

## ROLE OF VIKALPA SAMPRAPTI IN DISEASE IN CONTEXT TO PRAMEHA: A REVIEW

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### ABSTRACT

The disease *Prameha* is almost described in *Brihatrayee* and *Laghutrayee*. It is a *Mutravahasrotogata Vyadhi*. There are 20 types of *Prameha*. Though mainly it has the symptoms *Bahuta* and *Avilata* but every *Prameha* has different symptoms. There are ten types of *Kaphaja Prameha*, six types of *Pittaja Prameha* and four types of *Vataja Prameha*. At first due to *Kaphavardhak Nidan sevan Kapha* is involved along with ten *Dushyas*, then due to taking of *Pittavardhak Nidan Pittaja Prameha* is occur, and lastly due to excessive micturition *Dhatukshaya* takes place and causes *Vataja Prameha*. The name of different *Prameha* indicate almost its characteristic. On the basis of *Dosha Prameha* are 3 types whereas 20 types are subtypes according to the *Amsamsa Kalpana* of *Dosha* attributes. Because there are variety of *Nidan* , and a single person not taking all the *Nidana*, and different *Nidan* has different property, though as a whole *Nidan* is *Kaphavardhak* and vitiate different attributes , so there are 20 types of *Prameha*. This is the importance of *Vikalpa Samprapti*. It is very important according to the treatment point of view, it helps to select the drug and make treatment specific. And it is not only applicable for *Prameha* only but all kind of diseases. :

**Key words:** *Prameha, Vikalpa Samprapti, Guna, Nidan*

### INTRODUCTION

The increase frequency of micturition and hazyness is the samanya lakshana of *Prameha* , there is derangement of *Mutravahasamsthan*. Due to variation in the process of derangement there are different lakshana of *Prameha*, *Dosha* and *Dushya* is same but the colour , odour, touch of urine in *Prameha* is different.<sup>1</sup> Like from the same soil

the pot maker make different pot by combination.<sup>2</sup>

For making this variation, *Vikalpa Samprapti* has prime role. Due to different *Nidan* and *Dosha Dushya Sammurchhana* the colour, odour of the *Mutra* different.<sup>3</sup> It is very important in the treatment point of view, because it help to find out that what

*Guna* of the particular *Dosha* and *Dushya* is involved in the pathogenesis.

*Caraka* in the *Prameha Nidan* chapter said that there may be involvement of one *Guna*, or two or more<sup>4</sup>. What *Guna* is involved and how much *Guna* are involved to produce different *Prameha*. *Susruta* said different colour has produced like *sabal*, *babhru*, *kapil*, *pingal*, *kapotabhak* and *mechak* from five colour due to decrease and increase of colours taking part like this way due to *utkarsha* and *apkarsha* or variation in combination of *Dosha Dhatu Mala* and *ahar* different types of *Prameha* is produced.<sup>5</sup>

Though *Caraka* specifically mentioned in the *Prameha Nidan* chapter, but it is applicable for every disease.

To make the treatment more specific or selection of drug, *Vikalpa Samprapti* plays a very important role.

**Aim and objective:**

1. To evaluate the role of *Vikalpa Samprapti* in making different types of *Prameha*
2. To evaluate the contribution of *Vikalpa Samprapti* in treatment principle of *Prameha*.

## **MATERIAL AND METHOD:**

This article is based on a review of *ayurvedic* texts. The main *ayurvedic* texts used in this study are *Carakasamhita*, *Sushrutasamhita*, *Ashtangsamgraha*, *Ash-tanghridaya Madhav Nidan*, and available commentaries.

**Conceptual study:**

In *Caraka Nidansthan (ca/ni/4/9)* chapter it is said that, the ten *Kaphaja Prameha* is

formed by the one or more *Guna* of it. The *Guna* of *Kaphas* are *Sweta*, *Sita*, *Murta Pichila Accha Snigdha*, *Guru Madhur Sandraprasad* and *Manda* make ten types of *Prameha* by alone or by combining.<sup>6</sup> It is not more than ten because it is *Pratyksha virudha* and by *Vyadhi Swabhava*.<sup>7</sup> This is applicable for *Pittaja* and *Vataja Prameha* also. In every type of *Nidan* mention by different *Acharyas* in different context, the *Nidan* of *Dosha* is mentioned, not for *Dhatu*. Because vitiated *Dosha*, also vitiate *Dushya* according to *Ashray Ashrayee Bhava*. So same *Guna* vitiates the *Dosha* and *Dushya* for that particular *Prameha* along with *Srota*. Though it is classified according to the *Guna* of the *Dosha* but it can be understand that the *Guna* is for that particular *Dhatu* and *Srotas* also.

The types of *Kaphaja Prameha* are- *Udakmeha*, *Ikshumeha*, *Sandrameha*, *Sandrapraadmeha*, *Shuklameha*, *Sukrameha*, *Sitameha*, *Sikatameha*, *Sanaimeha*, and *Alalmeha*<sup>8</sup>

The name is according to the involvement of excellency (*Utkarsha*) of attribute of *Kapha*. Sometime it is due to involvement of two or three or four attribute. Here it should confirm that among ten attribute which is excellent and which is not excellent. The types of *Prameha* is not according to chronological order of *Guna* as mentioned in the text, means the *Guna* of *Kapha*.

