

Grahaṇī Doṣha / Roga in the Context of Apachyamānam Śhuktattwam Yātyannam Viṣharūptām

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Abstract: Background: In the era of Prajñyāparādha, where inauspicious deed is the fashion of human beings, the Dhī/Buddhi (intellect) Dhṛuti (patience/perseverance) and Smṛuti (memory) gets corrupt and force to wrong behaviours which tempers all the Doṣha and finally manifest the diseases. The diet and lifestyle choices prevalent in modern society significantly impact the individual health and broader societal dynamics. The weak Jaṭharāgni/Agni often unable to digest a simple Āhāra and hence initiates a series of pathogenesis. Apachyamānam Śhuktattwam Yātyannam Viṣharūptām is an advanced outcome of deranged Agni in the context of Grahaṇī Doṣha. The topic is selected for critical study of deranged Agni and Āma (toxic byproducts) in the disease manifestation by Prajñyāparādha contributing to a public health crisis and societal challenges, necessitating immediate collective action to promote healthier and more sustainable living in present era. Materials & Methods: Bṛuhatrāyī, different Ayurvedic classics, as well as contemporary modern literature available for literary study. Results: Common causes of Āma in present era is Prajñyāparādha (either by diets or behaviours) which induces the imbalanced digestive fire and due course of time indigested residue turns to sour entity which acts like poison. Discussion: This study sheds lights on the potential synergistic impact of Prajñyāparādha in disease manifestation. Offering valuable insights into Ayurvedic approaches to health concern. Conclusion: The current trends in diet and lifestyle are contributing to a public health crisis and societal challenges, demands immediate action to promote healthier life.

Keywords: Prajñyāparādha, Apachyamānam, Śhuktattwam, Viṣharūptām, Grahaṇī.

1. Introduction

The origin of *Āyurveda* is closely linked to the philosophy of balancing the body, mind and spirit. It is based on the principle of the five elements (*Panchamahābhūta*) i.e., earth, water, fire, air and ether- its combine to form three biological energies or *Doṣhas* (*Vāta*, *Pitta* and *Kapha*). These *Doṣha* govern physical and mental processes and their balance is considered essential for health. *Āyurveda* evolved through centuries of observation, experience and spiritual insight. It was passed down orally before being compiled into texts. Its holistic approach to health includes practices like herbal medicine, diet, yoga, meditation and lifestyle management, emphasizing prevention and personalized care. It is particularly valued for its alignment with nature.

A vital force which is compulsory to attain the continuity of body is *Agni* and considered the *Prāṇa* or life in *Āyurveda*; as *Agni* lost, life must lose (ओजस्तेजोऽग्नयः प्राणाश्चेक्ता देहाग्निहेतुकाः॥शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः॥)¹. *Āyurveda* emphasizes the role of *Agni* (digestive fire) as the cornerstone of health. *Agni* governs digestion, metabolism and transformation, influencing physical and mental well-being. *Agni* is not limited to the digestion of food but extends to the digestion of thoughts, emotions and sensory inputs. *Agni* is also not only the metabolic energy, but it is the force of intelligence present within the cells that directly impacts various functions of the body. The proper and balanced *Agni* is the precursor for proper *Pāchana* and *Dhātu Poṣhaṇa* which further leads to healthy life and well-being. An unhealthy diet habits, poor lifestyle and undecided emotions may impair *Agni*, which in turn, disrupt the functions of body and manifests various

diseases like *Grahaṇī Doṣha*, *Alasaka*, *Viśūchika* etc. Here it is a great chance to manage the impaired *Agni* by disintegrate the sequence of etiopathology to become worse. *Āma* is the by-product of deranged *Agni* which may become fatal due course of time by its toxic nature.

