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**Review Article On Nidan, Poorvapooa 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 Shusrutha* characterised by *Prabuta mootrata* and *Avilamootrata* as *Samanyalakshana*. The *poorvaroopa* of *prameha* is *dantadhinam maladyatvam*. 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 '*Pra*' 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 flow<sup>1</sup> 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 Dosh* or *Apathya Ahara* and *Vihara*. The *Samanya Nidana* for *Apathyanimitaja 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 *Divasvapna* (day sleep), *Avyayama* (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 *Apathyanimitaja Prameha*.<sup>2</sup>

**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 atisevana; Laghu ruksha, sheeta guna ahara atisevana.*

**Vihara sambandhi**- *vyavaya atiyoga, vyayama ati yoga, vamana ati yoga, virechana atiyoga, asthapana ati yoga, shirovirechana atiyoga, anashana, abhighata, atapa atisevana, udvega, shoka, ratri jagarana, vegasandharana.*

**Pittaja Prameha**

**Ahara sambandhi** - More intake of *Ushna guna ahara, atisevana, Amla, lavana, katurasa, Ajeernashana, Vishama ahara sevana.*

**Vihara sambandhi** - *Ati atapa sevana, Ati santapa, Shrama, Krodha.*<sup>3</sup>

• **Poorvaroopo:-**

*Purvaroopo* is the predominant symptom which will be seen before the appearance of the disease. *Poorvaroopo* 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 *Poorvaroopo*. *Purvaroopo* of *Prameha* can be taken as

*Purvaroopo* of *Madhumeha*. In *Charak Purvaroopo* of *Madhumeha*, it is given that ants attract towards urine of Diabetic patients. This can be taken as *Purvaroopo* of *Madhumeha*.<sup>4</sup>

**Purvaroopo Of Prameha** they are as follows:<sup>5,6</sup>

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 *dhatu*s 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*.<sup>7</sup> *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*.<sup>8</sup> *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 Dasha* and *Dasha Dushyas* are having major role.

- **Samanya Samprapti of Prameha**<sup>8</sup>

*Charaka* has explained *Samanya Samprapti* of *Prameha* elaborately. The *Samanya Samprapti* process commences from the *Nidana Sevana* of *Guru*, *Snigdhadhi Ahara* and *Avyayamadi Vihara* leads to *Kapha Dasha Sanchaya*. Due to *Nidana Sevana* the *kapha Dasha* gets *Bahudravatva*.<sup>8</sup> The three factors i.e. *Nidana*, *Dosha* and *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* vitiate *Kapha Dasha*. 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 Shaithilya* 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:**<sup>9</sup>

Due to indulgence in *Kaphakara Ahara Vihara* there is vitiation of *Kapha*, which due to similar *Guna* and affinity to *Meda* does *Meda Dushti* 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 Visheshas* of *Dosha Gunas Dasha Kaphaja Prameha* Manifests.

- **Pittaja Prameha Samprapti:**<sup>10</sup>

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 varieties of *Pittaja Pramehas* are manifested. *Pittaja Pramehas* manifest at a quicker pace than *Kaphaja Meha*.

- **Vataja Prameha Samprapti:**<sup>11</sup>

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 *Vataja 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 ;<sup>12</sup> 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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