Conceptual study on Prameha Samprapti w. s. r. to 
Trividh Bodhya Sangraha

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Abstract:

Prameha is described with prime concern in Brihatrayee, every Acharya has his some peculiarities in prameha samprapti to understand samprapti in detail we have to decode it in the form of vikarpkruti, smuthhan, adhisthan and stages of samprapti .Here a conceptual study is undertaken related to various aspects of prameha samprapti. Many aspect of prameha are unfolded in this study.

Every Acharya accepted tridoshatva of prameha but underlined the kafapradhanya and charakacharya describes bahutva and dravatv of shleshma. In spite of tridoshatva because of sadhyasadhyatva every acharya describes kafaja, pittaja and vataja prameha separately. while describing hetu (samuthan) shleshm medjanan ahar vihar has been stated by every aacharya here along with kafa meda jankta has equal importance. According to charaksamhitu dushya vishesh are med, mans,sharirjakled, shukra, shonit, vasa ,majja, lasika, ras, oja, in Ashtangsangrah Rakta not included in kafaja samprapti, it is in pittaj with all other and in vataja adhaksharn of all dhatu mentioned. Charakacharya describes samprapti in specific order for each dosh vishesh, shleshm prakop/swahetuprakop, visrupti, meda mishribhavan, sharirkled sansarg, manspradosha, mutratvenparinayan bastiprabhav, sthairam. For vataj adhaksharn of dhatu which is very important to understand the stages while in ashtangsangrah it is described in other way first shleshmprakop then med dusti then kled after shleshmkshay pittprabalibhavan
leading to shonitdusti and then “vayu sharir dhatun mutren visrujyati”

**Keyword:** Prameha, Samprapti, vikaraprkruti, smuthhan, adhisthan

**Introduction:**

Prameha is described with prime concern in Brihatrayee. It is one disease which has hetus exactly similar to now day’s sedentary life style. If there is so much resemblance in causes then occurrence of Prameha should be more but in practice if we look we come to “nidana” as Prameha in much laser proportion. Rather madhumeha which is one of the 20 types of prameha is in much more occurrence where as another 19 types are rare. We should rethink about why it is so, may be one of the cause is given by charakachaya that is Vikarvighatkar bhav or we are not understanding the actual samprapti of prameha. To understand the actual samprapti we should study the classical texts.

**Materials and Methods**

Material – Charak Samhita with Ayurved dipika vyakhya

Sushrut Samhita with Nibandha Sangrah vyakhya

Ashtang hruday with Sarvangsundar and Aayurvedsayan tika

Ashtang sangrah with Shashilekha vyakhya

Methodology –

1) Various references regarding Prameha are compiled from Charak Samhita, Sushrut Samhita, Ashtang hruday, Ashtang sangrah and are presented.

2) Comparisons of different views regarding the concepts related to Prameha Samprapti are enlisted and conclusions drown.

**Result & Discussion:**

The sequential process of Dosha vitiation, their spread in the body to manifest the disease is called Samprapti. It includes various stages as disease progresses i.e. from Nidana Sevana, Vitiation of Dosha Dushyas and upto Vyadhi Utpatti. The 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 (Vikara Vighata Abhava) and not producing (Vikara Vighata Bhava) the diseases. If these three do not combine with one another completely or unite poorly due to lapse of Kala, then there will be either,

1. Non-production of the disease

2. Production after some time

3. Manifests mildly or without all the symptoms mentioned for the diseases.

In case the proper Anubandha of these three factors than there will be Prabala Rogothpati with all Lakshanas.

Actually this concept is for all diseases let us consider the vikara vighatkara bhava abhava and discuss about samprapti of Prameha.

There are three compulsory entities for knowing the disease that is treevidh bodhya
sangrah vikar prakruti ,Adhisthan and Samutthan . Let’s see samprapti of prameha in this format.

vikar prakruti (Dosh)

Every Acharya accepted tridoshatva of prameha (Tridoshkop nimitaa vinshati prameha) but underlined the kafapradhanya charakhacharya describes bahutva and dravatv of shleshma(bahudrav sheshma doshavishesh) and also gives doshanurp prakar Kafaja pittaja Vataj

Remaining all acharya also accept tridoshatva and also gives doshanurp prakar Kafaja pittaja Vataj

As per sushrutacharya and ashtang sangrahakar for kafaja shleshm pradhan with vata pitta for pittaja pradhan with kafa vata and for vataja ,vata pradhan with kafa pitta
So we can conclude that

