

Pathogenesis in 'Prameha Roga': Perspective of Ayurveda

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Abstract-

Doshas indulge in pathogenesis by its *vridhhi* or *kshaya* condition developed by intake of such kind of *ahara* and performing such kind of *vihara* which resembles the *gunas* of *doshas*. According to concept of *Samanya*, similar type of *ahara* and *vihara*, causes *Sanchaya*, *Prakopa*, *Prasara* etc. progressively. After that vitiated *doshas* causes vitiation of *dusya* at the place of *Khavaigunya* resulting in pathogenesis of disease. In the case of *prameha roga*, *Vatadi tridosha* get vitiated due to various *ahara* and *vihara* and vitiates all the *dhatu*s (except *asthidhatu*), *oja*, *vasa*, *lasika* and *ambu*. *Mutra* is the substance in body which gets mainly vitiated with the vitiated *doshas*. *Prameha* occurs due to consumption of such *ahara-vihara* which mainly increases *kapha-doshas*. But it is also described in *Ayurvedic* texts that *Prameha roga* may be *Santarpanjanya* or *Aptarpanjanya* according to *Dosha-Dusya Sammurchana*. According to different *Dosha-Dusya Sammurchana*, *Prameha roga* is of 20 types and in all these types of *Prameharoga*, *Mutra* gain different *varna*, *gandha* etc according to different *doshas*.

Key words- *dosha-dusya sammurchana, prameha roga, dusya, mutra.*

Introduction-

Doshas are the functional unit of body. In normal condition these are responsible for all the functioning of body while in vitiated condition these are causative factors of diseases. *Doshas* causes diseases by *dooshana* process of *dhatu* and *mala*. These *dhatu* and *mala* are called as *dusya*, when get vitiated by *dosha*. In the context of disease, *Sammurchana* is the process by which vitiated *doshas* come in contact with *dusya* and vitiates it. Process of pathogenesis of any disease is actually started after *Dosha-Dusya Sammurchana*. Before *Dosha-Dusya Sammurchana*, no sign and symptom of any specific disease appear inspite of *Dosha prakopa*. Rather than, sign and symptoms occur only according to *dosha kshaya* and *dosha vridhhi*.

Prameha roga is one of the most challenging health problem to be managed. There are several types of *Prameha roga* described in different texts of *Ayurveda*, denoting its wide occurrence in society and its severity. *Prameha roga* is only disease in which 10 *dusyas* has been described. All of these *dusya* when vitiated with *doshas* collectively or separately, results in *Prameha roga*.

Aim

Aim of this paper is to collect and compile the matter regarding *DoshaDusyaSammurchana* and to describe concept of *Dosha-Dusya Sammurchana* in *Prameha* and the classification basis of 20 types of *Prameha roga* in the light of *Dosha-Dusya Sammurchana*.

Material and Methods

Brihatrayi, *Laghutrayi* and other texts of *Ayurveda* were searched and collected for the subject matter of *Prameha roga* and its pathogenesis. After that the concepts regarding pathogenesis, classification and basis of its manifestation in 20 types were critically analysed as per principle of *Ayurveda*.

