

A REVIEW ON PRAMEHA W.S.R TO NIDAN

Vd. Vandana Dhole*¹ and Vd. Sonali Meshram²¹H.O.D. Roga Nidan and Vikruti Vigyan Shri. K.R. Pandav Ayurvedic College.²Assistant Professor Roga Nidan and Vikruti Vigyan Dr VJD gramim Ayurved Mahavidyalay Patur Akola.

*Corresponding Author: Vd. Vandana Dhole

H.O.D. Roga Nidan and Vikruti Vigyan Shri. K.R. Pandav Ayurvedic College.

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INTRODUCTION

Prameha is a syndrome that encompasses all clinical disorders defined by increased urine production, either in conjunction with or independently of increased micturition frequency. Turbidity in the urine and polyuria are the two primary symptoms that indicate this illness. The primary pathogenic variables for Prameha are Bahudrasleshma and Bahuabaddhameda. Additionally, according to Ayurveda, Nidana Sevana aggravates Kapha, which vitiates Meda Dhatu and may result in the observation of clinical manifestations of diabetes. The primary signs of Prameha are Avila Mutrata, Medo Dushti Lakshanas, and Prabhootha Mutrata. Conversely, diabetes mellitus is a clinical illness with multiple etiology that is defined by hyperglycemia (the Latin word for "sweet"). About 90% of instances of diabetes are type 2 diabetes, with type 1 diabetes making up the majority of the remaining cases. In the end, absolute or relative insulin insufficiency is the cause of all types of diabetes. The underlying causes and pathophysiology of type 1 and type 2 diabetes differ greatly, despite the fact that they both have the clinical phenotype of hyperglycemia and are associated with equal risks of complications. When the immune system destroys β cells that produce insulin in the pancreatic islets of Langerhans, the result is an absolute deficiency of insulin in people with type 1 diabetes. On the other hand, circulating insulin concentrations are usually higher in type 2 diabetes, yet there is a relative deficiency of insulin because there is reduced sensitivity to insulin in peripheral tissues (due to obesity) and the β cells cannot make sufficient insulin to overcome this „insulin resistance“.

Nidan Panchak

AIM AND OBJECTIVES

To establish and in-depth understanding of Nidan.

Prameha is a disease, described by Acharya Sushruta and Acharya Vagbhatta under Asthamahagada (Eight grievous diseases) which has widespread effect on health. Acharya Charak also accorded an immense importance to this disease due to its impact on health. The term 'Prameha' has two parts. 'Pra' denotes abundant, and 'Meha' denotes 'passing of large quantity of urine. According to Acharya Madhavakara. Prakarsena Prabhutam Pracuram Varam Varam Va Mehati Mutratvagam Karoti Iti Pramehah" Prameha is characterized by increased quantity of urine associated with or without the increased frequency of urination. Hence, primarily Prameha may be considered as a systemic disease associated with urinary manifestations caused by enhanced urine formation.

Types Etiologically Prameha has been classified into two types by Acharya Sushruta.

- Sahaja (Hereditary)
- Apathyanimittaja (Acquired)

Sahaja Prameha occurs as a result of Beejadosh (genetically susceptible). While describing prognosis, Acharya Charaka has narrated that Prameha occurring due to Beeja dosha is incurable. Apathyanimittaja Prameha is a result of causative dietary and physical activity. According to Dosha predominance, Prameha is categorized into three major types.

1. Vataja Prameha
2. Pittaja Prameha
3. Kaphaja Prameha

The Dosha predominance is solely detected by the physical characteristics of urine.

In the therapeutic point of view, Prameha are classified into two types

- Sthula Pramehi (Prameha in obese individual)
 - Krishna Pramehi (Prameha in non-obese individual)
- Different therapeutic strategies are designated for each group.

NIDANA

The term Nidana means the factors responsible for producing disease i.e Etiological factors. For diagnosis

one should know the exact cause of manifestation as in case of some like Vatarakta and Kustha having a few same Poorvaroopas, can be diagnosed by taking the help of Nidana. The Etiological factors of Diabetes can be divided into following two groups:

1. Dietary factors- Payamsi (Use of milk and milk preparation), Dadheeni (excessive use of curd), Gramya-oudakaanupamamsa (flesh of animals of domestic aquatic and marshy places), Navaannapanam (new grains), Guda-vaikruti (jaggery and its derivatives), Ikshurasa (Sugar cane), Madhurahara (Sweet substances), Pishtaahara (carbohydrate rich food), Adyashana (repeated food intake), Adhikashana (Excess food intake), Ahitashana (Unwholesome diet), Samashana (Improper diet). Havisha, a special rich food made from milk, sugar and rice.

