Concept of Aam in Ayurveda and its Importance in Treating Diseases

Kumar Anand¹, Dimple², Koushik Baishya³

1. Professor, Samhita Sanskrit & Siddhant, Baba Khetanath Govt. Ayurvedic College & Hospital, Patikara, Narnaul, Haryana.
2. Reader, Samhita Sanskrit & Siddhant, Baba Khetanath Govt. Ayurvedic College & Hospital, Patikara, Narnaul, Haryana.
3. Assistant Prof. Dept. of Kaumarbhritya-Balroga, Dayanand Ayurvedic Medical College & Hospital, Siwan, Bihar.

INTRODUCTION

The human body needs continuous energy supply to sustain life. The source of energy is food. As said in Ayurveda, food is the principal factor which materially contributes to the strength, complexion and vitality (Ojas) of human beings¹. But after ingestion the food has to be digested, absorbed and assimilated by Agni (Digestive and metabolic Fire) for the maintenance of life. Therefore the food that nourishes Dhatus, Ojas, strength, complexion etc. depends on Agni, because undigested food cannot nourish the body². In any instance if the Agni is in suboptimal level (Mandagni) it cannot process the food properly and leads to the accumulation of undigested food material inside Aamashya, called Aam³. This Aam cannot be utilized by the body and hence is the waste product that acts as poison for the body. Aam is the root cause of many diseases after association with Dosha, Dhatu and Mala or by itself⁴. And it is impossible to treat any disease without treating Aam Dosha associated with that disease. Thus it is important to consider the status of Aam in body before treating any disease.

Importance of Jatharagni

In Ayurveda there are thirteen types of Agni mentioned which can be categorized into three groups, as Jatharagni (1), Dhatwagni (7), Bhutagni (5)⁵. Among them Jatharagni is the prime as all other types of Agni depend on the quality and quantity of Jatharagni⁶. Jatharagni stands for the digestive fire in the body that is responsible for the digestion and metabolism of food. The

ABSTRACT:

Aam is the Apakva Ahara Rasa formed due to the action of Mandagni on ingested food. It is the root cause of many diseases. Due to its distinct qualities it can obstruct the Srotas. Hence the Doshas start accumulating at the site of obstruction and cause diseases. Depending upon its association, diseases can be divided into two groups - Sama and Nirama. In Ayurveda various Acharyas have described about qualities, features and treatment modalities of Aam. It is very important to distinguish between Sama and Nirama Avastha of the body before treating any disease. Because, in the presence of Aam and its causative factor Mandagni, it is not possible to digest Dosha, Ahara and even Ousadh. This leads to formation of more Aam and further increases the severity of the disease. Therefore in Sama diseases, Aam pacifying treatment, such as Apatarpan, has to be applied first and only after attaining Nirama Avastha, other disease specific treatment should be applied.

Key words: Aam, Mandagni, Sama, Nirama, Apatarpan
Panchabhautik Ahara ingested first comes in contact with Jatharagni and gets digested to form Aahar Rasa which is then eventually metabolised by Dhatwagni and Bhutagagni to maintain an equilibrium state of Dhatus and Pancha Bhautik elements in the body. As said by Acharya Charak that the food one consumes becomes capable of nourishing the body tissues and of promoting Ojas, strength, complexion etc., only in the presence of a normally functioning Jatharagni. Once the Agni halts working a person dies and if the Agni works in a normal way the specific or a person can lead a well and extensive life.

Depending upon the performance of Jatharagni, it is categorised into 4 classes; Vishamagni (variable performance of digestive fire), Teekshnagni (high digestive power), Mandagni (sub optimal digestive power), Samagni (optimal digestive fire).

**Concept of Aam**: Among the 4 categories of Jatharagni, Mandagni is supposed to be the root cause of all diseases. Because this functionally weak Agni cannot digest the food properly to form Aahar Rasa (the essence of food). Thus this undigested or partially digested food particle gets accumulated in stomach and is called Aam, which acts as toxin to the body. It does not nourish the body and is the leading factor for many diseases.

