



Nidāna and Their Impact on Saṅtarpaṇajanya Disorders: A Detailed Review of Prameha

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Abstract

A *santarpaṇajanya vyādhi* called *prameha roga* is identified by excessively frequent urination and has other meanings, i.e., wetting, emission, and excreting. There are so many reasons for the origin of this disease, but *nidāna (hetu)* is the prime factor from a diagnostic point of view. *Hetu* classified in various *saṃhitā* as *āhāraja* (dietary) and *vihāraja* (lifestyle). In *āhāraja nidāna*, consumption of certain food items leads to a vitiation of *doṣa* and *dūṣya* that disrupt glucose metabolism and contribute to *prameha roga*. *Vihāraja nidāna* involves lifestyle factors that further exacerbate the condition. These all-causative factors of disease are outlined with some variations across different texts, including *Mādhava Nidāna*, *Caraka Saṃhitā*, *Suśruta Saṃhitā*, and *Aṣṭāṅga-Hṛdaya*. These texts provide insights into the lifestyle, dietary, and emotional factors that contribute to the onset of *Prameha roga*, with some consensus and divergence among them. On the Morden perspective, in this review, a detailed classification of *hetu* has been described that are involved in *Prameha roga samprāpti*.

Introduction

Since long times, *Āyurveda* has been a source of health and healing, dedicated to eliminating disease and protecting human life and well-being. It is written in *sūtra* form called *siddhānta*, or tried-and-true notions, and is the result of centuries of inquiry. In the various chapters of text, diseases are described according to their causal factors, and some ailments are described with those who have similar pathogenic mechanisms. According to those ailments some *Auśadha* yoga, medicated meals (*āhāra*), and lifestyle guidance (*vihāra*) are suggested; these are intended to address prevalent disorders. Grossly, the illnesses are grouped according to their causes and treatment methods into two broad categories, *saṃtarpanoṭha* (due to over-



nourishment) and *apatarpanoṭha* (due to lack of nourishment). *Samtarpanoṭh Vyādhi* encompasses a variety of ailments, and *Prameha roga* is one of them, and *apatarpaṇa* is a remedy for this condition that acts counterly. *Caraka*, *Suśruta*, and other *ācārya* provide comprehensive insights into the nature, causes, and treatment modalities of *Prameha roga*. They classified the disease as *saṁtarpaṇajanya vyādhi* and described various Nidana factors that are involved in the pathogenesis of the disease. Here an attempt is made to describe those factors in details that exist today and cause *saṁtarpaṇa* (overnourishment).

Material and Methods

Material: This paper draws on a variety of Samhita, Ayurvedic literature, Journals, and Online resources. Both historical and contemporary information has been compiled from various sources, which aids in defining the article's purpose and bolstering its authority.

Methodology: Traditional knowledge has been derived from Ayurvedic books and Samhitas, while journals and online resources have offered current and relevant research data. Because of the integrated use of several sources, this study is accurate and thorough.

Nidāna (Causative Factors) of Prameha: All are can be classified in *āhāraja*, *vihāraja*, *mānsika* and *bīja doṣaja*.

Āhāraja nidāna (Dietary Factors):

Table included the principal dietary causes contributing to Prameha described by various *acārya*:

<i>Hetu/nidāna</i> (causative factors)	<i>examples</i>	<i>Mādhav Caraka Suśruta A.H. nidāna</i>			
1. <i>Atidadhi sevana</i> - excessive use of curd and their derivatives.	Dahi,rayta,kadi,dahi-fry,dahi vada,lassi,srikhanda etc.	+	+	-	-
2. <i>Gramyamamsātisevana</i> - meat of domestic animals.	Meat of Ship,goat,buffalo,cow etc.	+	+	-	-
3. <i>Audakamaṁsa atisevana</i> - meat of	Seafood- fish,crab,lobster,snails,squids,	+	+	-	-