2. Literary Review

According to *Āyurvedic* principles, balanced *Agni* contributes a vital role to build the health². Whereas, imbalanced *Agni* (especially *Mandāgni*) is the root cause for all diseases³. *Āyurveda* grossly grouped all the 13 types of *Agni* into three- namely one prime and central *Jaṭharāgni*, five *Bhūtāgni* and seven *Dhātāgni*. Each has a unique role in sustaining the harmony of body. It is crucial to understand different types of *Agni* for maintaining health and balancing the *Doṣhas* (*Vāta*, *Pitta* and *Kapha*) of body. *Jaṭharāgni* is the root of the remaining 12 types of *Agni*. The body perceives four stages of *Jaṭharāgni* i.e. *Sama* (balanced) *Agni*, *Viśhama* (irregular) *Agni*, *Tikṣhṇa* (intense) *Agni* and *Manda* (weak) *Agni*. Only the *Sama Agni* stage is responsible for the perfect digestion and metabolism leads to good health and vitality. If the person has *Agni* in the normal state and he consumes wholesome food in normal quantity, then, the digestion of the food is properly executed and this will maintain the balance of the tissue element⁴. It promotes the foundation of health, prevention of diseases, maintains the energy and immunity, also balances the mental well-being and spiritual growth.

Although *Pāka* or *Pāchana* can be categorised into *Nirāgni* and *Sāgni*, but in this context only *Sāgni Pāchana* is to be considered for the study. A balanced *Jaṭharāgni/ Agni* executes *Sādhārana Pāka* (physical changes) and *Viśeṣha Pāka* (chemical changes). The *Sādhārana Pāka* completed

Volume 14 Issue 4, April 2025

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

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with active support and action of *Prāṇa Vāyu*, *Kledaka Kapha*, *Samāna Vāyu* and *Pāchaka Pitta* but the separation of nutrients is not possible here. *Viśheṣha Pāka* is completed in three *Avasthā* and finally ends to *Niṣṭhā Pāka* (*Vipāka*) where the separation of *Sāra Bhāga* and *Kitta* takes place. The *Avasthā Pāka* namely *Madhuravasthā*, *Amlāvasthā* and *Katwāvasthā* are governed by the three predominant *Doṣhas* such as *Kapha*, *Pitta* and *Vāta* respectively and promote the respective *Doṣhas*. *Āchārya Charaka* has described the term *Prapāka* and *Vipāka*. *Prapāka* is defined as the *Prathamā-Pāka* i.e., first outcome or chemical changes of digestion⁵. Whereas, *Vipāka* is the final outcome (*Vipāka Karmanishṭhaya*) of *Jaṭharāgni-Pāka* which has already subjected into *Prapāka*. According to Chakrapani, qualities which produced at *Niṣṭhā Kāla* (at the end of digestive action) after the impact of *Jaṭharāgni* on the food, is *Vipāka*⁶. *Āchārya Vāgbhata* has explained, after *Jaṭharāgni-Pāka*, the food undergoes complete change which is called *Vipāka*⁷. Hemādri clears the difference between *Avasthā Pāka* and *Niṣṭhā-Pāka* by his commentary, the three *Avasthā-Pāka* come to an end before the complete action of *Jaṭharāgni*, however *Vipāka* is performed after the completion of *Jaṭharāgni-Pāka*.

Bhūtāgni Pāka starts along with origin of the *Dravya* but it achieves threshold strength by passing the stage of *Jaṭharāgni-Pāka* and hence with the collaboration of *Jaṭharāgni* and *Bhūtāgni* of the body secreted from liver in the form of bile (*Pitta Rasa*). The *Bhūtāgni* present within the *Dravya* works continuously till the digestion of respective *Mahābhūta Dravya* up to the level of *Sūkṣhmabhūta* or *Tanmatrā* and helps to nourish the homogenous cells. In other word, separation of *Sāra* (essence) and *Kitta* (waste materials) is the business of *Bhūtāgni* which is established here first time⁸. *Vāgbhata* has clearly described the steps leading to *Bhūtāgni-Pāka* and according to him, the separation of *Sāra* and *Kitta* takes place after the completion of *Bhūtāgni Pāka*⁹. According to *Āchārya Charaka*, the formation of *Sāra* and separation of *Kitta* occurs at the end of *Jaṭharāgni-Pāka* and *Dhātāgni-Pāka*¹⁰.

Seven *Dhātus* also undergo two types of *Pāka* (*Sāra* and *Kitta*) similar to *Bhūtāgni Pāka*. As this phenomenon is governed by *Dhātāgni*, it is called *Dhātāgni Pāka*. Although only *Prasād Pāka* is processed in *Śhukra Dhātu* but most of the *Dhātus* underwent two types of *Pāka*. So, all are collectively considered under *Dwividha Pāka* by the “*Chhatrinogachhanti Nyāya*”¹¹.

