

CONSIDERATION OF AMA AS CAUSATIVE ENTITY OF MEDAVAHA STROTAS DISEASE PRAMEHA

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ABSTRACT

Ama is the pathological condition which occurs due to improper functioning of *agni*, it is considered as main cause of various diseases. *Ama* caused due to undigested food known as *apkwa ahara rasa*. Due to improper digestion of food causes *doshadushti*. Conditions of mental stress like *krodha*, *shoka* and *bhaya* are also important factors for occurrence of *Ama*. *Ama* combines with various materials like *Dosha* known as *saam Dosha*, when it combines with *Dhatus* known as *saam dushya* and when it get combines with various *malas* it known as *saam mala*. These all conditions of *ama* are responsible for

occurrence of various diseases. And this article summarizes the role of *ama* in *medovaha strotas* diseases *prameha*.

KEYWORDS:- *Ama*, *Prameha*, *Kleada*, *Shleshma*.

INTRODUCTION

Ama is one of the entity which is considered responsible for many diseases, in this article *medavaha strotasa vyadhi* that is *prameha* is described. Due to the changed lifestyle pattern disturbs the various systems of the body especially digestive systems gets disturbed and it leads to *agnimandya* which is caused due to the *Apakwa ahara rasa* known as *Ama*. It is produced mainly because of *mandagni* and represents undigested food material as toxins. This *ama* get mixed with *tridosha*, *dhatus* and *malas* becomes permeated with *ama* produced in *amashaya* which results in various diseases. This article emphasizes the role of *ama* in *medvaha strotas* disease *prameha*. The first *dhatu rasa*, which by weakness of the fire (digestive activity) remaining undigested or not properly processed, becomes vitiated or abnormal, accumulates in the *amashaya* in stomach and small intestine is known as *Ama*.

Aim: - To study the *Ama* as causative entity of *medovaha strotas* disease *prameha*.

Objectives: - For the analysis of the *samprapti* (pathology) of '*ama* as a causative entity of *medovaha strotas* disease *Prameha*', *Brihatrayee- Charakasamhita*, *Sushrutasamhita*, *Ashtangahrudaya* are referred with their commentaries. The data is collected and analysis is done.

MATERIALS AND METHOD

1. This is literary review study.
2. Literature review from Ayurvedic texts.
3. Literature review from modern texts.
4. Research journals and websites.

Review of literature

The word *Prameha* is derived from '*pra*' & '*Miha*'. The *Sanskrit* root word is '*Miha*' means '*sechane*' i.e. to flow. By adding prefix '*pra*' meaning excess both in quantity and frequency. *Prameha* thus means excess micturition both in quantity & frequency. The *nidan* factors can be classified into two, like *sahaj* and *Apathya nimittaja*. *Beej doshaj Prameha* is elaborated by term *Sahaj Prameha* by *Sushrutacharya* & *jaatpramehi* by *Charakacharya*. *Sahaja Prameha* is said to be a *kulaj vikara*. *Sahaj vyadhij* can manifest due to defect in *beeja*, *beejabhaga*, or *beejabhagavayava*. *Apachar* on the part of mother during *Garbhavastha* can also be a *nidan* for *Madhumeha*. For *Apathya nimittaja Prameha*- *Charakacharya* mentioned etiological factors according to *dosha* predominance in *nidan sthan* and common etiological factors in *chikitsa sthana*.

Samanya nidanas of prameha

1. **Ahar-** *Dadhi*, *Gramya-anupa* *Audaka mamsa*, *Paya*, *Navannapaan*, *Gudavaikruta*, *Shleshmajanaka ahar*, *Sheeta dravya*, *Madhur dravya*, *Amla lavan rasa*, *Snigdha dravya*, *Drava annapan*, *Guru dravya*, *Picchila dravya*, *Mutra janak dravya*.
2. **Vihara-** *Avyayam*, *Diwaswap*, *Asya sukham*, *Swapna sukham*.
3. **Manasa-** *Vishad*, *Tyakta chinta*.

