Review Article On Nidan, Poorvapooopa And Samprapti Of Prameha

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Abstract

Prameha is a Kapha pradhana Tridoshaja Vyadhi in which Meda is a Pradhana Dushya. Prameha is a Chirakaaleena Vyadhi. Diabetes Mellitus is one of the most common non-communicable diseases. By Acharya Shusruta characterised by Prabuta mootrata and Aavilamootrata as Samanyalakshana. The poorvaroopa of prameha is dantadhinam maladhyatvam. Some of the Prameha lakshanas are correlated with Diabetes Mellitus. In India, it is emerged as a health problem. India has being estimated with fastest growing population of Diabetics. In Ayurveda, it can be explained as Madhumeha.

Keywords: Prameha, Diabetes Mellitus, Poorvaroopa, Nidana, Samprapti

Introduction:
Ayurveda is the science of life which has the main aim of protecting the health of healthy person and to treat the diseased person. Basically this article is review of various ayurvedic classical texts. Materials related to prameha have been collected from various ayurvedic texts. The samhitas used in the present study were Charak samhita, Sushruta samhita and Astanga Hridaya with commentaries on them. Diabetes mellitus is a major health problem for the world in the 21st century. India has the distinction of having largest number of diabetics in the world. India has thus become the ‘Diabetic capital of the world’. Prameha is described in the ancient Ayurvedic texts. The word Prameha consist two words. Pra + Meha. The ‘Pr’ indicates excessive quantity and frequency. Meha means passing of large quantity of urine. Mehati means to excrete.

Prameha can be defined as, Condition where there is excess urine flow¹ and Condition where there is excretion of urine/something with excessive frequency or quantity. Prameha is a Tridoshaja Vyadhi i.e., Vata, Pitta, and Kapha. it is basically a disease with Kapha predominance.

Paryaya of prameha
Prameha, Meha, Mootra Dosha, Bahumootrata, Madhumeha, Ojomeha, Kshaudrameha, Paushpameha

Nidana:-
Samanya Nidana:-
Aaharaj hetu:- Prameha can occur due to Beeja Doshaar Apathya Ahara and Vihara. The Samanya Nidana for Apathyanimittaja Prameha are Madhura, Amla and Lavana Rasas, Snigdha, Guru, Picchila, Sheetala Dravyas, Nava dhanya, Sura, Anupa Mamsa, Ikshu and Guda consumed in excess.
Viharas Hetu:- such as Divaswapna (day sleep), Ayavayama (lack of exercise), Aasya atisukha (foody), Alasya (lazyness) , Chinta tyaga (a person who does not worry at all), Samshodhana varjana (not undergoing detoxification processes) also contribute to Apathyanimittaja Prameha. ²
Visesha Nidana:-

Though the Kapha is the arambhaka dosha (primary) in the Samprapti (pathogenesis) of Prameha, Pitta and Vata play an important role in complicating the disease.

Kaphaja prameha nidana - These are as the same as explained in the samanya nidana

Vataja Prameha

Ahara sambandhi - Katu, kashaya, tikta rasa ahara atisevena; Laghu ruksha, sheeta guna ahara atisevana.

Vihara sambadhi - vyavaya atiyoga, vyayama ati yoga, virechana atiyoga, asthapana ati yoga, shirovirechana atiyoga, anashana, abhighata, atapa atisevana, udvega, shoka, ratri jagarana, vega sandharana.

Pittaja Prameha


Vihara sambadhi - Ati atapa sevana, Ati santapa, Shrama, Krodha.

• Poorvaroopa:-

   Purvaroopa is the predominant symptom which will be seen before the appearance of the disease. Poorvaroopa are indications of impending diseases. They occur prior to complete manifestation of disease and may suggest the forthcoming illness. During the course of the Samprapti of an illness, the morbid Doshas circulating all over the place in the body tend to localize in an area and produces some of the unique symptoms and is referred by the name Poorvaroopa. Purvaroopa of Prameha can be taken as Purvaroopa of Madhumeha. In Charak Purvaroopa of Madhumeha, it is given that ants attract towards urine of Diabetic patients. This can be taken as Purvaroopa of Madhumeha.

Purvaroopa Of Prameha they are as follows:

1. Prabhutavilamootrata (polyuria): Swedawaha srotoavrodha causes increased urinary out put with turbidity
2. Madhuratava in mutra: Glycosuria
3. Dantadiham mala sanchaya: Due to ama, deposits are seen in mouth
4. Panipada daha : Abundance of unutilized glucose in the blood. This causes disturbance in the equilibrium of dhatus and doshas in the body exposing body to further complications. It gives rise to padapani daha, which means burning sensation of feet and palm.
5. Chikkanta - Stickiness.
6. Trishna (Thirst and Polydipsia) : In the process of lypolysis, more water is utilized which results into activation of thirst center in the brain.
7. Swadasyata : Sweetness is experienced in the mouth due to increase in the sugar level.