The following is the list of *Kaphaja Prameha* according to *Amsaamsakalpana*<sup>9</sup>

**Table1**

Name of <i>Kaphaja Prameha</i>	<i>Guna</i> involved
<i>Udakmeha</i>	<i>Sweta, accha, sita</i>
<i>Ikshumeha</i>	<i>Madhur and sita</i>
<i>Sandrameha</i>	<i>Sandra and pichilla</i>
<i>Sandraprasadmeha</i>	<i>AcchaGuna with Pitta anubandha</i>
<i>Suklameha</i>	<i>Sukla</i>

<b>Sukrameha</b>	<i>Sweta and snigdha</i>
<b>Sikatameha</b>	<i>Sandra and murta</i>
<b>Sitameha</b>	<i>Madhur and sita</i>
<b>Sanaimeha</b>	<i>Manda and murta</i>
<b>Alalmeha</b>	<i>Picchila</i>

**Table2** The following is the list of *Pittaja Prameha* according to *Amsamsa Kalpana*

<b>Name of Pittaja Prameha</b>	<b>Guna involved</b>
<b>Ksharmeha</b>	<i>Katu, ushna, tikshna</i>
<b>Kalameha</b>	<i>Amla</i>
<b>Nilameha</b>	<i>Nila (a/c to Dalhan due to samavastha)</i>
<b>Raktameha</b>	<i>visra, ushna, drava</i>
<b>Manjisthmeha</b>	<i>visra, ushna, drava</i>
<b>Haridrameha</b>	<i>Pita(a/c to dalhan due to niramavastha), katu</i>

**Table3** The following is the list of *Vataja Prameha* according to *Amsaamsakalpana*

<b>Vataj Prameha</b>	<b>Guna involved</b>
<b>Vasameha</b>	<i>Sukshma, sneha Guna of Pitta</i>
<b>Majjameha</b>	<i>Sukshma snigdha</i>
<b>Hastimeha</b>	<i>Chal</i>
<b>Madhumeha</b>	<i>Ruksha, kashay</i>

## RESULT AND DISCUSSION

*Samprapti* is of six types according to *Caraka*<sup>10</sup>, every *Samprapti* has different role in making disease. *Vikalpa Samprapti* has also very significant role, not only in *Prameha* but also in every disease.

There are innumerable drugs, but selection of the drugs for a particular disease is difficult. And as we know for a treatment *Sampraptivighatan*, has prime importance. So, what kind of *Dosha*, *Dushya*, *Srotas*, *Agni* etc involved is known by *Sampraptivighatan*. There are specific drugs also for particular *Dosha*, *Dushya* *Srotas* etc. so with the help of *Vikalpa Samprapti* we can know what *Guna* is involved for a particular *Dosha* in a particular *Prameha*. with the help of this we can choice a specific drug, which has opposite quality to the involved *Guna* for that particular *Prameha*.

*Caraka* in *Prameha Chikitsan* has mentioned the ten *Kaphaja Pramehanasak yoga*,<sup>11</sup> ten *Pittaja Pramehanasak yoga*<sup>12</sup> and in case of *Vataja Prameha*, when *Kapha* is *anubandha* or *Pitta* is *anubandha* the treatment is given with *taila* and *ghee* respectively among the drugs mentioned for *Kaphaja* and *Pittaja Prameha*.<sup>13</sup>

It is above seen that different *Guna* of *Kapha* is involved in different *Kaphaja Prameha* according to *Amsaamsa kalpana*. So drug of choice is different in different *Prameha* though it is *Kaphaja Prameha*. e.g. In *Sandrameha* the *Guna* involved *Sandra* and *Picchila* so *Katphal* can be used because *Picchila* *Guna* has the property opposite to *Vishad*<sup>14</sup> where *Prithvi*, *Agni*, *Akash* and *Vayu* is involved and where *Katphal* (*Myrica esculanta* Buch- Ham) has *rasa Kashay Tikta Katu*<sup>15</sup> where as a whole *Vayu*, *Prithvi*, *Agni*

and *Akash* is involved in case of *Sandra* also it can apply. So *Katphal* has all the property which are opposite to *Sandra* and *Picchila*.

In *Alalmeha* also *Katphal* can be used because here *Picchila* property is involved, and *Katphal* (*Myrica esculanta* Buch-Ham) has almost *Vishad* like property by *Rasa*.

In *Ksharameha* the *Katu*, *Ushna* and *Tikshna* quality of *Pitta* is increase so here the drug of choice is *Amlaki* (*Embelica officinalis* Gaertn) and *Aswatha* (*Ficus religiosa* Linn) because it has property *Guru*, and *Virya Sita*<sup>16</sup>

In *Haridrameha* *Katu Guna* is involved so it has the property *Laghu*, *Ushna Ruksha*,<sup>17</sup> and *Amlaki* (*Embelica officinalis* Gaertn) has *Guru*, *Sita* property, *Madhur Vipak*<sup>18</sup> and *Guduchi* (*Tinospora cordifolia* Wild) also has the property *Guru*, *Snigdha* and *Madhur Vipak*.<sup>19</sup> By *Guna* and *Vipak* it subside the *Haridrameha* and *Niramavastha*.

In every types of *Prameha* the drugs can be choice with the help *Vikalpa Samprapti*

## CONCLUSION

It can be concluded as better drug of choice better treatment. It is not applicable for *Prameha* only, it is applicable for all disease. All the types of *Samprapti* play important role but to make treatment more specific *Vikalpa Samprapti* is very helpful. Some drugs act by *rasa*, some by *Guna*, *Vipak*, *Virya* or *Prabhava*. so the selection is according to their mode of action. There are only some drugs are given but observing the *Amsamsa Kalpana* other drugs can be choose.

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