

**A COMPILATORY WORK ON 'ROLE OF AAM' AS A CAUSATIVE
AGENT IN *RASAVAHA* AND *AANNAVAHA STROTODUSHTIJANYA*
VYADHI.**

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Article Received on
11 Nov. 2021,
Revised on 30 Nov. 2021,
Accepted on 21 Dec. 2021
DOI: 10.20959/wjpr20221-22659

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ABSTRACT

Ayurveda has its two main objectives is to maintaining health status by preventing and treating diseases. If these basic components i.e. *dosha*, *dhatu*, *mala* and *agni* are in the balanced state, then a person is said to be healthy while disequilibrium state causes many diseases. *Ama* plays a great role in vitiation of these all these factors of health. *Ama* is a pathological entity which is considered responsible for manifestation of many diseases of *rasavaha* and *annavaha strotas* like *alsaka*, *visuchika*, *grahni roga* etc. *Aamashaya* is said to be main place for formation of *aam*. The formation of *aam* is mainly due to *agnimandhya* which is the root cause of all diseases. This disturbed or vitiated *aam* flows with *rasa*, *rakta* and *anna* through all the *strotas* by

influencing the organ system's homeostasis i.e. *dosha-samya avastha* resulting in various gastroenteric disorders. The primary aim of this article is to review the concept of *aam* and its role as a causative agent in *rasavaha* and *annavaha strotodushtijanya vyadhi*.

KEYWORDS: *Aam*, *Rasavaha* – *Annavaha strotodushti*.

INTRODUCTION

In *Ayurveda* states that all the diseases explained in classics are caused only due to slow digestive fire. *Agni* is said to be important factor for digestion and proper metabolism of food. Many factors are responsible which causes *mandagni*. This *mandagni* causes deviation

in *dosha-dhatu samaya-avastha* which leads formation of pathogenesis of various disease by producing *aam* in *amashaya*.^[1] The term *Ama* refers to raw, unripe, unprocessed or improperly digested condition of food substances probably.

AIMS AND OBJECTIVES

- 1) To review of *aam* concept according to *Ayurveda* classics.
- 2) To review on role of *aam* as a causative agent in *rasavaha* and *annavaha strotajanya vyadhi*.

DISCUSSION

Definition of *Aam*: Due to low digestive power, it primarily affects the formation of *saptadhatu* i.e. *rasa*, *raktadi pachana* and also unable to digest food causing *dushita rasa* formation in *aamashaya*. This *dushita rasa* is called "*aam*".^[2]

Aam is characterised by undigested, unprocessed, foul smelling, sticky features which cause weakness and debility to body and many diseases. It is like *apakwa aahar rasa* which is not absorbed in body as compare to *prakrit-aahar rasa*. Its fermented *swarupa* acts like as a poison in body.^[3]

When this *aam* got mixes with *vatadi dosha*'s and *raktadi dhatu*'s then they are also called as *sama*, and diseases caused by it are mentioned as *sama vyadhi* like *sama jwara*, *sama-atisara*.^[4]

Nidana of Aam

Aacharya charak described various *nidana* of production of *aam* which can be classified under following headings.

- *Aaharaja*
- *Viharaja*
- *Mansika*

Aaharaja

Guru, *Shita*, *Vidahi*, *Vishthambi*, *Shushka*, *Ruksha*, *Pichilla guna yukta aahar* causes formation of *aam*.

In *Ayurveda*, it has been clearly mentioned that *aahara* should be taken according to *agnibala* of *purush* and after complete digestion of the previous one. *Ajirna-adhyashan* is totally

prohibited, as it causes various *agnimandhya janya vyadhi*. If one eats during indigestion then eaten food mix with the product of earlier meal and vitiates all the food.^[5]

Aahara parinamkara bhavas also plays an important role in digestion process. It includes *Ushana* which helps in *pachana*, *Vayu* in *apkarshana*, *Kleda* causes *shithilta* of *anna*, *Sneha* generate *mriduta*, *Kala* helps in proper transformation of *anna* in *pakwa awastha*.^[6] If these factors of *aahara parinamkara bhavas* are in imbalanced state then it again causes *agni-vikriti*, which ultimately is the cause of *aamotpatti*.

Viharaja

Ratrijagarana, Vega dharana, Divaswapana, Dukha-shayya, Ativyayama.

Mansika

Chinta, Shoka, Bhaya, Krodha, Uptapa mana, Irshya, Lobha, udvega, kama.

