

Exploring Prameha Nidana Insights from Acharya Charaka's Perspective

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ABSTRACT

A review article on "prameha nidana" from Acharya Charaka's viewpoint would delve into the ancient Ayurvedic understanding of diabetes mellitus. The doshas and Dushyas are involved in the manifestation of prameha. It would discuss Charaka's classification of prameha into different types based on aetiology, symptoms, and prognosis and the correlation of 20 types to modern terminology. Additionally, it would explore his approach to diagnosis, treatment, prognosis and prevention strategies, which often involve lifestyle modifications, dietary regulations, herbal remedies, and purification therapies like Panchakarma. Charaka's emphasis on holistic health and individualized care will be highlighted throughout the review with special emphasis on vikara vighata bhava abhava prativishesha which plays a major role in the manifestation and non-manifestations of diseases.

INTRODUCTION

Acharya Charaka, an ancient Indian healer, significantly shaped Ayurveda, an age-old medicinal system originating from the Indian subcontinent. Credited with the Charaka Samhita, his work serves as a cornerstone in Ayurvedic literature, detailing diagnostic methods, therapeutic approaches, and professional ethics for practitioners. The Charaka Samhita is written in eight Sthanas and it is the second Sthana which is called Nidana Sthana, in this Sthana the fourth chapter describes Prameha after Gulma Nidana. Acharya Charak has used the word Prameha has been used in 31 instances in the entire Charka Samhita and the Meha word in 79 places. Acharya Charaka has considered Madhumeha as Mahagada in Indriya Sthana.

Aims and Objectives: To analyze the concept of Vikara Vighata Bhava Abhava prativishesha in Prameha Nidana. And to correlate the 20 types of Prameha with obstinate urinary diseases as told in the modern system of medicine by the similarity in symptoms. **Materials and Methods Used:** Charka Samhita with Chakrapani Commentary and various articles regarding Prameha were referred.

Origin of Prameha. The word Prameha is derived from Pra + Meha means the excess flow outflow of urine. In the mythological origin of Prameha, it is said that the disease originated in Human life after taking Havisha a special rich food made from milk, sugar and rice offered in yajna of Dakshaprajapati. Due to the intake of Ghee of Yajna manifested the Prameha and Kushta.

The simultaneous vitiation of all the manifests 20 types of prameha and many other diseases. The variation in etiological factors, intensity of morbid humors, and susceptibility of body elements are responsible for the immediate manifestation of a disease or delay in the manifestation of disease and exhibiting only a few clinical features. This concept is called Vikara Vighata Bhava Abhava prativishesha.

If these three factors (Nidāna, Doṣa & Dūṣya) do not cooperate, or if they do so after a long time interval or in a very mild form, either the disease does not appear or takes a long duration to appear or appears in a mild form without all clinical features. Under adverse circumstances, the opposite results. Thus, the occurrence of a disease and the cause of a non-occurrence mainly depend on these factors specific features of Nidana Dosa and Dushya which are called the Visheshas and they form the Product called Prativishesha by the effect of 3 factors.

The first situation of Vikara Vighata Bhava (which means Bhava that stops disease from occurring) is when the first factor, which is an unfavourable association acts which is due to the absence of homology between Nidana, Dosa and Dushya and also when the body has resistance against disease then the disease is not produced. Second, when there is a time lag the disease occurs with delay. Third, when Nidana does not have enough strength then mild symptoms or disease have only a few symptoms only develop.

In the second situation of Vikara Vighata Abhava, (which means the absence of Bhava that stops the occurrence of disease)The first Factor is a

favourable association between Dosha Dushya and Nidhana. and the Body also does not have any resistance when disease occurs. Second, due to continuous intake of Hetu, disease occurs quickly. Third the Nidana is so strong that the disease is produced very fast and has all the symptoms. This concept applies to all diseases but is explained in Prameha Nidana as it is manifested well in Prameha.

Prameha is caused by Dosa(humor) excess fluidity of Kapha, Dushyas involved are all the six dhatus except asthi dhatu (bone). Increased quantity and loose spread Dhatus Rasa, Rakta, Mamsa, Medas, Majja. Intake of freshly ripe Hareṇu (peas), Māṣa (black gram) and other pulses along with ghee. Eating the meat of domestic, marshy and aquatic animals (Gramya-ānūpa- udaka māmśa) eating vegetables (Śāka), sesame (Tila), a cake made with sesamum and sugar (Palala), food prepared from flour (Pistāna), milk pudding (Pāyasa), Kṛṣārā (gruel i), Vilepi (gruel prepared by adding 4 times water) and the preparations of sugarcane (Ikṣuvikāra). Frequent use of milk (Kṣira), fresh wine (Nava Madya), not properly formed curd (Mandaka Dadhi) liquid (Drava) sweet (Madhura) and unripe (Taruna) substances. They are refraining from Udvartana (Mrjā - rubbing the body) and Vyayama (exercises). Sleeping (Svapna), rest (Sayana) and sedentary habits (Asana) are the other factors that are likely to increase Kapha, Medas (fat) and Mutra(urine).