Life style factors: Asayasukham (Habituation to sitting on soft cushions for long periods) and Swapana-sukham/Atinidra (prolonged sleeping) are suggested as key predisposing factors for diabetes. Other causes include Sahaja (Inherited factor), Bhaya (Fear), DeergaRoga (Long standing illness), Alasya (Sedentary life), Kaphakrut cha sarvam (All foods and lifestyle activities which increases Kapha)

Beejadoshaja

Hereditary predisposition for the Prameha.

PURVAROOPA

Prodromal symptom/Purvarupa symptoms are the symptoms which are manifested prior to the full manifestation of the disease. Purvaroopas are the symptoms which are produced during the Sthanasamaraya by vitiated Doshas i.e when Samprapti has not been completed and disease has not been manifested. The various prodromal symptoms of diabetes given are: Karapadaosuptadaha (numbness and burning sensation in hand and feet), Paridahosuptatachaangushu (burning sensation and numbness in various organs of the body), MadurjyaAmayashya (sweet taste in the mouth), Madura Suklamutrata (sweet and white urination), SadpadaPippilicaSariraMutraSaranam (attraction of insects and ants on the body and urine, dryness in mouth, palate and throat), Pipasa (thirst) and Tandra (drowsiness), khewdaangagandha (excessive sweating and foul smelling of the body), Shithilaanga (looseness of the body), Aalashya (laziness), Malongkaye (dirtiness in the body), TaugalajihvaDanta Mula Utpada (excessive excreta in palate, tongue and teeth etc.), JathelataBhabeKeshashu (matting of the hair), Kasha nakhaativridhi (excessive growth of hair and nail), Mutradoshan (appearance of abnormalities in urine).

RUPA

The complete manifestation of disease with prominent clinical features is termed as Rupa²⁰. These are prominent diagnostic tools of a disease. Gayadasa, in his commentary on SushrutSamhita quoted that in Prameha all 'PurvaRupa', get converted into 'Rupa' of this disease

21. This is nature of disease i.e. VyadhiPrabhava, from above it can be said that all 'PurvaRupa' discussed previously considered as Rupa of the Prameha. Rupa of Prameha are mentioned as follows. Prabutamutra (Polyuria), Avila mutra (Appearance of abnormalities in Urine), Sharigoaravam (Heaviness in the body), Vibandha (Constipation), Sharirjarta (Stiffness in body), Kasaya, madhura, Rukshamutra (Astringent and Sweet urination), Shvetaganmutra (White and Turbid urination), MukhaMadurya (Sweet taste in the Mouth). In children there is Akasmatmutranigaman (Bed wetting).

UPDRAVA

Upadrava are the complications which occur along with progression of Disease. If proper Treatment and care is not taken Diabetes leads to a lot of complications. AcharyaCharaka, Acharya Sushruta and Acharya Vagbhata has given vibrant description about the complications of diabetes. AcharyaCharaka mentioned SamanyaUpadrava related to Prameha. But Sushruta and Vagbhata has mentioned according to Doshic predominance.

Samanya Upadrava (General complications)

Trishna (Thirst), Atisar (diarrhea), Daha (burning sensation), Daurbalya (Generalized weakness), Arochaka (Indigestion), MamsaPidika (Boils) Vidradhi. Acharya Charaka mentioned that occurrence of these complication is due to long term Anubandha of Prameha Vyadhi.

Vishesha Upadrava (Specific complication)

In NidanaSthana of Sushruta and Vagbhata specific complication of Prameha are explained as per the predominance of Dosha.

Kaphaja Meha

MakshikaSarpanam (attraction of flies towards the body), Alasya (laziness), Pratisyaya, (rhinitis) Shaithilya (lassitude), Arochaka (ingestion), Avipaka, Kaphapraseka (excess salivation), Chhardi (vomiting), Kasa (cough) and Shwasa.

Pittaja Meha

Vrushana-Avadarana (tearing pain in the scrotum), Basti-Medhratoda (Pain in urinary bladder and penis), Hridshula (Angina), Amlika, Jvara, Atisara (Diarrhea), Daha (Burning sensation), Murchha (Syncope), Pipasa (Thirst), Nidranasha (Insomnia), Panduroga (Anemia), Vidbhed.

VatajaPrameha

Hridgraha (Cardiac arrest), Anidra (Insomnia), Stambha (Stiffness), Kamp (Trembling), Shula (pain), Badhapurishatvam (Constipation), Shosha (Muscle wasting), Kasa (Cough) and Shwasa (Dyspnea).

PAREEKSHA

MakshikaAkrant: Attraction of Makshika (Flies) towards urine and Excretion of Shweta Varna and Ghana (Turboid) Mutrata.