Samprapti of ama

By intake of excess food, intake of food before digestion of food, cold food, poisonous food, excessive medicated emesis, excessive purgation, loss of energy due to various diseases,

Wegavidharana causes *Dushta agni*. Fear, stress, sadness also causes *agnimandya*. And due to *agnimandya* formation of *Ama* occurs, *ama* is the main cause of various diseases, due to improper digestion of food, causes *doshadushti*. When it combines with *Dosha*; *saamdosha* occurs, when it combines with *malas* it known as *saam mala*, these all complexes responsible for occurrence of various diseases.

Prameha Vyadhi and Ama

Prameha vyadhi is *kaphapradhan tridoshaj vyadhi*, It is a *chirakaleena vyadhi* and one among the 8 *mahagadas*. *Doshaprakopa* due to *mithyaahara-vihara* is the first incidence in occurrence of *prameha*. Vitiated *doshas* comes into *amashaya* and gets settled down. And the cycle of *Agnimandya-aamotpatti-strotorodha* is going on. That is *aharaj hetu* like *atidahisevan*, *gramya*, *anup*, *audakmansa atisevan*, *kaphavardhak ahar atisevan* and *viharaj hetu* like *Asya sukh*, *swapnasukh*, *kaphvardhak vihar sevan*, *achinta*, these *samanyaj hetu* of *prameha* causes *agnimandya* and leads to *ama* formation, and that *ama* mixes with the *vat*, *pitta*, *kapha* leads to vitiated *tridosha* and this vitiated *tridosha* along with *ama* gets aggravated and *dushyas* like *rasa*, *rakta*, *mansa*, *meda*, *shukra*, *ambu*, *vasa*, *lasika*, *majja*, *ojas dushti* occurs and these *dushya* when aggravates in *mootravaha strotas medodushti* occurs causes *kapha*, *mutra*, *meda vridhi* that is increase in concentration of urine and this is the cardinal symptom of *prameha* and leads to manifestation of 20 types of *prameha*. Signs and symptoms of *Prameha* are *Prabhrutmutrata* (increased quantity of urine), *Aavilmutrata* (turbid urine), *Atipipasa* (Increased thirst), *Atikshuda* (Increased hunger)

DISCUSSION

Relation between *prameha vyadhi* and *ama* formation is the major factor responsible for *prameha vyadhi*. How *ama* is responsible for *Prameha vyadhi* is discussed here in relation with *shleshma*, *meda*, *swed*, *kleda*, and *pitta*.

Relation of *ama* and in *kapha/ shleshma*

Ama is responsible for *shleshma prakopa*, *Shleshma prakopa* is done due to intake of large quantity of *snigdha*, *guru*, *madhur*, *pichchil*, *shita*, *amla*, *lavana rasatmak* food, *divaswapna*, *harsha* and *avyayam*. This leads to *ama dushti*, *agnimandya*, and *ama* formation leads to *kapha dushti* and *kapha prakopa* is one of the major factor responsible for disease *prameha*.

Relation of *ama* with *medovahasrotas*

Medovaha srotas are affected due to lack of physical exercise, day sleep, excessive intake of fatty food & alcoholic drinks this leads to increasing *ama* formation in the body. *Ama* is responsible for *medovaha sroto dushti*. *Meda* vitiation is common & dominant *dushya* in the pathogenesis of *Prameha*. *Kapha* & *Meda* get vitiated more or less by etiological factors like *ama*. Both have close resemblance in regard to functions & qualitative parameters. In *Prameha*, vitiation of *meda* due to *ama* results by two ways.

