Role of Tridosha, Dhatu and Mala in Prameha – A Review

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ABSTRACT

Ayurveda has described fundamental concept of Tridosha, Dhatu and Mala. Knowledge of these fundamental concepts have much more significance in understanding the etiopathogenesis, sign and symptoms, prognosis and management of Prameha. It is characterised by excess, frequent sweet micturation, burning sensation of palm of hand and leg, Sheeta priyata (desire to cold), sweet taste in mouth, excessive sweating, body odour etc. Any diseases in the body do not exist without Tridosha. In Prameha all three Doshas and all Dhatus except Asthi Dhatu get involved. Mala like Sweda and Mutra get vitiated. Tridosha get vitiated in Prameha especially Kapha have major part. It affects other Dosha and Dhatu along with their Srotasa. Dosh-dushya-Sammurchana results manifestation of Poorvaroopa (premonitory) & Roopa (symptoms). These are associated with the symptoms of vitiated Dosha and Dhatu in Prameha. Tridosha have Ashrayashrayi-Sambadha (mutual relationship) with Rasadi Sapta Dhatu in the body. So it manifests associated symptoms as per their involvement and predominance of Dosha Dhatu in Prameha. So it is important to study the play role of Dosha, Dhatu and Mala in Prameha to understand etiopathogenesis, signs and symptoms.

KEYWORDS

Tridosha, Dhatu, Mala, Prameha
INTRODUCTION

Ayurveda is the holistic health care system of medicine originated in ancient vedic civilization. It has described Tridosh-Dhatu-Mala concept\(^1\). Study of Role of Tridosha, Dhatu and Mala is important during understanding the etiopathogenesis and management of many diseases. Also Vagbhatacharya stated that all diseases does not exist without tridosha\(^2\).

Prameh is a hyperglycaemic condition. All acharya have described “Pramehanidan” & “Pramehchikitsta” in their classical text. Tridosha are responsible for pathogenesis of Prameha but Kapha is the primary cause. All Dhatu except Asthi get vitiated in Prameha but Meda Dhatu is in greater extent. The Mutravaha, Medavaha, Udakavaha Srotasa are get vitiated in Prameha due to Vitiating Properties of Tridosha.

Ayurveda has described “Ashrayashrayi Siddhanta”\(^5\). Tridosha are always associated with Dhatu in the body. Kapha Dosha associated with rasa, shukra, mansa, meda and majja Dhatu. Pitta dosha associated with rakta dhatu in the body. Vata dosha associated with asthi dhatu. Among Saptadushya in the body the most part of Dhatu are associate with kapha Dosha, which is play actor of Prameha. So, The study of eventful role or action of tridosha, dhatu & mala have significance to understand etiopathogenesis, management as well as in prognosis of Prameha.

AIM

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OBJECTIVES

1. To understand the play role of Tridosha, Dhatu & Mala in Etiopathogenesis of "Prameha”. 2. To understand the sign and symptom of "Prameha”.

MATERIALS

For this conceptual study, literature data was collected from Ayurved Samhinta

LITERATURE REVIEW

The word Prameh is combination of “Pra” Upsarga (prefix) and “Meha” Mula dhatu (root). Meha is derived from the root “Mehi-Senchane” meaning watering (passing of urine). “Pra” means “Prakarshen” i.e., excessive. Therefore the word Prameha means “Excessive frequent passing of urine”\(^6\).

Nidan (causes)- All Kapha aggravating factors like eating as per one’s will,
addiction to the pleasure of sedentary habits and sleep excess intake of curds, soup of meat of domesticated and aquatic animals and animals from marshy land, excess intake of milk and its products preparations & preparations of jaggery.

Prameha Samprapti (Pathogenesis)- Kapha vitiates Medas, Mamsa and Kleda (liquid elements) of the body located in Basti (urinary tract) and causes different types of meha. Similarly, Pitta aggravated by hot things, vitiates those elements and causes different types of Pittaja Prameha. When other two Doshas are in a relatively diminished state, the aggravated Vata draws tissue elements, viz, Ojas, Majja and Lasika into the urinary tract and vitiates them to cause Vataja Meha. Different doshas having entered the urinary tract in vitiated conditions give rise to the respective categories of Meha.

Prameha Poorvaroopa (Premonitory Symptom):- Sweda (Sweating), Angagandha (bad body odour), Shithilangata (flabbiness of body), Shayyasana (liking for constantly lying on the bed, feeling sedentary), Rati (sleeping and leading an easy life), Hrut Upadeha (a feeling as if the heart region is covered with some paste / coating), Netra, Jihva, Shravana Srava (exudation of excreta from eyes, tongue and ears), Ghana angata (bulkiness of the body), Kesha, nakha ati vriddhi- excessive growth of hair and nails, Sheeta priyata(desire for cold things), Gala, talu shosha (dryness of the throat and palate), Madhura aasya (sweet taste in the mouth), Kara pada daha (burning sensation in hands) and legs and Mutra pipilika (swarming of ants on the urine).