The continuous use of Kapha vitiating Nidanas - Kapha Prakopa occurs - spreads throughout the body as the body is loose- while in circulation Kapha mixes with Medas due to increased quantity, viscosity and homologous nature. Kapha being already vitiated vitiates Medas also. Afterwards, the vitiated Kapha and Medas join with Kleda of body and Mamsa as they are excessively increased. The vitiated Mamsa develops into Prameha Pidakas of a serious nature like Saravika and Kachapika. Later body fluids get further vitiated and are transformed into urine. The vitiated Kapha along with Medas reaches the urinary bladder and groins carrying the urine and gets lodged in the Mutravaha srotases creating the feeling of passing urine excessively and frequently. In this process, Urine attains the ten abnormal features of Kapha like whiteness, coldness, sliminess, transparency, unctuousness, heaviness, sweetness, density with clarity, and slowness. and forms the 10 types of Kaphaja Prameha. They are:

1. Udakameha: The person suffering from Udakameha passes water like clear large quantity whitish in colour cold and odourless urine.
2. Ikshuvalikarasameha: The person suffering from this type of Meha passes urine that is excessively sweet, cold, slightly lime, and turbid.
3. Sandrameha: The person suffering from Sandrameha passes urine that increases viscosity if kept overnight in a vessel.
4. Sandraprasadameha: The person suffering from Sandraprasadameha passes urine if kept overnight in a vessel becomes partly dense and partly clear.
5. Suklameha: The person suffering from Suklameha passes urine mixed with flour.
6. Sukrameha: The person suffering from Sukrameha passes urine mixed

- with semen
7. Sitameha; The person suffering from Sitameha passes urine exceedingly sweet cold and in large quantity.
 8. Sikatameha: A person suffering from Sikatameha passes hard and small particles in the urine.
 9. Sanairmeha: The person suffering from Sanairmeha passes a little quantity without any force and has difficulty passing.
 10. Alalameha: The person suffering from Alalameha passes thready and slimy saliva like urine

LITERATURE REVIEW

Pittaja Prameha

The following are the causative factors for the immediate aggravation of Pitta. Excessive intake of food substances containing hot (Uṣṇa), sour (Amla), salt (Lavana), alkaline (Kṣāra), and pungent (Kaṭu) attributes. Intake of food before the previous (Ajir nabhojanopasevana) meal is digested. Exposure to severe hot sun (Atitīkṣṇa atapa), the heat of fire (Agni santāpa), physical exertion (Srama) and anger (Krodha). Intake of irregular and mutually contradictory food substances (Viṣamāhāra sevana).

The Pitta thus aggravated, produce the following 6 types of Prameha. They are manifested by the six qualities of Pitta Kshara, Amla, Lavana, Katuka, Visra and Ushna.

1. Kshara Meha: The person suffering from Kshara Meha passes urine which has a smell colour taste and touch of alkali.
2. Kala Meha: The person suffering from Kala Meha passes urine which is black colour and hot.
3. Nila Meha: The person suffering from Nila Meha passes urine blue colour like that of a blue jay bird and is acidic.
4. Lohitameha: The person suffering from Lohitameha passes urine which is red and smells like raw meat, saline taste and warm.
5. Manjishtadimeha: The person suffering from Manjishtadimeha passes urine having a colour like that of the decoction of Manjishtadi, large in quantity, and having the smell of raw meat.
6. Haridrameha: The person suffering from Haridrameha passes urine that has the colour of turmeric water and is pungent.

Vata Prameha

Excessive intake of the substances possessing the attributes like Kaṣāya, Kaṭu, Tikta, Rūkṣa, Laghu and Śīta. Excessive indulgence in sex (Vyavāya) and physical exercise (Vyāyāma). Excessive conduction of Vamana (emesis) and virecana (purgation). Asthapana (decoction enema) and Śirovirecana (errhine). Suppression of natural urges to (Vega Sandhāra); Fasting (Upavasa); Injury (Abhigāta); Exposure to the sun; Anxiety; Grief; Excessive bloodletting; Night vigil (Jāgarana); Irregular postures of the body (Viṣama śārīra nyāsānupasevamānasya).

1. Vasa Meha: Vāta is thus aggravated and circulating in the body along with the Vasa and then enters the channels carrying urine (Mūtravaha Srotases) and thus it causes Vasāmeha.
2. Majjāmeha: If the aggravated Vāta carries Majjā (bone marrow) to the urinary organs it causes Majjāmeha.
3. Hastimeha: If the aggravated Vāta carries the increased Lasīkā (lymph) and enters into the channels carrying urine and causes Hastimeha. The characteristic features of Hastimeha are a large quantity of urine and frequent urge of micturition without any force like a mad elephant.
4. Madhumeha.: If Vata by its dry quality changes the sweetness of Ojas into an astringent taste (Kaṣāya) and then enters the channels carrying urine (Mūtravaha Srotases) and thus it causes Madhumeha.