- 1. Quantitative – Bahu:** here *aparipakwa Meda* is in excess quantity in this pathogenesis. *Aparipakwa meda* obstructs the path of *vayu* along with *kapha*. Due to this, *vata* become vitiated & increases the *agni* leads to *agnimandya* an *ama* formation so patients eats more and more food which causes excessive deposition of *aparipakwa meda* in the body. This in turns causes severe depletion of the other *dhatu*s and produces various sign and symptoms
- 2. Qualitative – Abaddha (asamhatam):** Normal function of *meda* is to produce unctuousness in the body along with *Drudhatva* i.e. compactness. So this *abaddhatva* causes derangement in the structure of *meda* producing *shaithilya* in the body due to *ama* formation.

Relation between *prameha Vyadhi* and *Ama*

Ama is responsible for *medovaha sroto dushti* disease *prameha*. *Aharaj hetu* like *atidahisevan*, *gramya*, *anup*, *audakmansa atisevan*, *kaphavardhak ahar atisevan* and *viharaj hetu* like *Asya* such, *swapnasukh*, *kaphvardhak vihar sevan*, *achinta*, these *samanyaj hetu* of *prameha* causes *agnimandya* and leads to *ama* formation, and that *ama* mixes with the *vat*, *pitta*, *kapha* leads to vitiated *tridosha* and this vitiated *tridosha* along with *ama* gets agreeevated there is no excretion of *sweda*. This one of the *mala* get accumulated in body and *swedavaha srotas* get vitiated. and *dushyas* like *rasa*, *rakta*, *mansa*, *meda*, *shukra*, *ambu*, *vasa*, *lasika*, *majja*, *ojas dushti* occurs and these *dushya* when aggravates in *mootravaha strotas*, *medodushti* occurs causes *kapha*, *mutra*, *meda vridhi* that is increase in concentration of urine and this is the cardinal symptom of *prameha* and leads to manifestation of 20 types of *prameha*.

Relation of *ama* formation with *sweda*

Swedavaha srotas are affected due to physical exercise, excessive heat, use of hot and cold things not in order, and also anger, grief, and fear. *Sweda* as one of the tri-mala should be

excreted out of body. In *dincharya*, *vyayam*, *udvartan* is a regimen which has told to follow daily. As there is *ama* formation in the body due to *agnimandya*, there is no excretion of *sweda*. This one of the mala get accumulated in body and *swedavaha srotas* get vitiated.

Charakacharya has mentioned the relation of *swedavaha srotas* and *grahani vyadhi*. *Swedavaha srotas*, *Ambuvaha srotas*, *Annavaha srotas* opens in the *grahani*. Thus it will affect the *agni* (digestion) of body, which causes *agnimandya* and leads to *ama* formation.

Sweda is one of the *sthan* of *pitta*. Due to *avyayam* and other hetus, there will be *asweda* and parts/*guna* which should be excreted by *pitta* will not be excreted and vitiation of *pitta* will occur.

Function of excretion of *sweda* through *swedavaha srotas* from the skin is done by *Vyana Vayu* with the help of *tiryaka dhamanya*, Thus there is direct relation of *sweda* and *Vyan Vayu*. Due to *ama* formation there will be *asweda* and there will be *vikruti* of *Vyan Vayu*. Thus these patients if *ama* is not treated properly has been observed to take antihypertensive treatment.

Relation of *ama* with *kleda*

In normal physiology, *sweda* and *mutra* are responsible for maintaining the balance of *kleda*. Especially *sweda* holds it in the body and *mutra* excrete it outside the body, according to body condition and requirement. Due to *ama* formation in the body *Hetu*, *kleda* is get vitiated, and increases the quantity of *kleda*, it directly affects the physiology of *mutra* and *sweda* and disrupts the assemblage of bodily elements causing *shaithilya*.

CONCLUSION

Hetusevan causes *tridosha prakopa* mainly *kapha prakopa*, *medovaha sroto dushti*, *swedavaha sroto dushti* and in turn *agni dushti*, *agnimandya*, and *ama* formation that leads to *vyan vayu vikruti*, *kleda dushti*, and leads to *Prameha*. This is pathology of *ama doshaj Prameha*. Hence while considering preventive aspect of *Prameha* we must think about '*ama*' and therefore social awareness about it, is a need of time.

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