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Revival of *Ahara Parinamakara Bhava*; in quest of *Ama Hetu*

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ABSTRACT

Introduction: *Ahara* which is responsible for formation and sustenance of *Shareera*, can itself cause numerous disorders if undergone improper *Paaka* (*Apakva Ahara rasa*). This *Apakva Ahara Rasa* is *Ama*. This *Ama* can independently cause disorder and also in association with *Dosha*. Since the *Saama Dosha Avastha* requires a unique line of management, there is need to know about *Ama* and its *Hetu*. This work throws light over the same. **Materials and Methods:** Literary reviews collected from *Bruhat Trayee* and *Laghu Trayee* followed by critical analysis to define *Ama* and its *Hetu*. **Discussion and Conclusion:** *Ama* is that component in *Shareera* which has not attained the *Shareera Bhaava*. Along with *Alpa Balatva* of *Agni* impairment in *Ahara Parinamakara Bhaava* are responsible for *Ama Utpatti*.

Key words: *Ama*, *Apakva Ahara*, *Ahara Parinamakara Bhaava*.

INTRODUCTION

Ahara is responsible for formation and sustenance of *Shareera* so also *Ahara* is responsible for *Roga Utpatti*. *Ahara* which undergoes proper *Paaka* nourishes the body while *Apakva Ahara* leads to *Vyadhi*. This *Apakava Ahara* is termed as *Ama*.

Ama is root cause for numerous diseases. When *Ama* is associated with *Dosha*, they are termed as *Saama Dosha*. The *Chikitsa Siddhanta* of *Niraama* and *Saama Dosha* are distinct. Further *Ama* itself has three modalities of *Chikitsa* based on *Prabhootatva* of *Ama*.

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Shodhana is contra indicated in *Saama Avastha* of *Dosha*. Hence the consideration of concept of *Ama* and *AmaChikitsa* is of prime clinical importance.

OBJECTIVES

1. To elaborate and define the concept of *Ama*.
2. To redefine the *Ama Hetu*.

REVIEW OF LITERATURE

Derivation of term *Ama*

- आम्यते ईषत् पच्यते। पाक रहितम् । Sa. Ka. Dr
- अम् + णिच्। अम्यते गम्यते पाकादि अर्थमिति आम । Am. Ko.^[1]
- पीड्यते स्रोतो समूहेन स इति आम । Am. Ko.^[2]

Something which has not undergone *Paaka* or has undergone incomplete transformation is *Ama*. One which needs to be subjected to *Paaka* is *Ama*. *Ama* causes *Peeda* to *Srotos*.

Definition of *Ama*

- आहारस्यरसःशेषोयोनपक्वोऽग्निलाघवात् ।

समूलंसर्वरोगाणामामइत्यभिधीयते ॥ Madhukosha on Ma. Ni. 25.5^[3]

The *Ahara Rasa* which remains *Apakva* because of *Agni Laghuta*, is termed as *Ama* and is cause of all disorders.

■ ऊष्मणोऽल्पबलत्वेनधातुमाद्यमपाचितम् ।
दुष्टमामाशयगंतरसमामंप्रचक्षते ॥ As. Hr.Su. 13.25^[4]

■ आमशयस्थःकायाग्नेर्दोर्बल्यादविपाचितः ।
आद्यआहारधातुर्यःसआमइतिकीर्तितः ॥ Madhukosha on Ma. Ni. 25.5^[5]

Due to the hypo-functioning of *Ushma (Agni)* the *Adya Dhatu (Rasa)* remained *Apakva*. This vitiated *Rasa* in *Amashaya* is *Ama*.

Forms of Ama

■ आममन्नरसंकेचित्,केचित्तुमलसञ्चयम् ।
प्रथमांदोषदृष्टिंचकेचिदामंप्रचक्षते ॥ Madhukosha on Ma. Ni. 25.5^[6]

Ama can be *Annarasa (Apakva)*. *Sanchita Mala* is also called as *Ama*. *Dusta Dosh* in the initial stages are also termed as *Ama*. So *Ama* can be in form of *Anna Rasa* or *Sanchita Mala* or *Dustha dosha*.