**Nirukti of Aam**: "Ishat Amyate Pachyate Iti Aamah” – which is not cooked/digested/ripened completely is called Aam.

“Amyate Pidhyate Srotasa Samuho Anena Iti Aamah” – by which the body channels (Srotas) are stressed/obstructed is called Aam.

**Factors leading to Aam Formation**: Among the 4 categories of Jatharagni, Mandagni is supposed to be the root cause of all diseases. Because this functionally weak Agni cannot digest the food properly to form Aahar Rasa (the essence of food). Thus this undigested or partially digested food particle gets accumulated in stomach and is called Aam, which acts as toxin to the body. It does not nourish the body and is the leading factor for many diseases.

**Factors leading to Aam Formation**: Among the 4 categories of Jatharagni, Mandagni is supposed to be the root cause of all diseases. Because this functionally weak Agni cannot digest the food properly to form Aahar Rasa (the essence of food). Thus this undigested or partially digested food particle gets accumulated in stomach and is called Aam, which acts as toxin to the body. It does not nourish the body and is the leading factor for many diseases.

- **Atimatra Ashan** (eating in heavy amount)
- **Adhyashan** (eating even the previous meal is not digested yet)
- **Ajerna Ashan** (eating during indigestion state)
- **Viruddhashan** (Incompatible diet)
- **Guru, Ruksha, Sheet, Shushk, Dusht, Vishtambhi,Vidahi food
- **Food taken when the psyche is affected by Kama, Krodha, Lobha, Moha, Irshiya, Lajja, Shoka, Bhaya, Chintu etc.
- **Divya Svatapna, Ratri Jagran, Vega Vidharan, Dukha Shyaya**

All these unhealthy diet and lifestyle leads to vitiation of Agni and Aam formation.

**Characteristics of Aam**: Aam can be done in three ways according to the severity of the disease.

1. **Aneka Varma** (Attain different colours)
2. **Hetu Sarva Roganam** (Etiological factors for all diseases)
3. **Snigdha** (Slimy in nature)
4. **Pichhila** (Viscid in nature)
5. **Tantumat** (Thread like)
6. **Baddha** (Sticky in nature)
7. **Shoola** (Causes pain)
8. **Durgandhi** (Foul smelling)

Due to these qualities it can easily enters the Srotas and obstruct them. The vitiated doshas circulating in these srotas get lodged at the site of obstruction and causes various diseases.

**Symptoms of Aam**:

When Aam alone is responsible for any disease it is called Aam Dosha. Acharya Charak has mentioned two types of Aam Dosha: Pradoshaja Vikara, viz. Alasaka and Visuchika. Association of Aam Dosha with Doshas, Dhatus and Malas is called Sama. On the contrary, dissociation of Aam Dosha from Dasha, Dhatu and Mala is called Nirama. Acharya Vagbhata has specifically mentioned the features of Sama as following:

- **Srotorodh** (Obstruction of channels)
- **Balbhransh** (Loss of strength)
- **Gaurava** (Heaviness of the body)
- **Alasya** (Lethargy)
- **Anil mudhta** (Disturbance of Vatika function)
- **Apaksi** (Indigestion)
- **Nishthivana** (Excessive Salivation)
- **Mala sanga** (Obstruction of waste products)
- **Arucchi** (Anorexia)
- **Klam** (Weakness)

These above mentioned features are the key indicators of Amavastha of any disease.

**Importance of Aam in treating diseases**: Aam combining with Doshas, Dhatu and Mala creates Sama Vyadhi. It is very important to know the Aam status in patient body before giving Vyadhi specific treatment. According to Acharya Charak, Mandagni is never able to digest Dosha, medicine and food. If Aushadha is given at Aam Avastha it can lead to death of patient. That’s why Aam status must be considered while treating the patient.

At first Apatarpan should be done to pacify the Aam. It can be done in three ways according to the severity of the disease.