aquatic animals.	crocodile				
4. <i>Ānupamaṃsa atisevana</i> - meat of aquatic and aquatic region animals.	red meat of wild pig, wild buffalo, wild cow,rhino,hippo etc.	+	+	-	+
5. <i>Paya sevana</i> - Excessive use of Milk	Milk, milk-shake, coffee, juices etc.	+	+	-	-
6. <i>Navānna sevana</i> - newly farmed cereals	Wheat, rice, maize, pulses etc.	+	+	-	+
7. <i>Nava drava sevana</i> - freshly made drinks.	Fresh juices, extract of edibles.	+	+	-	+
8. <i>Guḍa vikāra sevana</i> - products of jaggery and their derrivatives.	<i>guḍa</i> (jaggery) and food items prepared from jaggery	+	+	-	+
9. <i>Kaphavardhaka āhāra sevana</i> -kapha promoting regimen	ghee ,doṣa, idli, vada, dhokla, apoopo, halwa , Soup of uḍad and māṣa etc.	+	+	-	+
10. <i>Śīta dravya sevana</i> - takes cold foods and drinks.	frozen/refrigerated food, ice creams, cold drinks, canned fruit juices etc	+	+	+	-
11. <i>Madhura āhāra</i> - frequent and excessive intake of dietary items having sweet taste.	sweets, jam and jellies, cold drinks, preserved or canned fruits and fruit squashes, sugarcane juice chocolate, biscuits, fruits like grapes, banana, mango etc., vegetables like potato, sweet potato etc.	+	+	+	-
12. <i>Drava annapāna</i> – frequent and excessive intake of liquid food items	Drinkables, juices,buttermilk,water etc.	-	+	+	-



13. <i>Medavardhaka dravya-</i> substances that promoting fat deposition in body.	Fatty meat, various liver oils, fried items, cheese, mayonnaise etc.	+	+	+	+
14. <i>Mūtravardhaka dravya-</i> materials that increase amount of urine.	Sugarcane juice, tea, coffee, coconut water,cold drinks etc.	+	+	-	+
15. <i>Amla lavaṇa rasa sevana-</i> frequent and excessive intake of dietary items having sour taste	fermented products, pickles, panipuri, sour fruit juices, sauces like tomato sauce, excess intake of preserved foods, curd, buttermilk, lemon juice, vinegar, alcohol, squashes, cold drinks, etc.	+	+	-	-
16. <i>Tikta kaṣāyārāsa sevana-</i> bitter and astringent substances	bitter melon, bitter gourd etc. And intake of honey, herbs, infusions like black tea, etc.	-	+	-	-
17. <i>Uṣṇa-katu rasa sevana-</i> hot and pungent taste substances	intake of food such as hot water, hot tea, hot drinks reheated food, etc chilli, pepper, garlic, pickles, chutneys, spicy curries, onion, cloves, mustard, etc.	-	+	-	-
18. <i>Ikṣhu vikāra sevana-</i> frequent and excessive intake of dietary items made up of Ikshu (sugarcane)	sugarcane juice, white sugar, guda (jaggery) etc.	+	-	-	-
19. <i>Snigdha dravya sevana-</i> frequent and excessive intake of	excessively fried/oily foods such as puri, paratha, biriyani, fried chicken, fried momos,	+	+	+	-



unctuous (fried/oily) food items	etc. sweets made of excess ghee, such as kheer, rabadi, etc. food prepared with cheese, vanaspati ghee, double-fried food items in refined or processed oil, etc				
20. <i>Gurū āhāra sevana</i> -frequent and excessive intake of food items which are heavy to digest	pizza, cheese mixed foods, bakery products, kidney beans, paneer, etc, food items prepared mainly from black gram such as dosa, idli, vada; beef, pork; food prepared from refined flour (maida). regular intake of meat products, intake of milkshakes, kheer, etc.	+	+	-	-
21. <i>Picchila āhāra</i> -frequent and excessive intake of slimy food items	high-fat salad dressings that use cream, mayonnaise, cheese etc., oily food, curd in different forms such as lassi.	+	+	-	-