Samprapti

Aacharya Vaghbhat describes it as a condition in which the *Tridosha*, *Sapta dhatu* as well as *mala* are affected due to *aam*. This *dushta dosh-dhatu* and *mala* circulates all over through the body through various *strotas*. Diseases which arise in consequence are also said to be *Sama vyadhi*. *Dosha* and *Dushya* which get mixed with *Aam* are termed as *Sama*.^[7]

While spreading through the channels via *Shakha* from *Koshtha* and vice-versa and accumulate in the place where it gets obstructed and become the site of origin of the disease.

Lakshana produced due to Aam^[8]

- *Srotorodha* (obstruction in the channels)
- *Balabramsha* (feeling of weakness)
- *Gaurava* (feeling of heaviness)
- *Alasya* (laziness)
- *Anila Mudhata* (impaired activity of *Vata Dosha*)
- *Apaki* (indigestion)
- *Nishthivana* (excessive salivation)
- *Mala sanga* (constipation)
- *Aruchi* (lack of taste)
- *Klama* (lethargy)

Aamjanya vyadhi**1) *Aamdosha as Alasaka*^[9]**

In this type of *aam* vitiated *dosha* could not be expelled out of body through mouth or anus and not even digest properly, as *stroto-avarodha* caused due to vitiated *kapha dosha*. Due to this undigested and unprocessed food will intact in *aamashaya* causing *Shulaadi lakshanas*.

2) *Aamdosha as visuchika*^[10]

In *visuchika*, vitiated *dosha* are expelled out with pricking pain (*Suchivat vedna*) all over the body with causing various symptoms according to vitiated *dosha's* like *Shula*, *Bhrama*, *Kampa*, *Atisara*, *Jwara*, *Chardi*, *Guruta*, *Shthivana* etc.

Both *alasaka* and *visuchika* can be treated with^[11]

- *Vaman* with *Salavanam-ushanam vaari* (*Vaman* with Hot lukewarm salted water)
- *Swedana* (Steam)
- *Sneha-varti* (Laxatives)
- *Upvaas* (Fasting)

3) *Aam-jwara Lakshana*^[12]

- *Aruchi* (loss of taste)
- *Avipaka* (indigestion)
- *Gurutvam Udarasya* (Heaviness of Abdomen)
- *Hridsaya Avishudhi*
- *Tandra* (dizziness)
- *Alasya* (Lazyness)
- *Avisargi-jwara* (continuous high fever)
- *Shunnasho* (loss of appetite)
- *Virasam Mukham* (Loss of taste)
- *Sthabdha gurutvam ch gatranam* (stiffness and heaviness of body)
- *Bahumutrata* (frequent micturition)
- *N vidda jirna* (undigested Stool)

4) *Aamaja Trishana Lakshanani*^[13]

- *Aruchi* (loss of taste)
- *Aadhyamaan* (Bloating of stomach)
- *Kapha-praseka* (watery mouth)

Both *aam-jwara*^[14] and *aamaj trishana* can be treated by use of *tikta rasa pradhan* decoction and *vaman*^[15], also with *Shadang-Paniya*. (*Mustaka, Parpataka, Chandana, Udichaya Nagara siddha Jala*).

5) *Aam in Grahani Dosha Lakshanani*^[16]

- *Vishthamba* (Constipation)
- *Praseka* (Watery Mouth)
- *Arti* (Pain in Body)
- *Vidaha* (Burning Sensation)
- *Aruchi* (Loss of Taste)
- *Gaurava* (Heaviness of Body)

Aamdosha in *grahani roga* can be treated with *vaman shodhana karma* either with lukewarm water or with *madanphal* medicated decoction.^[17]

CONCLUSION

Aam is described as one of the important concepts of *Ayurveda* in all *Samhita*. As it is root cause of many diseases and its occurrence got increases day by day due to following faulty life style. So, for better understanding of disease, clinicians must know about the concept of *aam* and *aamaj lakshan*'s of different *vyadhi* regarding *rasavaha* and *annavaha strotos* by differentiating from *Nirama lakshana*. So, summing up above all the compilation on *Lakshana*'s on *aam* in perspective of different *vyadhi* from classics, conclude that the formation of *aam* is only caused due to *mandagni*. Severity of disease caused only due to consistently vitiation of *dosha*, so the line of treatment of *aamdosha* is summarized in following *chikitsa siddhanta*-

Pachana, Deepana, Snehana, Swedana and Shodhana according to ritu.^[18]

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