Literature review

- A) ***Dosha-Dusya Sammurchana***-Meaning of 'kha' in *Ayurveda* is *Akash*ⁱ. And the meaning of *Akash* is empty space or path or *ayanorsrotas*ⁱⁱ. '*KhaVaigunya*' has been told as compulsory condition for generation of *Dosha-Dusya Sammurchana*. Vitiated *doshas* travel in whole body and stay and generate disease by *Dosha-Dusya Sammurchana* at that place where '*Khavaigunya*' is presentⁱⁱⁱ. *Rasa Dhatu* is circulated all over the body by *VyanaVayu*, gets obstructed at the place where *KhaVaigunya* is present and causes *vikriti*^{iv}. *Dosha-Dusya Sammurchana* is also called as *Sthanasansraya* stage of *Kriyakala (Dalhana)*. When *Dosha-Dusya Sammurchana* occurs, some unclear signs and symptoms originates called as *purvarupa*, signals of upcoming disease^v.
- B) ***Prameharoga***- After getting vitiation, *doshas* go to *basti* and vitiate *mutra* and generate *Prameha roga*^{vi}. Due to consumption of *Pramehajanak ahara* and *vihara*, *vata*, *pitta* and *kapha dosha* get vitiated and combine with *meda* and follow the *Mutravahasrotas*. After that, they stay on the opening of *basti* and generates *Prameha*^{vii}. Vitiated *kapha* carry the *Meda*, *Mansa* and *Kleda* to the *basti* and vitiates all these in *basti* resulting in *Kaphaja Prameha*^{viii}. Vitiated *pitta* carry the *Meda*, *Mansa* and *Kleda* to the *basti* and vitiates all these in *basti* resulting in *Pittaja Prameha*^{ix}. Due to decreased condition of *pitta* and *kapha*, *vata* increases and carry the *dhatu*s in *basti* and generates *Vataja Prameha*^x.

Dosha-Dusya sangraha of *Prameha roga* are *Vata*, *Pitta*, *Kapha*, *Meda*, *Rakta*, *Sukra*, *Ambu*, *Vasa*, *Lasika*, *Majja*, *Rasa*, *Oja* and *Mansa*^{xi}. Due to different *dosha* and *dusya* of *Prameha*, this disease is of 20 types^{xii}. *Kaphaja Prameha* is of 10 types, *Pittaja Prameha* is of 6 types and *Vataja Prameha* is of 4 types^{xiii}. *Prameha roga* has different types of *varna*, *rasa*, *gandha* and *sparsha* of *mutra* according to the vitiated *dosha*^{xiv}.

Discussion-

'*Khavaigunya*' is necessary for pathogenesis i.e. *Dosha-Dusya Sammurchana*. It means that '*Khavaigunya*' develops before genesis of disease. '*Khavaigunya*' provides place for generation

of disease. Reason of 'Khavaigunya' is same as the reason of *doshaprakopa*. *Doshas* resides at the place of 'Khavaigunya' and vitiates the *Dhatu*s of that place. *Srotodusti* and *Dosha-Dusya Sammurchana* is first stage of disease according to *acharya Vijayarakshita* because before *Dosha-Dusya Sammurchana*, only *dosha* subsiding procedures relieve the problems but after that, *Vyadhinigrah Chikitsa* is needed.

In the case of *Prameha roga*, *Vatadidosha* generate *roga* by residing in *basti* which may be considered as the site of 'Khavaigunya'. *Vatadidosha* brings *Meda*, *Mansa* and *Kleda* to *basti* in *Prameha roga* because *Prameha roga* is *Kapha-pradhana roga* and the *Meda*, *Mansa* and *Kleda* of body have some of the properties similar to *kapha dosha*. *Sleshma* along with *vata* and *pitta* vitiates the *Meda dhatu* of body mainly because *kapha dosha* and *Meda dhatu* have similar type of *gunas*. So *Dosha* in *Prameha roga* is *Kapha-pradhana tridosha*. *Dusya* in *Prameha roga* is *Meda* along with *Oja* and all other *dhatu*s except *Asthidhatu*. *Doshas* combines and vitiates different *dhatu*s in different combination and thus form the basis of 20 type of *Prameha*. *Dosha-Dusya Sammurchana* in 20 types of *Prameha roga* may be considered as following-