The chart lists the main dietary factors—*Mādhava*, *Caraka*, *Suśruta*, and *Aṣṭāṅga Hṛdaya*—that various Ayurvedic academics (*Ācāryas*) have identified as contributing to the development of *Prameha*, a group of urinary illnesses that includes diabetes. Many causal causes (*Hetu/Nidāna*) are listed, along with which of these are supported by the corresponding scriptures. Important elements like *Atidadhi sevana* (curd and their derivatives), *Gramyamamaṃsātisevana* (domestic animal meat), *Audakamaṃsa* (meat of aquatic animals), and *Ānupamaṃsa* (meat of aquatic region animals) are recognised by *Mādhava and Caraka*, but not by *Suśruta or Aṣṭāṅga Hṛdaya*, with a few exceptions. Though *Suśruta and Aṣṭāṅga Hṛdaya* support them selectively, *Mādhava and Caraka* also extensively favour other variables including excessive consumption of milk, freshly farmed cereals, beverages, and jaggery goods. Most texts recognise foods that promote *kapha*, cold foods and drinks, sweet substances, and substances that promote fat deposition (*Medavardhaka dravya*). However, opinions on



some foods, like bitter and astringent substances (*Tikta kaṣayarasa*) and hot, pungent tastes (*Uṣṇa-katu rasa*), differ. Several researchers also point to the ingestion of heavy or sticky foods and oleaginous compounds as contributory causes.

***Vihāraja nidāna* (Lifestyle Factors):**

<i>Āsya-sukhaṃ</i> - Sedentary and sitting life style	reduced physical activity	+	+	-	+
<i>Svapna-sukham</i> -sleeping over the prescribed norms ex. Sitting, napping, day time sleep, improper timing.	taking sleep at improper time or taking excessive sleep or taking less sleep or taking day sleep	+	+	-	+
<i>Avyāyāma</i> -abstaintion from physical exercise.		-	+	-	-
<i>ālasya</i> -lasttitude	being unwilling to work despite having the ability to do work	-	-	+	-
<i>Divāsvapna</i> - nonprescribed day sleep		-	-	+	+
<i>Rātrī jagaraṇa</i> -night awareness		-	+	-	-

various lifestyle factors that contribute in *Prameha roga* recognized by different *ācārya*. Sedentary lifestyle (*Āsya-sukhaṃ*) and excessive or improper sleep (*Svapna-sukham*) are acknowledged by *Mādhava*, *Caraka*, and *Aṣṭāṅga Hṛdaya*, but not by *Suśruta*. Lack of physical exercise (*Avyāyāma*) is noted only by *Caraka*, while laziness (*Ālasya*) is mentioned solely by *Suśruta*. Daytime sleep (*Divāsvapna*) is supported by *Suśruta* and *Aṣṭāṅga Hṛdaya*, whereas night awareness (*Rātrī jagaraṇa*) is referenced by *Caraka*. This comparison reveals differing



views on lifestyle factors across the texts, with some being universally accepted and others selectively recognized.

Bīja doṣa (Genetic and Hereditary Factors): Disorders brought on by flaws in the *bīja* (genetic factor) or its *bīja bhāgāvyavaya* (constituent parts) are referred to as *bīja doṣaja vikāra*, or *kulaja vikāra*. Both *Ācārya Caraka* and *Suśruta* have addressed these genetic disorders resulting from anomalies in the reproductive material in their writings but *Ācārya mādhava* and *vāgbhaṭṭa* not commented on it.

Mānsika bhāva (Psychological Factors):

<i>Acintā</i> - not do any thoughtful things.	Absence of mind activity.	-	+	-	-
<i>Krodha</i> -anger	Excessive anger	-	+	-	-
<i>Śoka</i> -grief	death of loved ones, health issues, relationship issues	-	+	-	-

Certain psychological factors contributing to the development of *Prameha*, as mentioned by different *ācārya*. *Caraka* is the only scholar who acknowledges the impact of psychological elements like the absence of thoughtful activities (*Acintā*), anger (*Krodha*), and grief (*Śoka*) in the development of the condition, while these factors are not mentioned by *Mādhava*, *Suśruta*, or *Aṣṭāṅga Hṛdaya*. *Caraka* places unique emphasis on the role of emotional and mental states.

Pathogenesis (*saṃprāpti*) of *Prameha* in Relation to *Sāntarpanjanya vyādhi*:

The *saṃprāpti* of *Prameha* involves the aggravation of *doṣa* and *dhātu duṣṭi*, *lakṣaṇa utpatti*, which results from *Sāntarpana* (excessive nourishment).

