

Aam Ayurvedic Concept : A Literary Review

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Abstract- In Ayurveda Agni is a basic principle of life. Agni is responsible for the digestion and metabolism. Acharya Chakra mentioned that if Agni is normal then person lives long healthy life. If Agni become in active then individual dies and when Agni become weak which is called Agni Madhya

In Ayurveda it leads to Formation of “Aam” is a foul smelling shiky undigested fire. Aam is a substance which should be completely evacuated from. The body when Aam accumulates in the body, it blocks the flow of energy information and nourishment throughout the body system Ayurveda Consider Aam as a main cause of disease formation. Aam is having the district qualities to abstract channels (strotas) which plays an important function in nourishment of tissues by transparent body substances. It also carries flow of waste materials for the excretion from the body. Hence obstruction of these channels due to Aam causes disease formation process. Depending upon the Configuration disease can divided into two groups, Sama & Nirama. The successful result oriented treatment is totally depend upon the knowledge of distinguishing sama Avasta and Nirama Avasta

Key Words: Aam, Agni, Agnimandya, Sama, Nirama, Strotas,

Introduction:

Today's lifestyle pattern disturbs biological system of body, significantly digestive system disturb digestive system leads to Agni Madhya. Which results to form Aam. Aam is responsible for the manifestation of almost all diseases. If is impossible to treat any disease without treating Aam. Dosha associated with that disease.

Nirukti:-

The term Aam is derived from the root “Am” with the suffix “ninj” which means the substance which undergoes digestion and associated changes in Aam ⁽¹⁾.

“I shat Amyate pachyate Iti Aamaha”; which is not digested / ripened completely is called “Aam” ⁽²⁾

Defination:- Ip kayagni / digestive fire fails to perform normal function then it leads to accumulation of undigested food material in side amashaya (which is intial Rasa dhatu) called Aam. ⁽³⁾

* Due to hypo functioning of Agni the Adhya dhatu i.e Rasa dhatu does not perform well. Get dustha and retained into Aamashaya. It is called “Aam” ⁽⁴⁾

* Some experts accept Aam as improperly digested food ⁽⁵⁾

* Some exports accept Aam as accumulated mala (excretory products) as Aam ⁽⁶⁾

Methodology:

To study Aam and its sign – symptoms various Ayurveda classical texts, available research updates and Ayurveda articles available on internet were search and analyzed.

Cousative Factors of Aam :- (Hetu)

Acharya Charaka Classified causative factors (Hetu) in Aam formation in four groups ⁽⁷⁾

- Aaharaja
- Viharaja
- Mansika
- Other

Aaharaja:-

Everyone should intake food according to its digestive fire (Agni bala). If anyone eat before its previous meal is digested completely. Them eaten food product mix with the products of earlier meal causing indigestion which end in: “Aam formation.” They one should avoid Adhyashayana.

Adhyashayana : Eating beyond Agni bala

Atibhoj : Eating in excessive quality.

Virudhashana : Intake of two opposite quality products.

(e. g : milk & fish)

Vishamanshana : Taking food irregularly or without following a particular time.

Guru, Shita, Vishtamb, Shushka, ruksha, pichhila, vidahi guna aahar causes Aam Formation.

Viharaja:-

- * Vega vidharana : Holding natural urges e.g:
Stool - urine passing. Vomiting etc
- * Diva swap : Day Sleeping
- * Ratri Jagrana : Sleeping let night ⁽⁸⁾

Mansika:-

Chinta, krodha, Irshy, Karma
Shoka, bhanja, Lobha

Other :-

Improper panchkarma procedures e. g : vaman, virechara, Bashi, Snehana etc.

Table showing Aam Hetu

Aaharaja	Viharaja	Mansika	Others
Ati bhoja	Veg dharana	Chinta	Inproper
Adhyashayana	Divaswap	Shoka	Panch Karma
Virudhasana	Ratri jagran	Bhaya	Procedure
Vish Amanshan		Krodha	व्यापन
		Lobha	

Characteristics of Ama:-

When Aam alone is responsible for any disease then it is called Aam Dosha ⁽¹⁰⁾. Association of Aam with Dosha, Dhatu, and mala is called sama ⁽¹¹⁾ and dissociation of Aam from Dosha Dhatu and Mala is called Nirama.