Process of Dhātu Poṣhaṇa:

- **Āhāra Rasa (Digestive Essence):** After proper digestion, food transforms into *Āhāra Rasa*, which acts as the precursor for nourishing all *Dhātus*.
- *Āchārya Chakrapani* explained three ways to complete the process of *Dhātu Poṣhaṇa* which may be either *Kedāri-Kulya*, *Khale-Kapot* or *Kṣhīra-Dadhi Nyāya*. That means *Āhāra Rasa* nourishes the *Dhātus* one by one or direct to the target *Dhātu* either partially or completely¹².
- **Poṣhaka and Poṣhya Dhātu:**
 - Each *Dhātu* receives nourishment from the *Āhāra Rasa*, retaining what it needs for its development (*Poṣhya*) and passing the remaining nutrients to the next *Dhātu* (*Poṣhaka*).

- This sequential nourishment ensures a harmonious flow of energy and vitality across all *Dhātus*.

The impaired digestive fire especially *Manda Agni* leads to *Ajīrṇa* and further advanced to *Āma* if not managed properly. *Āyurveda* recognizes *Ajīrṇa* based on predominant *Doṣha* that influence body and mind. i.e., *Viśhamāgni* responsible for irregular digestion or *Vāta*-type *Ajīrṇa*, *Tikṣhṇāgni* responsible for sharp digestion or *Pitta*-type and *Mandāgni* responsible for slow digestion or *Kapha*-type¹³. *Āchārya Sushruta* explained three different types of *Ajīrṇa* based on the causative factors and symptoms. These are *Āmājīrṇa* caused by vitiated *Kapha*, *Vidagdhājīrṇa* caused by vitiated *Pitta* and *Viṣṭabdhājīrṇa* caused by vitiated *Vāta*. He has also quoted that other *Āchārya* enumerates the *Rasaśheṣhājīrṇa* as fourth one¹⁴. *Mādhavakara* added two more types of *Ajīrṇa* i.e., *Dinapāki* and *Prākṛta Ajīrṇa* very elaborately¹⁵. The general signs and symptoms of *Ajīrṇa* includes no defecation or flatus, exhaustion, headache, fainting, giddiness, catching pain in the back and pelvis, yawning, body ache, thirst, fever, vomiting, continuous urge of defecation, anorexia, indigestion of food and there is a serious clinical condition called as *Anna-Viṣha* (food poison)¹⁶. The treatment of *Ajīrṇa* typically involves dietary adjustments, herbal remedies and lifestyle changes to restore digestive balance¹⁷. Line of treatment opted by *Āchārya Sushruta* for different *Ajīrṇa* are: *Langhana* for *Āmājīrṇa*, *Vamana* for *Vidagdhājīrṇa*, *Swedana* for *Viṣṭabdhājīrṇa* and *Śhayaṇa* (sleeping) for *Rasaśheṣhājīrṇa*¹⁸.

The complications of indigestion can be divided into three categories-

- 1) **Common complications:** The common complications of indigestion include Fainting, Delirium, Vomiting, Salivation, Looseness, Vertigo and even Death.
- 2) **Special complications:** When *Āmaviṣha* is produced due to indigestion and it comes in contact with various *Doṣhas* and *Dhātus*, the following symptoms arise-
 - a) Symptoms of *Vāta*-induced food poisoning- Pain, stasis of food, tympanitis and Various *Vātaja* (neurological) disorders.
 - b) Symptoms of *Pitta* induced food poisoning- *Dāha* (burning sensation), polydipsia, Oral disease, Acidity and Bilious Disorders
 - c) Symptoms of *Kapha* induced food poisoning- *Yakṣhma* (tuberculosis), *Pīnas* (Catarrh/Rhinitis), *Prameha* (Diabetes) and various *Kaphaja* disease.
 - d) Symptoms of urine-derived food poisoning - Food toxins mixed with urine cause various urinary disorders.
 - e) Symptoms of *Mala*-associated food poisoning- Food poisoning associated with *Purīṣha* causes various abdominal diseases.
 - f) Symptoms of *Dhātu*-contaminated food poisoning- Food toxins in different *Dhātus* produce various *Dhātu*-related disorders.
- 3) **Chronic complications:** *Āma Rasa* and *Anna-Viṣha* (Common food poison) produced as a result of indigestion cause various diseases-
 - a) Common food poison like *Alasaka* and *Viśūchika* (dysentery)
 - b) *Āma-Rasa: Āmavāta* (rheumatism)¹⁹.

