A REVIEW ON AAM: THE CAUSATIVE FACTOR FOR SROTODUSTI

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ABSTRACT

Srotas are the inner transporting channels of body. Srotas are defined as the empty spaces expanded inside the entire body, which originates from empty space and different from sira and dhamani. Diet and lifestyle those are suitable to doshas and contrary to dhatus in their properties cause morbidity in srotamsi. The rasavaha srotamsi have their origin from hridaya and dash dhamanis. Etiological factors for causing rasavaha sroto dushti are intake of heavy, cold over unctuous food in excessive quantity and perform excessive mental work. Disturbed functions of agni leads to formation of under processed anma rasa which is immature called aam located in aamasaya and it exacerbates all the doshas. Samana vayu brings aam from aamasaya to the root of rasavaha srotas. From the heart vyana vayu ejects the aam along with ras simultaneously, continuously, and forcefully to the whole body. When saam ras and aggrivated doshas, reaches the place where khavaigunya is present and vitiates the dushya. It is macromolecule So, unable to get into the minute Channel, gets obstructed, accumulates and gives rise to prodromal symptoms of diseases. Srotodusti is of four kinds. Atipravritti, sangu, siragranthi and vimarga gaman. If there is atipravritti, it leads to atisara, if there is sangu, it causes alasaka and gruhani. If there is siragranthi, it leads to arsa and if there is vimarg gaman it causes udara roga and raktabipta.

Keywords: Aam, Agni, Khavaigunya, Srotodusti, Srotas

INTRODUCTION

In Ayurveda srotovigyan (abnormality of srotas) is the unique approach to understand the molecular, micro and macro division of inner transport system of the body. Srotamsi are the channels which transports the biological fluids, nutrients and waste products. Improper foods, erratic behavior which are not conductive to the body bring abnormality in srotas leading to manifestation of diseases1. Aam (partial digested food) is produced because of diminished agni which is the most common cause of srotadushti. When the aam mixes with dhsa, dhatu, mala it develops certain complex adverse reaction, which is the basis for manifestation of diseases.

AAM

In Ayurveda health is a state where dosha, agni, dhatu, waste products, all physiological functions should be in homeostatic state and soul, sense organ and mind should be in a state of total wellbeing2. Agni is responsible for digestion and metabolism in human body3. The samana vata (one of the five division of vata dosha) intensifies the pachakagni (digestive enzymes) for proper digestion of food4. Less intake of aahar or overeating causes mandagni. When kayagni fails to perform the normal function, it leads to accumulation of undigested food material inside aamasaya, is called aam5. Acharya charak has also described that the individual is afflicted with emotional factors like anger, grief, sorrow and taking wholesome of food in proper quantity do not get properly digested6. Aam is the primary stage for the aggravation of doshas which is responsible for manifestation of almost all diseases7. The general symptoms of aam are obstruction in srotas, diminution in strength, heaviness, disturbance in normal movements of vata, drowsiness, indigestion, excessive secretion from oral cavity, obstruction from urine and stool8. Wherever aam goes it gives rise to pain and initiates reactions among doshas, dushyas, srotas present in that particular area and it can be understood by the presence of symptoms due to aam9. If it remains for longer duration in amasaya in due course of time it attains suktatva which is termed as aam pradosh or aam visa10. Mainly two type of aam pradosha manifests namely visuchika and alasaka11. Sama is a condition where combination of dosha and dushya occurs resulting into formation of various kinds of disorders. The adverse effect of suktabhava (amlapitaa) depends on attainment of degree of aam (causative factor) which decides the prognosis of diseases12. Acharya Chakrapani clarifies suktabhava as amlavita, So the dietary indiscretion and emotional stress may impair the effective functioning of the neurohormonal mechanism as a result aam develops inside the body.

RASAVAHA SROTAS

Srotas is classified in to two kinds namely bahya and abhyantara. Acharya charak has described 13 abhyantara or antarmukhi srotas. Out of which channel which carries rasa is called rasavaha srotas. Rasvaha srotas have their root in hridaya and dash dhamani. The causative factor for rasvaha srotas are intake of heavy and cold substances, excess intake of unctuous substance, consumption of excess food, intake of wholesome and unwholesome food together and excessive worry13. Injury to rasvaha srotas leads to sosaa and symptoms similar to pranavaha srotas vedha laksana.

SROTODUSHTI

Diet and lifestyle that are suitable to doshas and contrary to dhatus in their properties cause morbidity in srotamsi. There are mainly four type of sroto dushti. These are ati pravritti, sangu, siragranthi, vimarga gaman14. If there is atipravritti, it leads to prameha, atisara, tamaka svasa if there is sangu, it causes
Agni is responsible for digestion and metabolism in human body. When kavyagni fails to perform the normal function, it leads to accumulation of undigested food material inside amasaya, is called aam. Aam is the factor that is responsible for sanga and leads to srotovaigunya and causes disease. Srotamsi represent the inner transport system of the body. It indicates all macro, micro level descriptions pertaining to exchange, transportation, and excretion. The transport of biological fluids, physiological regulatory factors, nourishment of tissues depends on the integrity of srotamsi.

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