Ama Swaroopa

■ अविपक्वमसंयुक्तदुर्गन्धंबहुपिच्छिलम् ।
सदनंसर्वगात्राणामामइत्यभिधीयते ॥ Madhukosha on Ma. Ni. 25.5^[7]

Following are the features of *Ama*:

Avipakwam: having undergone incomplete digestion.

Asamkuktam: incompact

Durgandham: Having foul smell

Picchila: Slimy

Sadanam Sarva gatranam: lethargic feeling.

Samanya Ama Chikitsa

Distinct line of *Chikitsa* is described for *Ama* and *Amapradoshaja vikara*.

आमप्रदोषजानांपुनर्विकाराणामपतर्पणेनैवोपरमोभवति ॥
Ca. Vi. 2.13^[8]

Apatarpana is the basic line of *Chikitsa* against *Amapradoshaja Vikara*. Further based on the *Bala of Ama*, three *Chikitsa* modalities has been described.

तत्राल्पेलङ्घनंपथ्यं,मध्येलङ्घनपाचनम् ॥
प्रभूतेशोधनं, तद्धिमूलादुन्मूलयेन्मलान् ।As. Hr. Su. 8.21^[9]

Three modalities of *Ama Chikitsa* are described;

1. *Langhana* in *Alpadosha Ama*.
2. *Langhana Paachana* in *Madhyadosha Ama*.
3. *Shodhana* in *Prabhuta Ama*.

DISCUSSION

What is Ama?

Ama refers to something which is *Apakva* or which needs to be subjected to *Paaka*. *Paaka* is a process by which *Ahaara* attains *Shareera Bhaava*.^[10] Basically both *Shareera* and *Ahaara* are constituted by *Panchamahabhoota* but differ in their *Swaroopa*. By the process of *Ahaara Paaka* the *Ahaarastha Mahabhoota* are transformed into *Shareera Mahabhoota*. Thus process of transformation is termed as *Paaka* or *Paachana*. So with *Viparyaya Tantrayukti*, *Apakva* is something which hasn't attained *Shreera Bhaava*. "Avipakvam Asamyuktam..." are two of *Ama swaroopa*. Here *Asamyuktam* can be *Visheshana of Apakva*; *Asamyuktam* is one which hasn't attained *Samyoga* with *Shareera* or one which hasn't attained *Shareera Bhaava*. Thus *Ama* is that component which is in *Shareera* but hasn't attained *Shareera Bhaava*.

What are the causes of Ama Utpatti?

As defined, *Ama* is that something which is *Apakva*. *Pakvata* or *Paaka* refers to the process of *Ahaara* attaining *Shareera Bhaava*. Similar description is available for *Ahaara Parinamana*. Six factors- *Ahaara ParinamanakaraBhaava* are responsible for *Ahaara Paachana* and impairment in these six *Bhaava* leads to *Ama Utpatti*. *Ushma*, *Vayu*, *Sneha*, *Kleda*, *Kaala* and *Samayoga* are *Ahaara Parinaamakara Bhaava*.^[11]

Ushma: Agni Mandya or Alpa Balatva of Ushma is defined to be the cause of Aama Utpatti. In the prevalence of Agni Mandya the Apakva Ahaara Rasa is formed. This Apakva Ahaara Rasa has not attained the form that Shareera can uptake it. This Ahaara Rasa is Aama.

Vayu: Samaana Praana and Apaana Vaata play an important role in Ahaara Parinamana. The three are responsible for Agni Dhmaapana and Paalana.^[12] Vitiation of Vaata leads to Aama Utpatti as evident in Udavarta, Vikruta or Vimargasta Apaana is responsible for Apaaka. Samaana Vaata when in Sama Avastha does Agni Sandhukshana, when Vikruta leads to Agni Dusthi. Thus Vikruta Vaata is also responsible for Apaakata and hence Ama Utpatti.