Achyarya Vagbhata had specially mentioned the features of sama as following ⁽¹²⁾

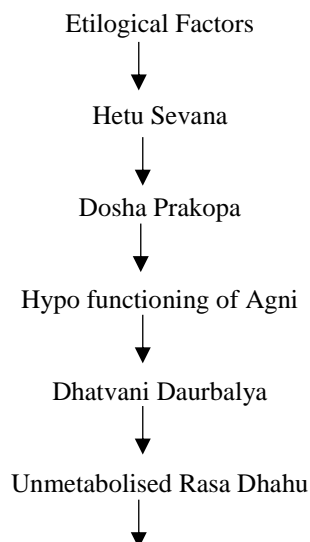
- * Strotorodha (Channel obstruction)
- * Balbhransh (Loss of strength)
- * Gauravata (Heaviness of body)
- * Alasya (Leathargy)
- * Apakh (Indigestion)
- * Anil mudhta (Disturbance in vata)
- * Nishtivana (Excessive solivation)
- * Mala sanga (Obstruction of waste products)\
- * Aruchi (Anorecia)
- * Klam (weakness)

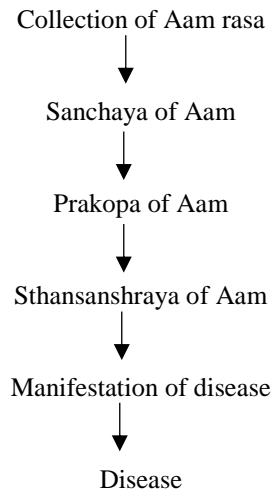
These are the key indicators of aamvastha of any disease.

Importance of Aam in diagnosis and treatment:-

- * Concept of Aam is important in understanding the pathology of the disease.
- * For treatment first sama – Nirama awasta should be understand, selection of drug totally depends upon this
- * Distinction between sama – Nirama is important to decide treatment plan.
- * Knowledge of sama Nirama is necessary to avoid all kind of vyapada while treatment

Samprapti of Aam :- (formation of Aam)





Line of Treatment:-

In tradition of Ayurveda, Aam has been defined from three point of view. Three position of Aam is given below ⁽¹³⁾

1st - Aam is by product of impaired digestion.

2nd - Aam is accumulation of unexpelled waste in body.

3rd - Aam is first expression of observation in the physiological process of body.

Fundamental Principle of Treatment:-

It is done by tackling Aam at an early stage and prevent progression of disease. Three proged approach has been advised as per positions to tackled Aam Dosha ⁽¹⁴⁾

1st – Langhana

2nd – Langhana Pachana

3rd – Sodhana (Panch karma)

If the illness proceeds for there even after langhana then vyadi viparit chikista should be administrated ⁽¹⁵⁾ along with these the patient is advised to follow aahar vidhi visheshayatan and other measures which is helpful in treating Aam Dasha ⁽¹⁶⁾

Discussion:-

Agnimandya (Weak digeshive fire) is a main cause of Aam formation inside body. Aam obstruct all strotas of body which results in slowing of body physiology, proceeding to disease manifestation. Accumulation of dosha due to Aam vitiates it and cause disease which is sama in nature. A vaidya should have the knowledge to distinguished between these sama avasta from nirama avasta, if so is not done then it will cause vyad which is more difficult to treat.

So the concept of Aam formation in respect to Agni and understanding its symptoms and complication is necessary for deciding treatment strategy. If it is sama avasta then langhan / apatarpan will be the first line of treatment followed by pachan and shodhan.

Conclusion:

According to Ayurveda entire range of metabolic activity of the body takes place due to Agni. So normal form of Agni should be preserved by following proper Dincharya (Which includes balanced diet and lifestyle) The longevity and strength depends on the healty state of Agni. When Agni is vitiated Aam start forming inside body which then obstruct the strotas and started creating disease conditions inside body. These pathologicals events ultimately leads to various disorder. Hence preservation of Agni and prevention of Aam is the 1st step in the management of patient.

Hence it is very important to understand the concept of Aam to maintain health of healthy individual and to interpret the disease process.

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