Anna-Visha:

Āchārya Charaka has explained, due course of time the indigested food becomes acidic and acts like the poison. Hence, it is called "*Anna-Visha*" which can be appeared in the condition of indigestion as a severe food poison. When common poison is produced due to incomplete cooking of food, then this common food poison gets mixed with *Vāta*, *Pitta*, *Kapha* etc. and produces various symptoms²⁰. While commenting on *Madhudhāra Tīkā* of *Mādhava Nidāna*, Dr. Bramhānanda Tripāthī has commented *Anna-Visha* is the advanced form of *Rasaśheṣhājīrṇa*. In *Uttara Tantra Āchārya* Sushruta quoted the complications like *Visūchikā*, *Alasaka* and *Vilambikā* are manifested by *Āmājīrṇa*, *Viṣhtabdhājīrṇa* and *Vidagdhājīrṇa* respectively²¹. However, in *Trividha Kukṣhīya Vimāna*, *Āchārya* Charaka mentioned only *Visūchikā* and *Alasaka* as two *Āma-Doṣha* or *Āma-Pradoṣha* which is also called as *Āma Visha*²². The *Visūchikā* and *Alasaka* both are very difficult to treat. However, *Vilambikā* is considered as incurable.

In *Āyurveda*, "*Āma*" is a central concept that refers to undigested or improperly metabolized substances in the body, often considered the root cause of many diseases. The term "*Āma*" literally means "raw," "unripe," or "toxic." It is formed when digestion, absorption and assimilation processes are impaired due to weakened *Agni*. It can accumulate in the digestive system and circulate throughout the body, leading to various disorders.

Formation of Āma Visha:

The digestive system, referred to *Agni* in *Āyurveda*, is seen as the body's central fire responsible for digestion, absorption and assimilation of nutrients. When *Agni* functions optimally, food is digested properly, providing nourishment and energy to the body. However, when *Agni* becomes weak or impaired—due to overeating or even proper eating during the mental discomfort, improper food combinations, eating at irregular times or unhealthy lifestyle choices- the body fails to fully digest the food, resulting in the formation of *Āma*. The genesis of *Āma* occurs when food is not processed properly and turns into a toxic substance. Over time, it enters the bloodstream and spreads to different tissues, disrupting bodily functions.

Characteristics of Āma:

Āma is described in texts as having specific qualities or *Guṇas* as below:

- **Sticky and heaviness:** It clogs bodily channels (*Srotas*), which disrupts normal physiological processes.
- **Cold and sluggish:** It slows down metabolism and creates lethargy.
- **Foul-smelling:** *Āma* associated with a bad odour, indicating toxicity in the body.
- **Turbid and cloudy:** It makes bodily fluids impure and disrupts clarity of thought.

Symptoms indicating the presence of *Āma* include lethargy, bloating, indigestion, constipation, foul-smelling breath or sweat, a coated tongue and joint pain. Due to accumulation of *Āma* in the body and interference with normal physiological functions no system is spared from being affected. It can be listed as follow:

- **Digestive Disorders:** Includes indigestion (*Ajīrṇa*), Acid reflux or hyperacidity (*Amlapitta*), constipation (*Vibandha*), diarrhoea (*Atisāra*), gas and bloating, irritable bowel syndrome (IBS), inflammatory bowel disease (IBD).
- **Metabolic Disorders:** Obesity (*Sthaulya*), Diabetes (*Madhumeha*), High cholesterol and cardiovascular diseases, Hypothyroidism, Joint disorders like gout (*Vātarakta*) etc.
- **Respiratory Disorders:** Chronic cough (*Kāsa*), asthma (*Tamaka Śhwāsa*), Sinusitis (*Pīnasa*).
- **Neurological and Psychological Disorders:** Depression and anxiety (*Chittodvega*), chronic fatigue syndrome, headache and migraine.
- **Autoimmune and Inflammatory Disorders:** Rheumatoid arthritis (*Āmavāta*), Psoriasis and eczema, Ulcerative colitis, Crohn's disease, Systemic lupus erythematosus (SLE) and frequent illnesses due to weak immunity.
- **Skin Diseases:** Acne, boils and abscesses, skin rashes and itching due to toxin accumulation
- **Circulatory System Disorders:** Hypertension, anaemia (*Pāṇḍu*) etc.
- **Urinary and Reproductive Disorders:** Urinary tract infections (UTIs), Impotence or infertility (due to reproductive tissue impairment).