Samprāpti follows the principle of the six stages of disease formation called *ṣaḍ-kriyākāla*. It begins with *nidāna sevana*, leading to the first stage, *sañcaya*, where indulgence in heavy and oily foods (*gurū, snigdhadī āhāra*) and lack of physical activity cause *Kapha doṣa* accumulation. As this *Kapha* transitions from its natural state to an excessive liquid form, it enters the second stage, *prakopa*, where the combined influence of the *nidāna* and *duṣya* causes rapid aggravation of *Kapha*, particularly in individuals predisposed to *Kapha prakṛti*. In the



third stage, *prasāra*, this aggravated *Kapha* spreads throughout the body, settling in the *bahu-abaddha meda* called *sthāna saṁśraya* and vitiating other *dhātu* like moisture (*kleda*) and muscle (*māṁsa*). As the disease progresses to *vyakta*, symptoms such as excessive urination and cloudy urine manifest, indicative of *prameha roga*. In the final stage, *bheda*, complications arise, making the disease chronic and difficult to treat as *Kapha doṣa* stabilizes and involves other *duṣyas* like *rakta, māṁsa dhātu*, leading to an incurable state.

Samprāpti ghaṭaka:-

Samprāpti ghaṭaka	Details
<i>Doṣa</i>	<i>Kapha predominant Tridoṣa</i>
<i>Duṣya</i>	<i>Rasa, Rakta, Māṁsa, Meda, Majjā, Śukra, Ojas (bodily tissues affected by the disease)</i>
<i>Agni</i>	<i>Jatharāgnimāndya</i>
<i>Srotas</i>	<i>Rasa, Rakta, Māṁsa, Meda, Majjā, Śukra</i>
<i>Srotoduṣṭi</i>	<i>Srotosaṅga Vimārgagamana, Atipravṛtti</i>
<i>Udbhava sthāna</i>	<i>Āmaśaya</i>
<i>Vyakta sthāna</i>	<i>Sarva śarīra / Avayava viśeṣa</i>
<i>Sañcāra sthāna</i>	<i>Sarva śarīra</i>
<i>Swabhāva</i>	<i>Cirakārī / anuṣaṅgī</i>
<i>Sādhyāsādhyatā</i>	<i>Kṛchrasādhyā</i>

Result: The study highlights that the dietary (*āhāraja*) and lifestyle (*vihāraja*) factors are responsible for *Prameha roga*, which is directly linked to overnourishment (*saṅtarpaṇa*) and are detailed in classical Ayurvedic texts such as *Mādhava Nidāna*, *Caraka Saṁhitā*, *Suśruta Saṁhitā*, and *Aṣṭāṅga Hṛdaya*. The overconsumption of curd, meat, dairy products, and kapha-increasing foods, as well as sedentary lifestyles and improper sleep patterns, are the key factors. The research stresses that these *nidāna* disrupt the balance of *doṣa* (mainly kapha), *duṣya* (*dhātu*), and *agni* (digestive fire), leading to these metabolic disorders. By merging ancient wisdom with modern insights, it explains how these factors influence glucose metabolism and contribute to conditions like diabetes. The disease progression, based on the *ṣaḍ-kriyākāla* (six stages), shows how *Prameha* develops from early kapha accumulation to more advanced stages affecting various tissues, making treatment increasingly difficult. Early detection and



intervention can improve outcomes, though managing chronic *Prameha* becomes challenging as the condition advances.

Conclusion: The review indicates that traditional text writings such as *Mādhava Nidāna*, *Caraka Saṃhitā*, *Suśruta Saṃhitā*, and *Aṣṭāṅga Hṛdaya*, *Prameha roga*, is a *saṅtarpanajanya* condition, mainly caused by food (*āhāraja*) and lifestyle (*vihāraja*) factors. A sedentary lifestyle, inadequate sleep, and excessive consumption of curd, meat, dairy, and *kapha*-promoting foods are the main causes of this illness. These elements cause an imbalance in *doṣa*, *duṣya*, and *agni*, which interferes with the metabolism of glucose and causes conditions like diabetes mellitus. Although *Prameha* is more difficult to cure in its advanced phases as it advances through the *ṣaḍ-kriyākāla* (six stages of illness development), the study emphasises the value of early intervention in managing the condition.

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