1. **Langhan**- indicated in disorders of mild morbidity
2. **Langhana Pachana** - in disorders of moderate morbidity
3. **Dosha Avasechana** - in severe conditions

If the illness proceeds further even after **Apatarpan, Vyadhi Viparit Chikitsa** should be administered. When the patient is reassured from undue illness of **Aam** and his digestive power has been restored, administration of **Abhyanga, Sneha Pana, Niruha Vasti, Anuvasana Vasti** etc. should be managed accordingly. The individual should indorse his comfort by properly following the **Ashta Aahara Vidhi Visheshayatan** and other measures which are for the healthiness and happiness of oneself.

Table 1 shows that the primary treatment principle of **Aam Samontha Vyadhi** or diseases which are associated with it is to cure **Aam Dosha** first.

**DISCUSSION**

**Aam** is the **Apakva Ahara Rasa** (unprocessed/undigested food particles) due to **Mandagni**. This **Apakva Ahara Rasa** is neither utilized by the **Dhatus** nor contributes in the enhancement of **Pancha Bhautik** qualities of the body. Furthermore due to its **Apakva** nature it is not excreted from the body by normal physiological process. Thus it accumulates in the body and due to its typical qualities obstructs the **Srotas**. Due to this the aggravated **Doshas** lodged at the site of obstruction and cause diseases. Such diseases which are associated with **Aam** is called **Sama Roga**, on the other hand diseases which are not associated with **Aam** is called **Nirama Roga**. One should know the **Sama** and **Nirama** nature of disease before treatment as both these conditions require different treatment modalities. In **Sama Roga** the treatment to pacify **Aam Dosha** should be applied first and after obtaining **Nirama** state, disease specific treatment should be applied. Because **Aam Dosha** along with its root cause **Mandagni** is not capable of digesting **Dosha, Ahara** and even the medicine. Thus forming more **Aam** and increases the severity of the disease.

**CONCLUSION**

**Aam**, which is formed by the action of **Mandagni** during digestion of food, is responsible for many diseases in the body. Treatment of such diseases first requires the knowledge of **Aam** and **Nirama** state of the body and only then it is possible to cure the disease from its root by implementing appropriate treatment regimes.

**Acknowledgements** - Nil

**Conflict of Interest** – None

**Source of Finance & Support** - Nil

**ORCID**

Kumar Anand, https://orcid.org/0000-0003-1475-4156

**REFERENCES**

Anand et. al “Concept of Aam in Ayurveda and its Importance in Treating Diseases”: 2022; 5 (7):175-179


How to cite this article: Anand K, Dimple, Baishya K “Concept Of Aam In Ayurveda And Its Importance In Treating Diseases” RJAY [online]2022;5(7); 175-179. Available from: https://irjay.com
DOI link- https://doi.org/10.47223/IRJAY.2022.5724
<table>
<thead>
<tr>
<th>Diseases associated with Aam</th>
<th>Treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alasaka</td>
<td>Vaman, Swedan, Guda Varti, Upavasa</td>
</tr>
<tr>
<td>Visuchika</td>
<td>Langhan, Virechan</td>
</tr>
<tr>
<td>Aam Jwara</td>
<td>Langhan</td>
</tr>
<tr>
<td>Aamatisara</td>
<td>Langhan, Pachan</td>
</tr>
<tr>
<td>Aam Shotha</td>
<td>Langhan, Pachan, then Shodhana according to Dosha dominance</td>
</tr>
<tr>
<td>Saam Grahni</td>
<td>Vaman</td>
</tr>
<tr>
<td>Aamaja Trishna</td>
<td>Deepan, Vaman</td>
</tr>
<tr>
<td>Sama Vata</td>
<td>Swedan, Langhan, Pachan, Rakshan, Aalep, Ruksha Seka</td>
</tr>
<tr>
<td>Urustambha</td>
<td>Sanshaman, Kshapan, Shoshan</td>
</tr>
<tr>
<td>Kukshi Shool</td>
<td>Vaman /Langhan, Deepan, Pachan</td>
</tr>
</tbody>
</table>