Vikara prakruti for prameha tridoshatva with bahu drava shleshma and kafaja pittaja and vataja prakar and for-kafaja -shleshm pradhan with vata pitta pittaja -pitta pradhan with kafa vata vataja -vata pradhan with kafa pitta

Adhisthan (Dushya)

Charaka Samhita

1. In nidan sthan charakhacharya mention these ten dushya -Bahu abadhha med, mans, sharirajkled, shukra, shonit, vasa ,majja, lasika, ras, oja.
2. But in vishesh samprapti in chikitsa sthan in kafaja samprapti mentind as medaschya mansanchya shariraj kledam kafo ….karoti mehan and for pittaja- tan evam pittam and for vataj- bastau akrushya dhatun

Sushrut samhita

1. In samanya samprapti meda and mutravaha strotas are mentioned.
2. In vishesha samprapti for kafaja onlya meda is mentioned for pittaja shonit meda and for vataj vasa majja meda are mentioned
3. Thus as per sushruta samhita main dushya are meda and mutra vaha strotas and vishesh for kafaja meda for pittaja shonit med and for vataj vasa majja meda.

Ashtang Hrudaya

1. In kafaja samprapti vapu kleda, sweda ,meda, rasa mans as dushya and basti as ashraya sthan are mentioned.
2. In pittaj samprapti along with vapu kleda, sweda, meda, rasa, and mans, rakt also mentioned as dushya and mutra as ashray sthan are mentioned.
3. In vataja samprapti only dhatun word is used as per Todar two meanings can be drown one is rasadi dhatun or vasa majja oja rasakhyan as par charak
4. In hetus meda mutra is mentioned.

Ashtang Sangraha:
1. In hetus meda mutra sanjanan is mentioned.
2. In kafaja samprapti meda, kleda, mans, shukra, rasa as dushya and basti as ashray sthan are mentioned.
3. In pittaj samprapti along with meda, kleda, mans, shukra, rasa and rakt also mentioned as dushya
4. In vataja samprapti vasa lasika majja oja

So we can conclude that mukhya dushya are meda shariraj kleda mans kramshah.
As per doshaj prakar for Kafaja-meda, kleda, mans, rasa and shukra as it is prakar of kafaj prameha and swed as it is a form of kleda. Pittaj -meda, kleda, mans, sweda, rasa and rakt
Vataja - vasa lasika majja oja. Ashray sthan – mutravaha strotas /visheshtah Basti /ativisheshtah mutra

Samutthan
As Nidan

Charaka Samhita
1) In Samanya nidan -yaschya kaschit vidhi shleshma medo mutra sanjananh
2) In chikitsa sthan kafakruchh sarvm
3) In vishesh samprapti swadosh prakopak hetu along with samanya hetu are mentioned

Sushrut samhita
1) Shushrutachary only enlist the hetu divasvapan…..dravann

Ashtang Hrudaya
1) Vagbhhatacharya mention tesham medo mutra kafavaham

Ashtang Sangraha
1. In Samanya nidan –yat kinchit aahar vihar jatam shleshma medo mutra sanjananh
2. In vishesh samprapti from kafaja prameha pittaja then vataj prameha has been given
If we enlist all hetus then they will be as follows

Aharataha
Nava Dhanya Sura Anupa Gramya
Udaka Mamsa Ikshu Ksheera Dadhi
Hayanaka, Yavaka, Cinaka, Iktaka
Uddalaka, Naisadha, Mukundraka
Harenu, Masa, Mahavrihi

Viharataha
Asaya Sukha Swapna Sukha
Divaswapna Avyayama Atapa Sevana,
Agni Santapa
Ajeerna Bhojana, Anashana
Vegadharana, Abhigata
Rasataha
Madhura Amla Lavana Katu Tikta
Kashaya
Gunataha
Snigdha Guru Picchila Sheeta Drava,
Ushna, Kshara Ruksha, Laghu
Karmataha
Kapha Samjanana Medo Samjanana
Mootra Samjanana
Manasikataha
Alasya Krodha, Shoka, Udwega
Atiyoga
Vamana, Virechana Asthapana, Nasya

Therefore we can conclude in short that shleshma medo mutra sanjananh aahar vihar as a main hetu and swahetu prakopak aahar vihar for vishesh. Here along with kafa, meda and mutra sanjanan hetu also have equal importance.