As evident in Udavarta the Vaata which is in Viloma Gati will lead to Agni Vikruti thus leading to Ama Utpatti.

Sneha and Kleda: the two factors contribute as they bring about Mrudutva and splits the Ahaara into finer particles to facilitate Ahaara Paaka. In the absence of Sneha and Kleda the Agni cannot influence the Ahaarastha Bhootagni, so the Ahaara Guna is not expressed. Thus the Ahaara remains in Ama avastha. So Acharya Charaka in Trividha Kukshiya opines that Ati Ruksha Sushka Ahaara is cause for Ama utpatti.^[13]

Kaala: Kaala here has different implications like Ahaara Sevana Kaala, Kaala with respect to Rutu, Kaala- in form of Jarana Kaala which is essential for Ahaara Parinamana.

Ahaara Sevana Kaala: Ahaara has to be consumed when an individual has Ksudha Pravrutti. Ahaara if taken prior to Kshuda Pravrutti remains Apakva as the Agni is not Sandhukshita. Further if Ahaara is taken far later after Ksudha Pravrutti, Ama is formed as Agni attains Mandata because of absence of Indhana. Hence Kaala Bhojana (consumption of food when individual has Ksudha Pravrutti) helps for proper Ahaara Parinamana and Akaala Bhojana is responsible for Ama Utpatti.

Kaala with respect to Rutu

Rutu has influence over Agni. Sheeta Kaala causes Agni Vruddhi, while Vasanta and Greeshma causes

Agni Mandya. Varsha Rutu causes Vidagdhatta of Ahaara. Influence of this Kaala can be counteracted by having Rutu Satmya Ahaara. If Rutu Vipareeta Ahaara is consumed Ama is formed.

Kaala as Jarana Kaala

Agni should have contact with Ahaara for certain duration of time for it to undergo Parinamana. This Kaala is called as Jarana Kaala. Certain of the Karma are contra indicated during this Ahaara Jarana kaala like Vyaayama, Snana and Diva Swapna.

Vyaayama is one of the cause for Kostha to Shakhbhigamana of Dosha. During Jarana Kaala if one practices Vyaayama, the Apakva or Vidagdha Ahaara enter the Shaakha from Kostha and causes Ama Vikruti in Shaakha.

Snana causes Agni Deepti. But Snana is contraindicated after Bhojana. It can be opined that Snana causes Drutatva of Vaata i.e the Chalutva of Vata will be enhanced by Snana. Hence this Chalutva does Agni Sandhukshana when Kostha is empty, but if Koshta has Ahaara this Drutatva of Vaata again leads to Shaakhbhigamana of Apakva Ahaara as like in Vyaayama.

Divya Swapna is Kaphakara. If Diva Swapna is practiced after Bhojana, the Vruddha Kapha due to its Mandata does Avarodha of Ahaara in Kostha, the Kapha also causes Agnimandya thus leading to Ama Utpatti.

Samayoga: Samayoga here refers to balanced or coordination functioning of these factors. This indicates that Paachana Karma is an outcome of coordinated functioning of Ahara Parinamanakara Bhaava. So any impairment or deviation from normalcy in these factors leads to Ama Utapatti.

CONCLUSION

Ama is that component in Shareera which has not attained Shareera Bhaava. For Ahara to attain Shareera Bhaava it has to undergo Paaka. For Ahaara Paaka, Agni Vayu Kleda etc. Parinaamakara Bhaava are essential. Any Vikruti in these Bhaava shall cause Ama Utpatti. There are the intrinsic factors contributing towards Ama Utapatti. Thus with Ama

Chikitsa, along with *Langhana*, *Paachana* or *Dosha Avasechana* the factor responsible for *Ama Utpatti* has to be addressed. Only if factor causing *Ama Utpatti* is addressed one can inculcate a holistic approach in *Chikitsa*.

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