• Samprapti:-

   The sequential process of Dosha vitiation, their spread in the body to manifest the disease is called Samprapti. Samprapti of Prameha can be better understood by knowing the concept of “Vikara Vighata Bhava Abhava Vishesha” which is explained by Acharya Charaka in Prameha Nidana. Nidana, Dosha, Dushyas are the three responsible factors for producing and not producing the diseases. In case the proper Anubandha of these three factors than there will be
Prabala Rogothpati with all Lakshanas. in the Samprapti of Prameha, - Nidanas, Kapha Pradhana Tri Dosha and Dasha Dushyas are having major role.

- **Samanya Samprapti of Prameha**

Charaka has explained Samanya Samprapti of Prameha elaborately. The Samanya Samprapti process commences from the Nidana Sevana of Guru, Snigdhadi Ahara and Avyayamadi Vihara leads to Kapha Dosa Sanchariya. Due to Nidana Sevana the kapha Dosa gets Bahudravatva. The three factors i.e. Nidana, Doshaand Dushya get combined together in such a precise way that they lead to Prakopa of Bahudrava Kapha rapidly and Madhumeha in future. Kaphakara Ahara Vihara vitiates Kapha Dosa. The Bahudrava Kapha is prone to develop Madhumeha. It gets aggravated rapidly when the Anukula Nidana are continued. The provoked Kapha gets spread all over the body owing to Sharira Shaihtiliya It being one of the Anukula factors for Nidana towards the Dosha. It is essential to diagnose the disease at this stage to prevent further progress of the disease for better prognosis.

- **Vishista Samprapti**

Kaphaja Prameha Samprapti: Due to indulgence in Kaphakara Ahara Vihara there is vitiation of Kapha, which due to similar Guna and affinity to Meda does Meda Dushit and Kleda Dushti, thereby increases Drava Dhatus in the body. This increased, vitiated Shareera Kleda along with Dushta Kapha and Dushta Medas enters into Mootra Ashaya and gets transformed into Mootra. During this Process they acquire the Dasha Gunas of Kapha namely – Shweta, Sheeta, Snigdha, Guru, Madhura, Sandraprasada and Manda, based on these Samyoga Vishesha of Dosha Gunas Dashka Kaphaja Prameha Manifests.

Pittaja Prameha Samprapti:

If Pitta Vruddi in relation to other Dosha is associated with Pittakara Ahara Vihara and the subtle condition of Dhatus (or in presence of Kaphaja Mehas) then Pitta Dushti is caused, which leads to Rakta Dushti first due to Ashryeebhavata. later on other Dhatus involved. Due to Samyoga Visheshata of the Gunas of Pitta (namely- Kshara, Amla, Lavana, Visra and Ushna) six varities of Pittaja Pamehas are manifested. Pittaja Pamehas manifest at a quicker pace than Kaphaja Meha.

Vatakaja Prameha Samprapti:

In an individual whose body is affected with conditions of Kaphaja and Pittaja Pramehas and then also if he indulges in Vatakara Ahara and Vihara, then it aggravates the Vata very quickly which spreads all over the body and while doing so it drags down the Vasa, Majja, Lasika and Ojas to the Basti and eliminates it from the Shareera thus leading to the manifestation of Vatakaja Prameha.

- **Discussion**:

The disease prameha is described by acharya in samhita Granthas various dietary, lifestyle and psychological factor are involved in the etiology of pramaha. The ancient ayurvedic knowledge regarding pramaha can be utilized to expand the current understanding of diabetes. Nourishment of body with proper diet is basic need of human but when this goes unbalanced, either extra accumulation or depletion of tissue occurs resulting in metabolic disorder. As per ayurveda pramaha is a disorder of kapha dominance, heavy diet with no calories burning; Then it slowly progresses towards accumulation of meda.
• Conclusion:

References regarding prameha can be obtained from veda, purana and other literary works. An efficient physician should know these basic concepts and with this knowledge, he can easily do the samprapti vighatana. Prameha is considered as one of the incurable disease because of the Vata predominance, involvement of Bija dusti, involvement of deepar dhatu as well as dhatu kshaya in their pathogenesis, due to deficiency of Ojas, that emphasizes the incurability of the disease. It is also seen that life style and diet regimen is main factor for the disease Prameha. There is very detailed description of purvaroopa and Samprapti seen in different ayurvedic samhitas.

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