As Samprapti

Charaka Samhita
1. As per Samanya/kafaja - Kshipra shleshma prakop – Sharir visrupti(Sharir shaithilyat) –medso mishribhut (bahu abadhhvat saman gun bhuyishthatvat) – dushyanti (vikrutatvata)- sharir kled mansabhyam sansarg (kled mansa vrudhattvat)-1) mansa pradoshat pidaka 2) sharir kled mutratven parinamayn (prameha utpatti )–mutravaha strotas mukhani asadya pratirudhyate- prameha sthairya asadhyatam janayati (prakruti vikruti bhutvat)
2. In vishesh samprapti for pittaja same samprapti mentioned only with swahetu
3. For kafaja and pittaja prameha prakara cause is givan as yena gunen eken anekaen va bhuyastaha upasrujyate tat samakhyam gaunn naamvisheshm prapnoti
4. In Vataj samprapti slightly different samprapti is mentioned as per above. samprapti happens only which dhatu comes with mutra depending on that which type of vataja prameh is decided as vasa - vasameh ,mijja – majjameha, Lasika – hastimeh ,oja-madhumeh

Sushrut samhita
1. Shushrutaracharya only gives samanya samprapti as vata pitta shleshmanh medasa(apripakva) sah – mutravah strotansi anusrutya adho – basti mukham ashritya nirbhindyate (nihsaranti / sthitim kurvanti) – pramehan janyati

Ashtang Sangraha
1. Ashtang Sangrahakar gives separate samprapti of each prakar as
4. Vataja – vata purvokt with a vasa lasika majja oja - pramehan janyati
5. Again Ashtang Sangrahakar again gives a different progression of prameha as pratham in kafaja prameha tridosha prakop –meda dushti kedla dushti then because of shlemadi kshay pittam prabali bahavn shonitam dushayati (pittaja prameha )and after there kshay vayu leading to vasadi dhatun to come in basti and mutren sah visrujya.

Ashtang Hrudaya

Here charakacharya gives detailed progression of disease and mainly two types of samprapti comes forward from all
acharya one is swahetu prakop janya and another From one prakar to another only dushya of every acharya differs slightly which we enlisted in adhisthan from all above observation’s we can say
Samanya smprapti as Kshipra dosh prakop – Sharir visrupti(Sharir shaithilyat) –medso mishribhut (bahu abadhhvat saman gun bhuyishthavat) – dushyanti (vikrutatvata)-sharir kled mansabhyam sansarg (kled mans vruddhattvatt)-1) mansa pradoshat pidaka 2) sharir kled mutratven parinamayn (prameha utpatti )–mutravaha strotas mukhni asadya pratirudhyate- prameha sthairya asadhyatam janayati (prakruti vikruti bhutatvat)

- Ashrya sthan and vyakti sthan as basti or mutravaha strotas
- For kafaj same as above
- For pittaja only shonit dushti is difference
- For vataja dhatun bastim upaniya – kurte vataja prameha

Another type as in kafaja prameha tridosha prakop –then because of shlemadi kshay pittam prabali bahavn shonitam dushayati (pittaja prameha )and after there kshay vayu leding to vasadi dhatun to come in basti and mutren sah visrujya.

Conclusion:

1) vikar prakruti (Dosh)
Vikara prakruti for prameha tridoshatva with bahu drava shleshma and kafaja pittaja and vataja prakar and for-kafaja -shleshm pradhan with vata pitta pittaja -pitta pradhan with kafa vata vataja -vata pradhan with kafa pitta

2) Adhisthan (Dushya)

mukhya dushy are meda shariraj kleda mans kramshah
As per doshaj prakar for Kafaja-meda, kleda , mans , rasa and shukra as it is prakar of kafaj prameh and swed as it is a form of kleda
Pittaj -meda, kleda , mans ,sveda, rasa and rakt
Vataja - vasa lasika majja oja
Ashray sthan – mutravaha strotas /visheshtah Basti /ativisheshtah mutra

3) Samutthan

As Nidan
Shleshma medo mutra sanjanan aahar vihar as a main hetu and swahetu prakopak aahar vihar for vishesh . Here along with kafa meda and mutra sanjanan hetu also have equal importance.

As Samprapti
Charakacharya gives detailed progression of disease and mainly two types of samprapti comes forward from all acharya one is swahetu prakop janya and another From one prakar to another only dushya of every acharya differs slightly which we enlisted in adhisthan from all above observation’s we can say
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**References:**


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