Grahaṇī is the main functional part of *Mahāsrotas*, situated in between *Āmāśhaya* and *Pakwāśhaya*. *Āchārya* Sushruta called it 6th *Kalā* and termed as *Pittadhara*²³. However, *Āchārya* Śhārngadhara called it *Agnidhara Kalā*²⁴. *Grahaṇī* is the seat of *Agni* named as *Jatharāgni*. It holds the partially digested food until it gets fully digested and then passes it into *Pakwāśhaya*. When this *Agni* becomes *Manda* (low/weak) by *Mithyā* (unwholesome) *Āhāra* and *Vihāra* it tends to improper digestion of ingested food which leads to the pathological condition termed as *Grahaṇī Roga*²⁵. The ancient text of *Āyurveda* described that proper digestion, absorption and assimilation of *Āhāra* is regulated by *Grahaṇī*. *Grahaṇī Roga* occurs due to vitiation of *Pāchaka Pitta*, *Samāna Vāyu* and *Kledaka Kapha*²⁶. *Grahaṇī Roga* is advanced stage of *Grahaṇī Doṣha*, where not only *Vātādi Doṣha* get vitiated but *Grahaṇī Nāḍī* (*Adhiṣṭhāna*) i.e., duodenal tube also gets vitiated²⁷. The *Doṣha* of *Agni* present within the shelter (*Grahaṇī*) is termed as *Grahaṇī Doṣha*. Thus, since there is no such distinction between the shelter and the incumbent, the term "*Grahaṇī Doṣha*" would also be termed "*Agni-Doṣha*"²⁸. The pathogenesis of *Grahaṇī Doṣha/Roga* works around the *Agni Doṣha* which is associated with impaired digestive function. Due to improper digestion, the ingested light food even turns to *Apakwa* or *Duṣṭa Anna* form. The *Duṣṭa Anna* further turns to sour (acidic) bout which acts like the poison²⁹. Malabsorption and lack of nutrition is the outcome of *Apakwa* or *Āma Āhāra Rasa* which prognose to various complications. It may further cause *Dhātu Kṣhaya* (emaciation) and even death³⁰. *Grahaṇī Roga* is one among the *Āma Pradoṣhaja Roga* where all the etiopathology, symptoms and line of management applied according to *Ajīrṇa* and *Āma*. So, this scientific study is a gentle remind for the society to manage the *Ajīrṇa* and *Āma* as earlier possible.

3. Results

The *Āma* acts as toxin in our body which manifests various chronic diseases and becomes fatal during the course of progression. The characteristics of *Āma* indicates stickiness, heaviness, cold and obstructive in nature. The sour or foul smell and taste as chemical impact and effects on the body as such causes lethargy, dullness and blockages in bodily channels (*Srotas*). General causes of *Āma* in present era is *Prajñyāparādha* which induces the imbalanced digestive fire due to irregular eating, overeating, frequent eating (*Adhyāshana*) habits, Consumption of incompatible foods (*Viruddha Āhāra*), controlling the uncontrolled urges, due to excessive greed and stress, lack of exercise and poor lifestyle choices. Chronic illnesses that impair digestion and metabolism.