Name of <i>Prameha</i> type	Involved <i>Dosha</i>	Involved <i>Dusya</i>	Involved character
<i>Udakameha</i>	<i>Kapha (charaka)</i>	<i>Rasa</i> and <i>Majjadhatu</i> , <i>Ambu</i> , <i>Oja</i>	<i>Soma guna</i>
<i>Ikshumeha</i>	<i>Kapha (charaka)</i>	<i>Rasa</i> and <i>Medadhatu</i> and <i>Oja</i>	<i>Madhurata</i>
<i>Sandrimeha</i>	<i>Kapha (charaka)</i>	<i>Meda</i> and <i>Mansa</i> <i>dhatu</i> and <i>Vasa</i>	<i>Guru guna</i> , <i>Sandra</i> <i>guna</i>
<i>Sandrprasadmeha</i>	<i>Kapha (charaka)</i>	<i>Lasika</i> and <i>Medadhatu</i>	<i>Guru</i> , <i>Sandra</i> and <i>Mandaguna</i>
<i>Shuklameha</i>	<i>Kapha (charaka)</i>	<i>Medadhatu</i> and <i>Vasa</i>	<i>Swetarupata</i>
<i>Shukrameha</i>	<i>Kapha (charaka)</i>	<i>Shukradhatu</i>	<i>Snigdha</i> , <i>Slakshna</i> , <i>Sandra</i> and <i>Mriduguna</i>
<i>Sheetameha</i>	<i>Kapha (charaka)</i>	<i>Rasa</i> and <i>Majjadhatu</i>	<i>Sheeta</i> and <i>Soma</i> <i>guna</i>
<i>Shanairmeha</i>	<i>Kapha (charaka)</i>	<i>Medadhatu</i> and <i>Kleda</i>	<i>Manda</i> and <i>Sthiraguna</i>
<i>Laalmeha</i>	<i>Kapha (charaka)</i>	<i>Mansa</i> and <i>Medadhatu</i> and <i>Kleda</i>	<i>Picchilaguna</i>
<i>Shiktameha</i>	<i>Kapha (charaka)</i>	<i>Mansa</i> , <i>Meda</i> , <i>Majja</i> and <i>Shukradhatu</i>	<i>Guru guna</i>
<i>Ksharameha</i>	<i>Pitta (charaka)</i>	<i>Rakta</i> , <i>Medadhatu</i> and <i>Ambu</i> and <i>Lasika</i>	<i>Tikshna</i> and <i>Sara</i> <i>guna</i>
<i>Kalameha</i>	<i>Pitta (charaka)</i>	<i>Rakta</i> , <i>Medadhatu</i>	<i>Tikshna</i> , <i>Amla</i> , <i>Sara</i>

		and Ambu	guna and Krishna varna
Neelameha	Pitta (charaka)	Rakta, Medadhātu and Ambu	Tikshna, Sara guna and Neelavarna
Haaridrameha	Pitta (charaka)	Rakta, Medadhātu and Ambu	Tikshna, Usna, Sara guna and Haritavarna
Manjisthameha	Pitta (charaka)	Rakta, Medadhātu and Ambu	Tikshna, Sara guna and Raktavarna
Raktameha	Pitta (charaka)	Rakta, Medadhātu	Tikshna, Sara and Visraguna
Majjameha	Vata (charaka)	Majja	Sushira and Chalaguna
Ojomeha	Vata (charaka)	Oja	Sukshma and Chalaguna
Vasameha	Vata (charaka)	Vasa	Sukshma and Chalaguna
Lasikameha	Vata (charaka)	Lasika	Sukshma and Chalaguna

Thus, *Prameha* roga has different types of *varna*, *rasa*, *gandha* and *sparsha* of *mutra* according to the involved vitiated *dosha*.

Conclusion-

- 1) *Vyadhi*, to be generated, is based on the type of *Dosha-Dusya Sammurchana*.
- 2) *Dosha-Dusya Sammurchana* is based on involved characters of *dosha* and *dusya* and place of *Khavaigunya*.
- 3) There are 20 types of *Prameha roga* because of 13 *Dosha-Dusya Sangraha* in *Prameha roga* and because of different type of involvement/*sammurchana* of *dosha* and *dusya*.

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