



Study of Aam in Ayurvedic System of Medicine.

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ABSTRACT

Ayurveda have its own concepts like *Dosh*, *Dushay*, *Mala*, *Agni* etc. *Aam* is one of the concepts which take major role to produce variety of disease. *Aam* is unripe, undigested food which cause due to *Agnimandhy*. *Aam* production cause *Agnimandhy* & vice versa. We all know that all disease occurs due to *Agnimandhy* only. If *Agni* get destroy then human get die. *Aam* is root cause of all disease.

Now days, due to increasing pollution, incapability to obey the rules of sound body maintenance and lack of exercise and notorious diet, the immunity being is decreased. Because of this variety of disease produced. *Ama* production can result in variety of diseases like *Amvata* (Rheumatoidarthritis), *Sandhigata-vata* (osteoarthritis), *Katigat-vata* (low-back pain), *Tamaksvasa* (Asthma), and *Pakvasjayagata*.

The concept of *Ama* is the most important fundamental principle of Ayurveda in understanding the physio-pathology of the diseases. *Aamvichar* have own importance in *Nidan* & *Chikitsa* of disease. The choice of *kalpa* changes according to *Sama* and *Niramavashta*.

Ayurveda attributes cause of any disease to an imbalance in one or all of the *Dosh* and for successful treatment of a particular disease Vaidya has to determine, weather the imbalanced *Dosh* is *Saamor Niram*. If Vaidya can understand this stage well and give its drug as per *Avashta* then it will be give miraculous result.

In this review article cover all points related to *Aam* from *samhita* & available latest literature from internet.

Keywords: An Ayurvedic concept, *Aam*, An overview.

INTRODUCTION

According to Ayurvedic point of view, all disease are originated from *Amadosha*, vitiation of *Agni* i.e., malfunction of *Agni* produce *Ama*, it mean indigested food particle. The main cause of most of *Vhyadhiis Ama utpatti* and *Agnidushttis* understanding concept of *Ama* is important.

Nirukti of Ama (derivation)

- The term *Ama* is derived from the root “Am” with the suffix “*ninj*” which mean, ‘the substance which under goes digestion and associated changes is *Ama*’
- The unprocessed or undigested food particle is *Ama*.
- In which substances produces pain or creates pressure on *Sratomukha* and accumulates on the *Srotomukha* is called *Ama*.

PARIBHASHA OF AMA

1. Due to hypo-functioning of *Ushma* the first *Dhatu* ‘*Rasa*’ is not properly digested, instead the *Anna* rasa under goes fermentation being retained in the *Amashaya*. This *Rasa* is called as *Ama*.

Ushmane – Dalhana - *Dhatwagni, Dhatwagnibhihapakat Amaityuchyate*

Adyadhātu – Hemadree – *Rasa* which is not capable of executing its function and also not capable of transforming in to *Rakta*.

Dusta Amashaya – Hemadree – “*Amasayoyatra Ama Anna tisthati*” *The name of this, Ashaya*” itself suggests that the digestion of food is not completed here.

The Adya Ahara Dhatu is known as *Ama*, which is undigested and formed due to hypo functioning of *Agni*, in *Amasaya*.

2. The matter which has not under gone *Vipaka*, leads to *Durgandha* (bad smelling), which is large in quantity, which is *Picchila* (Sticky) and which leads to *Gatrasadana* called as *Ama*.
3. According to *Bhavaprakasha* & *Vijayarakshita*, the food residue which is not digested due to hypo functioning of *Agni* is known as *Ama* and it is the root cause of all the disease.
4. “*Apakwaannarasaiti Ama*”. If *Anna-rasa* is not properly digested and formed then the outcome of such a digestion is known as *Ama*.
5. The first phase of *Doshadusti* is *Ama*.
6. The accumulation of *Mala* in the body as *Ama*.

So in short we can be said: the deficient function of *Agni* produces *Ama* which comprises a group of toxic substance and not capable of nourishing the body but vitiated to the *Doshas* and cause disease. Many Different meaning related to *Ama* are available in various Ayurvedic texts as-

- 1) Incomplete enveloped *Garbha*
- 2) Unprocessed *Sneha*
- 3) *Amavastha* – first stage of *Vranashotha*
- 4) *S Ama - nirampurish*
- 5) *Amavasthaasrogavishesha*

Swarupa of Ama

- *Ama* is undigested, properly unprocessed consisting of heavy, unctuous liquid, sticky, fibrous material which has foul smelling & become cause of weakness, debility to body and many disease
- *Apakwaahar rasa* cannot get absorbed in body as compare to *Prakruitaahar-rasa*. it remains stagnate in gastro-intestinal track. It has fermented *Swarupa* which is harmful for the body. In short *Ama* act like as a poison in body.

Relation of *Dosha* & *Ama*

- **Shararik *Dosha*:** Ayurved mentioned three *Dosha* in body. *Prakupittadosha*'s mix with *Aam* and produces its *Samaawshat*. particular symptoms of each *Dosha* according to *Sama* and *Niramavashtha* also mentioned in Samhita.
- **Mansik *Dosha*:** *Raja* & *Tama* are *Mansikdosha* as we know all physical effect of disease do effect on mind and viceversa *Aam* is also affected on our mind. Its effect on quality of consciousness. in such as increasing *Satvaguna* is part of treatment.