Prognosis

Kaphaja Prameha is curable as Kapha resides in Meda which has similar qualities, hence treatment for both is identical. So, the ten Kaphaja Prameha are curable. Pittaja Prameha is palliable because the site of Medha Dhatu involved in the pathogenesis of this disease is closer to the site of vitiated Dosha, Pitta. The site of Meda is Vapabahana (Omentum) and the site of Pitta is Amashaya (stomach) and these are near each other. Also, the treatments are contradictory [16]. Vataja Prameha is incurable because of its seriousness and also because of the contraindications involved in their treatment.

Premonitory symptoms seen are matting of hairs, sweet taste in mouth, Numbness and burning sensation in hands and feet, dryness in mouth, palate and throat, thirst, laziness, increased amount of excreta from the body, adherence of excreta in the orifices of the body, burning sensation and numbness in various organs of the body, attraction of insects to urine and body, abnormal appearance of urine, smell of raw flesh in urine, excess sleep and continuous drowsiness.

Complications of Prameha are Trishna (thirst), Atisara(diarrhoea), Jwara (fever), Daha (burning sensation), Daurbalya (weakness), Arochaka (anorexia), Avipaka (indigestion), Puti Mamsa Pidaka AlajiVidradya Dayascha Tataprasangadbhavanti (putrification of muscle producing eruptions).

METHODOLOGY

The review was done by carefully analysing the principles as told by Acharya Charaka and correlating them with modern science.

RESULT AND DISCUSSION

In Ayurveda Prameha is a disorder characterized by excessive urination, and it can be correlated with diabetes in Modern medicine. Acharya Charaka describes various types of Prameha, each with its own set of symptoms and treatment approaches. While Ayurveda and modern medicine have different perspectives on the cause and treatment of disease, the symptoms of Prameha, such as excess thirst, frequent urination and sweet-tasting urine bear resemblance to symptoms of diabetes mellitus. Additionally, Ayurvedic

treatments for Prameha often involve dietary changes, lifestyle modifications, herbal remedies, and therapies aimed at balancing bodily doshas, which may have some parallels with modern approaches to managing diabetes through diet, exercise, medication, and insulin therapy.

Table 1. The correlation of 20 types of Prameha with the disease in modern

1. <i>Udakameha</i>	Diabetes insipidus
2. <i>Ikshuvalikarasameha</i>	Glycosuria
3. <i>Sandrameha</i>	Phosphaturia
4. <i>Sandraprasadameha</i>	Belluria
5. <i>Suklameha</i>	Chyleuria
6. <i>Sukrameha</i>	Spermaturia
7. <i>Sitameha</i>	Renal glycosuria
8. <i>Sikatameha</i>	Lithuria
9. <i>Sanairmeha</i>	Slow micturation
10. <i>Alalameha</i>	Albuminuria
11. <i>Kshara Meha</i>	Alkalinuria
12. <i>Kala Meha</i>	Melanuria
13. <i>Nila Meha</i>	Indicanuria
14. <i>Lohitameha</i>	Hematuria
15. <i>Manjishtadimeha</i>	Haemoglobinuria
16. <i>Haridrameha</i>	Haematuria
17. <i>Vasa Meha</i>	Lipuria
18. <i>Majjāmeha</i>	Myelouria
19. <i>Hastimeha.</i>	Polyuria
20. <i>Madhumeha</i>	Diabetes mellitus

CONCLUSION AND RECOMMENDATION

Prameha Nidana discusses the involvement of Tridosha and Dasha Dushya, particularly emphasising the dosha "Bahudrava Shleshma" and the Dushya "Bahu Aabadha Meda". It explains Kaphaja, Pittaja, and Vataja Prameha with its subtypes. Furthermore, it elucidates a crucial principle of Roga Utpadaka and Anutpadaka Karana, highlighting that without establishing a correlation between Indiana, dosha, and Dushya, or if aggravating factors are not significant, the disease may not manifest or may appear later. Vataja Prameha and its subtypes are deemed Asadhya due to their severe and contradictory nature. It suggests that all types of Prameha ultimately culminate in Vataja Prameha. The chapter also addresses the Upadravas and outlines the treatment of Sadhya Prameha as Sanshodhana and Sanshamana. The severity and persistence of the disease are illustrated vividly, likening it to a bird returning incessantly to its nest. Prameha is considered a disease of serious nature and is incurable, hence adapt to diet and regimens to prevent it.

ADVANCED RESEARCH

Can be compared with other traditional medicines like Chinese medicine and also correlative with modern science the principles told in Charaka

Samhita. As the number of people suffering from diabetes has been increasing drastically It is needed to understand the disease and to prevent its occurrence.

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