Roopa (Symptoms):- Excessive frequent micturition which is turbid in nature that is "Prabhu avil Mutrata"

Classification and Prognosis:-Kaphaja Prameha are of 10 types and they are curable because of the compatibility of the therapies meant for their cure (Samakriyatvat). Pittaja Prameha is of 6 types and they are only palliable (Yapya) because of the incompatibility of the therapies meant for their treatment. (Vishama Kriyatvaat). Vatika prameha are of 4 types they are incurable because of their extremely serious nature.

Doshas and Dushyas that get affected by Prameha:- Kapha, Pitta and Vayu Dosha and Dusyas like Medas, Raka, Shukra, Ambu (fluid), Vasa (fat), Lasika (Lymph) majja (Marrow), Rasa (end product of digestion), Ojas (Immunity factor) and Mamsa (muscle) are responsible for the causation of Prameha which is of 20 types.
DISCUSSION
Aim of Ayurveda is to maintain the health of healthy person and to cure the ill person. It has described fundamental concept of Dosh Dhatu Mala\(^3\). Among Tridosha Kapha is the primary cause of Prameha\(^4\). Among Sapta Dushya all Dhatu get vitiated except Asthi Dhatu. The mala like Sweda and Mutra also get vitiated in Prameha. Excessive uncontrolled sweet, unctuous food, jaggery products in diet, lack of exercise, heavy meat consumption all these are have similar attributes of Kapha. So kapha get aggravated as per samanya vishesh siddhant\(^5\).
Kapha vitiates Meda, Mamsa and Kleda (liquid elements) of the body located in Basti. Similarly Pitta get aggravated by their similar attributes diet, regimen and vitiates those elements in the Basti and causes Pittaja Prameha. Whenever there is comparatively weak or diminished state of kapha and Pitta, Vata get aggravated and draws tissue elements viz, Ojas, Majja and Lasika into the urinary tract and vitiates them to cause Vataja, Meha\(^6\). In Prameha Sweda and Mutra are the mala which are vitiated. Sweda is the excreta of Meda element which is normally secreted\(^7\). But in vitiated state of Meda in Prameha there is excessive sweating. Also Pitta has existence in sweda\(^8\). As well as due to visra guna of pitta there is bad body odour in Prameha\(^9\). Due to vitiated excess Kapha with excess kleda it affects Mansa and Meda element in the body lead to Shithilangata mean flabibiness of body. Shayyasana mean always desire for lying on the bed, feeling sedentary. In Prameha patient, there is increased qualities of Kapha dosha like guru guna (heaviness), Sthir Guna (stable or inactiveness) so patient feel lazy and desires sedentary life\(^10\).
Kapha is Snigdha, Picchhil (stiky), Sthira, Manda in nature\(^11\). So in Prameha due to excess kapha results Hrut Upadeha mean feeling as the heart region is covered with some coating. Netra, Jihva, Shravana Srava mean exudation of excreta from eyes, tongue and ears, Ghana angata mean bulkiness of the body\(^12\). Excessive production of kleda results Excessive growth of hair and nails\(^13\). Sheeta priyata - In Prameha there is frequent excessive elimination of fluid element / Kleda through micturination occurs. It results decreased shita guna (quality of Apa mahabhuta) and relatively increased the ushna guna of Pitta in the body so feeling of burning sensation and results desire of cold thing. Also manifestation of dryness of the throat, palate and burning sensation in hands and legs\(^14\).
**Madhura Aasya** means sweet taste in the mouth due to excess of *Kapha* Dosha. In *Prameha* excess vitiated *kapha* produces excess *Kleda*. Madhur (sweet taste) *Rasa* originate from *Jala* and *Prithvi Mahabuta* predominance\(^{25}\). *Sushruta* stated that sweet taste adheres to mouth, gives a feeling of pleasant, it liked much by bee, flies, ant\(^{26}\). Excess *Kleda* in the body get excreted through micturation\(^{27}\). So it results Mutra Pipilika i.e swarming of ants on the urine due to sweet taste. **Prabhut Avil mutrata - Kapha** is chief causative factor of *Prameha*. It lead to excess *Kleda* formation in the body. It results in urine sustenance by draining the excess *Kleda* in the body. So increased function of *Apana Vayu* lead to frequent and excessive micturition\(^{28}\).

**CONCLUSION**

Study of *Tridosha, Dhatu* and *Mala* is important to understand the etiopathogenesis of *prameha* as all the diseases of *dosha* are the only causative factors, it is just like a bird which flies all over the places but does not go away from its shadow; like the whole manifestation in this universe exist but not without three *Guna Satva, Raja and Tama*. In this way, the whole set of disease does not exist without the three *Dosha*\(^{29}\). *Tridosha, Dhatu* and *Mala* are the play actors in etiopathogenesis of *Prameha*. Amoung *Tridosha* and *Dhatu*, Vitiated *Kapha* and *Meda* is majorly responsible for *Prameha* respectively. *Mala* like *Mutra* and *Sweda* also have crucial role in excretion of Excess *Kleda* in the body. There is mutual relation between *Dosha, Dhatu* and *Mala* in the body. So, whatever *Poorvaroopa* and *Roopa* appear in *Prameha* is due to their *Dosha Dushya Sammurcchana*. This is the play role of *Tridosha, Dhatu* and *Mala* in *Prameha*. It is important to understand the etiopathogenesis, prognosis, sign and symptoms of *Prameha*.
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