SAMPRAPTI

Entire process of manifestation of disease is called Samprapti. Charaka has mentioned SamanyaSamprapti in Chikitsa Sthana. Because of over indulgence of etiological factors, KaphaDosh, with Meda, Mamsa and Kleda get vitiated and it results into formation of metabolic waste which conducted towards Basti which results in Prameha. Charaka has mentioned Samprapti of Prameha according to types in Nidanasthana. KaphakaraNidanaSevana Provokes Kapha. Provoked Kapha leading to increase in the quantities of Kapha in the body and spreads through whole body speedily, because of Sharirshaithilyakapha get mixed with excess Meda which is Abaddha and similar characters with Kapha. These excess Kapha and Meda get combined with Mamsa which results in Mamsapidika. On other side excess Kleda gets converted in to Mutra. Thus Kapha along with Meda, Kleda covers opening of MutravahaStrotasa which results in to Prameha.

DIFFERENTIAL DIAGNOSIS

Acharya Charaka explained differential diagnosis of Prameha with RaktaPitta. He explains that, if Haridra and RudhiraMutraPravrutti is not found with premonitory symptoms of Madhumeha. We can't say it Prameha, but it can be diagnosed as Rakta-Pitta.

UPSHAYA ANUPSHAYA A

judicious application of Ausdha, Aana and vihara, prescribed jointly or severally either antagonistic to the cause of disease, to the disease itself or to both, the cause and the disease, or similar to the cause of the disease, to the disease or to both, the cause and the disease constitute Upshaya when it produce relief in the symptoms and Anupshaya when it aggravates the symptoms. It is a trial and error treatment.

Pathya

Prameha specific Pathya include both dietary and life style modifications which are to be practiced to manage the disease in a controlled manner and to prevent its complications. In dietary Pathya, diet rich in fiber content such as Tiktashaka, unsaturated oils (Sarshapa oil, Atasi oil), none refined grains/whole grains such as Yava (barley), Trina dhanya, less sweet content (low glycemic index) food articles are recommended for dietary Prameha

Cereals –Yava, Godhuma, Shyamaka, Kodrava, Bajra.

Pulses – Chanaka, Adhaki, Mugdha, Kulatha.

Vegetables – Nimb, Sarshapa, Methika, Karvellaka, Patola.

Fruits – Jambu, Talaphala, Kapitha, Tinduka, Dadima, Amalaki.

Other – Laja, Maricha, Hingu, Saindhav, Haridra, Ardraka.

Apathya:- Practice of faulty dietary habits like Over eating (Atiashana), Untimely eating (Vishamashana) etc, not following the Dinacharya and Sadavritta leading to the states of anger, lust, grief, sorrow etc. All these practices disturb the physical and mental Dosha and hence lead to the diseased state. A pathya for the Prameha are just the opposite of the Pathya mentioned in the texts.

Ahara: Excess Consumption of Water, Milk, Ghee, Oil, Curd, Sugar, Rice Preparations, AnupaGramya, AudakaMamsa, Pishtanna, Navanna.

Vihara: Eksthana Asana (Sedentary life style), Atinidra (Excessive sleep), Divaswapna (Day sleep), Avyayam, Dhumapana (Smoking), Sweda, Mutravegadharana (To urge for urination).

Yapya

PittajaPrameha is palliable. It needs continuous treatment. As treatment stopped disease again gets provoked. Because of opposite treatment measures we have profound here.

3) Asadhya (incurable) Because of involvement of vital Dhatu like Majja and Oja, VatajaPrameha is incurable. Here drug cannot recover the disease because of fast derangement of Dhatus.

DISCUSSION AND CONCLUSION

It can be concluded that the NidanaPanchaka is a process or sequential way of diagnosing a disease at various stages. The equilibrium state of Dhatus is not disturbed nor is the imbalance state brought to normalcy without some causative factors, that cause determines the equilibrium or imbalance state of Dhatu. Proper knowledge of the NidanaPanchak helps us for early diagnosis of the disease and also helps in differential diagnosis. In short, Nidana is to be avoid for the treatment, Purvaroopa helps in to diagnose at a very early phase, Roopa is an important tool indicating the stage, severity, type of disease, Upashaya plays an important role for treatment as well as differential diagnose and Samprapti helps to break the pathogenesis, accurately according to the DoshaDushyaSamurchana and to stop the progress of disease and to reverse the disease. Hence after gaining the knowledge of Nidanapanchak helps physician to get proper path for treating the disease. So along with drug interventions, emphasis must be given to the high risk factors i.e dietary and lifestyle modifications, socioeconomic, behavioral and nutritional issues and to promote a healthier lifestyle.

SADHYA ASADHYATA

1) Sadhya:-KaphajaPrameha is SadhyaPrameha etiological factors are same as that of Dosha-Dushya and have same qualities and same seat. Treatment is same for

both the Dosha and Dushya, i.e."Samakriyatvata' hence, KaphajaPrameha is Sadhya (curable).

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