4. Discussion

धीदृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्
प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् || च.शा.1/102

Due to inauspicious deeds, *Dhī/Buddhi* (intellect) *Dhṛuti* (patience/ perseverance) and *Smṛuti* (memory) gets corrupt and force to wrong behaviours which tempered all the *Doshā* and finally manifest the diseases. The diet and lifestyle choices prevalent in modern society significantly impact the individual health and broader societal dynamics. Below is an analysis of how contemporary dietary habits and regimens affect health and society:

Impact of Diet & Regimen on Health:

- **Rise in Lifestyle Diseases:** Poor diets rich in processed foods, sugars, salts, unhealthy fats and minimal physical activity contribute to obesity, diabetes, hypertension and heart diseases. Low consumption of fruits, vegetables and whole grains increases deficiencies in essential nutrients.
- **Mental Health:** Diets high in sugar and processed foods have been linked to anxiety, depression and cognitive decline. Nutritional deficiencies (e.g., omega-3, B-complex vitamins) may exacerbate mental health issues.
- **Gut Health Issues:** Reduced dietary fibre intake and overuse of antibiotics disturb gut microbiota, leading to digestive disorders.
- **Over-reliance on Supplements:** Instead of a balanced diet, reliance on supplements creates gaps in understanding and addressing holistic nutrition.

Impact of Diet & Regimen on Society:

- **Economic Burden:** The healthcare system faces mounting costs due to increased cases of chronic diseases caused by poor dietary and lifestyle choices. Loss of productivity due to diet-related illnesses affects economic growth.
- **Food Culture and Practices:** Traditional and healthy eating habits are being replaced by fast food culture, eroding cultural identity and heritage. Social dining experiences have become transactional rather than communal.
- **Environmental Strain:** Increased demand for processed foods and industrial farming contributes to environmental degradation. Overproduction of meat and packaged

foods/goods leads to deforestation, water scarcity and pollution.

- **Health Inequality:** Poor diet-related diseases disproportionately affect low-income communities due to limited access to affordable nutritious food.
- **Generational Effects:** Unhealthy diets in pregnant women and children can lead to long-term health problems and perpetuate poor eating habits in future generations.
- **Concrete difference between *Ajīrṇa* and *Āma*:** In *Āyurveda*, *Ajīrṇa* refers to indigestion caused by improper digestion, leading to discomfort like bloating and acidity. however, *Āma* is a toxic byproduct of incomplete digestion and metabolism, accumulating in the body and causing various diseases. *Ajīrṇa* is a symptom, while *Āma* is a root cause of chronic imbalance.

If *Jatharāgni* gets weak due to unwholesome food and behaviours, the remaining fires become sluggish. Therefore, one should try to follow the digestive fire with the beneficial fuel (*Samidhā*) in the form of food and drink according to the ritual. Because it is only by the presence of digestive fire in proper form that the life and strength of a person are maintained³¹.

- **Characteristics of *Āma*:** Physical properties like sticky, heavy, cold and obstructive in nature. The sour or foul smell and taste as chemical impact and effects on the body such causes lethargy, dullness and blockages in bodily channels.
- **Causes of *Āma*:** Weak or imbalanced *Agni* (digestive fire) caused by irregular eating, overeating or frequent eating (*Adhyāshana*) habits. Consumption of incompatible foods (*Viruddha Āhāra*). Poor choices of lifestyle, uncontrolled stress and lack of physical exercise. Chronic illnesses that impair digestion and metabolism.
- **Symptoms of *Āma*:** Coated tongue, loss of appetite or irregular hunger, lethargy and fatigue. Heaviness in the body, foul-smelling breath or stool, disturbed bowel movements (constipation or diarrhoea). Frequent illness due to impaired immunity is the long-lasting sign.
- **Pathogenesis:** *Āma* is formed when food is not properly digested, leading to the production of toxic substances that accumulate in the digestive tract. If left untreated, *Āma* can spread through the *Srotas* of body, impairing bodily functions and contributing to the development of diseases.

Progressive transformation of *Āma*:

Āma undergoes various stages before transforms into full-fledged diseases. It is as follows: **Generative phase:** This is the phase of *Āma* formation and accumulation within the body. In this stage clinical signs and symptoms hardly manifest themselves.

- **Interactive phase:** In this phase, *Āma* interacts with different *Doshas*, *Dhātus* and *Malas* to becomes more complex and active. *Āma* interacting with *Vāta* creates a condition known as *Sāma Vāta*. Similarly, the *Sāma Pitta*, *Sāma Kapha*, *Sāma Dhātu* and *Sāma Mala*. **Disease demonstration phase:** In this phase, degenerative, inflammatory or infective diseases manifests due to involvement of *Vāta*, *Pitta* and *Kapha* respectively. Technically this phase is known as the *Sāma* stage of the disease, which is an acute and severe condition.

