A CRITICAL REVIEW ON PRAMEHA CHIKITSA ADHYAYA WITH SPECIAL REFERENCE TO CHARAKA SAMHITA.

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ABSTRACT

Diabetes is one of the metabolic diseases. It leads to various complications. Hence multiple therapeutic approaches are needed in the context of diabetes. The approach of society towards Ayurveda as a rational life science and as a healing modality. But simultaneously the demand for scientific evidences on the basis of modern scientific tools. Charaka Samhita is best classical text for Kayachikitsa (Ayurveda medicine). In Charaka Samhita, Nidan Panchak (etio-pathogenesis) and Chikitsa (management) of various diseases is elaborated in Chikitsasthana. Madhumeha, one of the 20 types of Prameha is explained by Charaka in Chikitsasthana. The study of diabetes in terms of Ayurveda to understand its etiopathogenesis and actual line of treatment from Ayurvedic point of view we must go through the fundamentals in Ayurveda Samhitas. Objects of the review were to study the fundamental management of Prameha in Charak Samhita and to study the role of non-medical management mentioned in Charak samhita.

Keywords: Prameha, Prameha Chikitsa, Charaksamhita, Diabetes Mellitus.

1. INTRODUCTION

Ayurveda is an ancient life science in the world. It describes the basic concept of healthy living life and its management in terms of its own principles.¹ In today’s era man does minimum physical efforts. This paid for him in several stressful psychological conditions. Most of the disease conditions are not having fruitful solution in modern medical science. Several diseases suffering society with unknown etiological factors. Diabetes mellitus is common metabolic disorder. Diabetes mellitus resembles with and is covered under Madhumeha, type of Vataja Prameha. Prameha is one of the major diseases described by Charaka. Prameha is disease caused by vitiation of all Doshas mainly Bahudrava Shleshma and shows manifestation as ‘Prabhut-avil mutrata’.² Avaranjanya madhumeha closely resembles with Type-2 DM (Non-Insulin Dependent Diabetes Mellitus i.e., NIDDM). India has 69.1 million people with DM and is estimated to have the second highest number of cases of DM in the world after China in 2015.³

The prevalence of DM in India ranges from 5–17%, with higher levels found in the southern part of the country and in urban areas. DM continues to increase as a result of rapid cultural and social changes, which includes ageing populations, increasing urbanization, dietary changes, reduced physical activity and unhealthy behavior.⁴ Diabetes Mellitus (DM) is a chronic disease marked by elevated blood glucose level. It affects 5-6% of the global adult
population. Urbanization, obesity, sedentary lifestyles and stress are most common causes for high prevalence of Type 2 DM. Data shows that the prevalence of diabetes in age group 20-79 years in 2011 was 8.3% and projected to rise 9.9% in 2030 as per IDF. The prevalence of diabetes for all age group worldwide was estimated to 2.8% in 2000 and 4.4% in 2030. Total number of patients with DM are expected to increase from 171 million in 2000 to 366 million in 2030. According to International Diabetes Federation 61.3 million people aged 20-79 years in India had diabetes. That figure is projected to rise to 101.2 million by 2030 and near about 77.2 million people were prediabetic in 2011. India is known as ‘diabetes capital of the world’ because of the largest number of DM patients. The data suggest this leads to hampered quality of life which affects the society as whole hence there is a constant need for better treatments for diabetes mellitus. Diabetes is one of the metabolic diseases. It leads to various complications. Hence multiple therapeutic approaches are needed in the context of diabetes.

The approach of society towards Ayurveda as a rational life science and as a healing modality. But simultaneously the demand for scientific evidences on the basis of modern scientific tools. The study of diabetes in terms of Ayurveda to understand its etiopathogenesis and actual line of treatment from Ayurvedic point of view we must go through the fundamentals in Ayurveda Samhitas. With the help of ancient Indian medical science, we can overcome the world threatening challenge of Diabetes. In Charak samhita fundamentals of treatment is thoroughly explained. In this review study we are focusing on management of Prameha (DM) in Charak samhita. Objects of the review were to study the fundamental management of Prameha in Charak Samhita and to study the role of non-medicinal management mentioned in Charak samhita.

2. METHOD

Charak Samhita with its Hindi and Sanskrit commentaries, related journal articles and available online data was reviewed for present review.

3. CONCEPTUAL REVIEW

Acharya Charaka has elaborated description of etiology, pathogenesis, symptomatology, complications and treatment modalities of Prameha. In 17th chapter of Sutrasthana etiopathogenesis of Avaranajanya Madhumeha and Prameha-pidaka are described, in 4th chapter of Nidansthana etiology, pathogenesis, symptoms and complications of Prameha are narrated and in 6th chapter of Chikitsasthana treatment according to different types of Prameha is stated. Acharya Charaka has also classified Prameha as ‘Santarpanajanya Roga’.. Thorough etiopathogenesis of disease, description of ‘Saravvakaravighata- bhavaabhava Siddhanta and description of ‘Kulaja’ variety of Prameha. In Chikitsa sthana word Ojomeha is used in place of madhumeha. In indriya sthana, