Ama* causing cause can be grouped under following headings.

1. Aharaja

Guru, Shita, Vishtambhi, Shushka, Vidahi, Ruksha, Pichhilha guna cause formation of *Aama*. One should take food in proper quantity, because it depends on *Agnibala*. A parson should eat food only when the previous meal is digested. if one eats during indigestion then eaten food mix with the product of earlier meal and vitiates all the food. Thus *Ajeerna bhojana, Adhayshana, Vishmasana* etc produces *Aama vikar, Grahani vikara*.

In the process of digestion, *Aahara parinamkara bhavas* plays an important role, Like *Ushana* digested, *Vayu* absorbed, *Kleda* produced looseness, *Sneha* generate softness, *Kala* bring it to complete transformation and *Samyoga* means the use and need of the *Ashta-aharavidhi, Ritu, Desha* etc. *Samayoga* is interpreted as balance of 8 factor regarding diet. Imbalanced state of *Ahara Parinamkarbhava* cause *Agni vikriti* which is the main cause of *Aamotapatti*.

2. Viharaja

- *Ratri jagarana* : It creates provocation of *Vata* and *Kapha* which produce *Agni dushti* and ultimately *Amotpatti*.
- *Vega dharana*.
- *Diva swapa*.
- *Dukha shayya*.

3. Mansika

- *Chinta, Shoka, Bhaya, Krodha, Uptapa mana*
- *Irshya, Lobha, Udvega, Kama Other:*

4. Atidushat dosh sammilana.**5. Improper management of Virechana, Vamana, and Snehana.****Pathogenesis of ama**

Acharya Vagbhata describes it as a condition in which the *Tridoshas*, *Sapta dhatus* as well as *Malas* spread in the body with *Aama*. Disease which arises in consequence are also spoken of as *Sama* types of diseases. *Doshas* and *Dushyas* which get mixed with *Aama* are termed as *Sama*.

It is being able to vitiate *Doshas*, *Dushyas*, *Malas* and responsible for the disease production. *Samadoshas* spread to all *roga marg*. It can also go to *Shakha* from *Sama doshas* or *Dushyas* are passing through one *Srotas* to another and it gives rise to a disease at the place where it get obstructed.

Laxanas produced due to aama

1. *Srotorodha* (Obstruction in the channels)
2. *Balabramsha* (Feeling of weakness)
3. *Gaurava* (Feeling of heaviness)
4. *Alasya* (Laziness)
5. *Anila Mudhata* (Impaired activity of Vata dosha)
6. *Apaki* (Indigestion)
7. *Nisthivana* (Excessive salivation)
8. *Mala sanga* (Constipation)
9. *Aruchi* (Lack of taste)
10. *Klama* (Lethargy)

Management sort of aama

- *Langhana* (Keeping on fast)
- *Swedana*
- *Sunbath*
- *Pranayama*
- *Yoga*
- *Panchakarma*: Its include *Vaman*, *Virechana*, *nasya*.
- Some herbal drugs: Fresh ginger, garlic, black peeper, castor oil, aloe vera, coriander, Guduchi, cumin, Pushkarmool, Tulsi, Guggul.

Importance of aama

The concept of *Aama* is the most important fundamental principle of Ayurveda in understanding the patho-physiology of the diseases.

According to Acharya Charaka, for treatment first *Sama-Nirama* condition should be examined. Symptoms can be observed in *Sama-vhyadhi* which also proved the importance of *Aama* in *Sama* and *Nirama* condition of the disease.

Choice of drug also depends on *Sama & Niramavastha* of disease. *Sutshekharras* used in *Samaavastha* of *Amlapitta* while *Kamdudharas* used in *Niramavastha* of disease.

Distinction between *Sama* (With *Aama*) and *Nirama* (Without *Ama*) disease is of prime importance to define treatment strategies. *Aama* pathogenesis portrayed in light of *Nidana panchaka* (Five disease illuminating factors) and *Shatkriya kala* (Six stages of disease progression) along with clinical manifestation of *Sama* condition are worth appreciation from clinicians.

Different treatment principles are advised for *Sama* and *Nirama* condition. In *Samaavastha* - *apatrapana* is main treatment whereas in *Niramavastha* - *Samtarpana* is advised. The knowledge of *Sama* and *Nirama* is necessary to avoid all kind of *Vyapada* while treating the patient.

CONCLUSION

By assessing the above contents and facts from various available literature we can conclude that *Aama* is one of the important concepts in Ayurveda Samhita in sense of patho-physiology of disease. Ayurveda emphasises cause of any disease to an imbalance in equilibrium state of *doshas* and for successful treatment of a particular disease Vaidya has to determine, whether the imbalanced *Dosh* is *Sama* or *Nirama*. If Vaidya can understand this stage well and give drug as per *Avastha* then it will be more authentic. In terms of disease manifestation and healthy state also the main link in between both the states is *Aama* only, as accumulation of *Aama* causes disease while its absence leads to healthy state.

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