- **Complication phase:** This is the phase of *Āmaviṣha* (*Ghoramannamviṣham*) development. This *Āmaviṣha* creates various *Vātaja* disease on collaboration with *Vāta*. Burning sensation, hyperacidity, thirst, mouth diseases and various *Pittaja* diseases with association of *Pitta* and diseases like *Yakṣhama*, *Pīnas*, *Prameha* etc. while combines with the *Kapha*. It is a stage of crisis that can even lead to death³².
- **Resolution Phase:** This is the stage where active interactions between *Āma*, *Doṣhas* and *Dhātus* have discord, signs and symptoms of the disease subsided; the body may recover with severe, moderate, mild or no damage. The disease may also persist in a chronic phase. This is known as *Nirāma* stage of the disease³³.

Role of Āma in Disease manifestation:

- 1) **Blockage of Channels (Srotas):** *Āma* can block the body's channels responsible for transporting nutrients and waste, leading to stagnation and accumulation of toxins in the tissues.
- 2) **Weakened Immunity:** *Āma* affects the immune system, making the body more susceptible to infections and diseases. It hampers the natural defence mechanisms of the body.
- 3) **Aggravation of Doṣhas:** *Āma* can interact with the body's *Doṣhas* (*Vāta*, *Pitta* and *Kapha*), leading to their imbalance. This imbalance of *Doṣha* is a primary cause of disease in *Āyurveda*. For example:
 - **Vāta:** Causes issues like joint pain, constipation and nervous system disorders.
 - **Pitta:** Leads to inflammation, acidity and skin disorders.
 - **Kapha:** Results in mucus-related conditions, obesity and sluggishness.
- 4) **Inflammation and Degeneration:** *Āma* is linked to chronic inflammation and tissue degeneration. It may be compared to the role of free radicals and chronic inflammation in modern medical science, contributing to conditions like arthritis, cardiovascular diseases and metabolic disorders.
- 5) **Toxin Accumulation:** As *Āma* builds up in different tissues (*Dhātus*), it can contribute to various systemic diseases such as digestive disorders, respiratory conditions, skin diseases and mental health issues.

Management of Āma includes:

- **Fasting (Langhana):** *Langhana* in *Āyurveda* is not only the complete fasting but it includes the light food, proper gap between two meals, proper exercise and rest of the body as well as different organs and mind.
- **Enhancing Agni:** Consuming digestive stimulants like ginger, cumin and black pepper, etc.
- **Detoxification:** *Panchakarma* therapies like *Vamana* (emesis) and *Virechana* (purgation) to eliminate *Āma Viṣha*. Though *Shodhana* is restricted in general *Āma* but in the context of *Alasaka & Viśūchikā* it is indicated³⁴.
- **Dietary Regulation:** Eating light, easily digestible foods.
- **Lifestyle Modifications:** Regular exercise, *Yoga* and maintaining a daily routine (*Dinacharya*).
- **Herbal and mineral Remedies:** Use of herbs like *Trikatu* *Triphalā*, *Yavāni* *Guduchi*, *Kṣhāra*, *Lavaṇa* etc. to improve digestion and detoxify the body.

5. Conclusion

Ajīrṇa, *Āma* and *Grahaṇī Roga* are interrelated conditions in *Āyurveda*. *Ajīrṇa* arises from improper eating habits, leading to *Āma* formation, which disrupts digestion and metabolism. If untreated, it weakens *Agni* and affects *Grahaṇī Adhiṣṭhāna*, causing chronic digestive issues. Management includes breaking the etiopathological sequences with *Agni-Dīpana*, *Āma-Pāchana* and dietary regulation. Herbal remedies like *Trikatu*, *Āsava*, *Ariṣṭa*, *Takra*, *Khāra*, various *Chūrṇa* as *Panchamūlādi* and *Panchakarma* therapy help to restore the gut health and prevents diseases. A disciplined lifestyle, balanced diet and stress management are key to prevent and treat these disorders for overall well-being. Understanding and addressing *Āma* is fundamental in *Āyurvedic* treatment to restore balance and prevent disease.

In summary, *Prajñyāparādha*, the current trends in diet and lifestyle are contributing to a public health crisis and societal challenges, necessitating immediate collective action to promote healthier and more sustainable living.

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