Classification of formation of *Ama*

- I) *Ama* produced due to hypo functioning of Agni i.e.,
 - 1) *Ama* due to *Jatharagni Mandya*
 - 2) *Ama* due to *Dhatvagni Mandya*
 - 3) *Ama* due to *Bhutvagni Mandya*
- II) *Ama* produced irrespective of the action of Agni
 - 1) Accumulation of mala.
 - 2) *Ama* due to interaction & virulently vitiated *Dosas*
 - 3) First phase of *Dosicvitiation*.

Nidan of *Ama*

As described in Charaka *Ama* formulating cause can be grouped under following heading

- *Aharajanya*
- *Viharaja*
- *Mansikakaranjanya*
- Other

Pathogenes is of *Ama*:

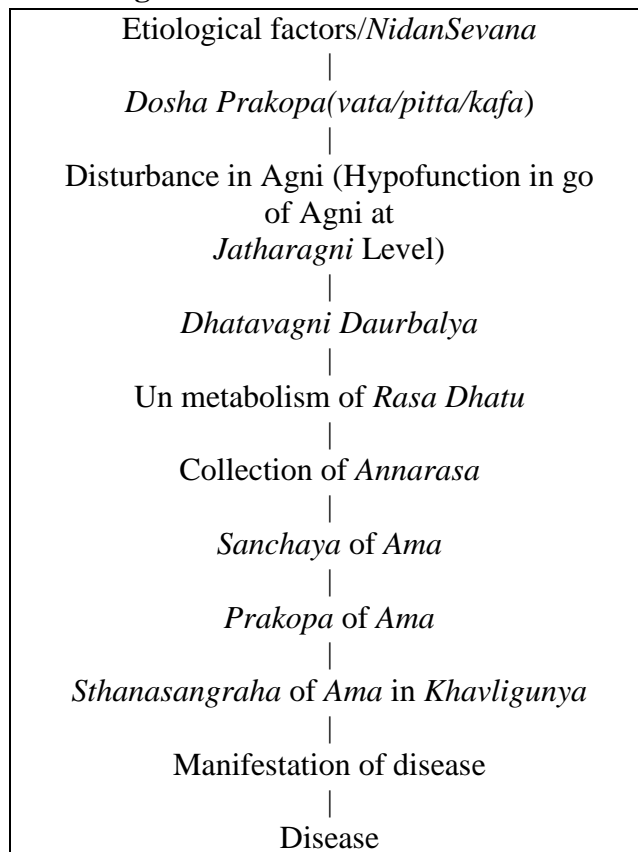
Vagbhat describes it as a condition in which the *Tridoshas*, *Saptadhatusas* well as *Malas* spread in the body with *Ama*. Disease which arises in consequence are also spoken of as *Sama* types of diseases. *Doshas* and *Dushayes* which get mixed with *Ama* are termed as *Sama* It is being able to vitiate *Doshas*, *Dushyas*, *Malas* and responsible for the disease production. *Samadoshas* spread to all raga marg. It can also go to *Shakaha* from *Koshta* and vice versa there by producing all types of disease *Ama* circulate along with *Rasa Dhatu* and accumulate in the place where it get so obstructed and become the site of origin of the disease.

Samadoshas or *Dushys* are passing through one *Srotus* to another *Srotus* and it gives rise to a disease at the place where either is obstructed.

Ama also becomes a 'Nidnarthakara factor' to produce 'Khavaigunya' in any of the *Srotus* and make the seat for 'Sthana Samashrya' of provoked *Doshya* and they get conjugated at this place i.e., *Doshadushyasamruchana* takes place.

FORMATION OF AMA

Showing Formation of Ama



Laxanas produced due to Ama:

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 *Vatadosha*)
6. *Apaki* (indigestion)
7. *Nisthivana* (excessive salivation)
8. *Malasanga* (constipation)
9. *Aruchi* (lack of taste)
10. *Klama* (lethargy)

Therapeutic view of *Aam*

- *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 AMA

The concept of *Ama* is the most important fundamental principle of Ayurveda in understanding the physio-pathology of the diseases.

According to Achryacharaka, for treatment first *Sama-Nirama* condition should be examined. Symptoms can be observed in *Sama – vhyadhi* which also proved the importance of *Ama* 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 drug.

Distinction between *Sama* (with *Ama*) and *Nirama* (without *Ama*) disease is of prime importance to define treatment strategies. *Ama* pathogenesis portrayed in light of *Nidanapanchaka* (five disease illuminating factors) and *Shatkriyakala* (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 – apatrapan* is main treatment where a *Sin Niramavastha-Samtarpana* is advised. The knowledge of *Sama* and *Nirama* is necessary to avoid all kind of *Vyapada* while treating the patient.

CONCLUSION

Aam is one of the important concepts in Ayurved Samhita. Ayurveda attributes cause of any disease to an imbalance in one or all of the *Dosh* and for successful treatment of a particular disease *Vaidyahas* to determine, whether the imbalanced *Dosh* is *Saam* or *Niram*. If *Vaidya* can understand this stage well and give its drug as per *Avastha* then it will be give miraculous result.

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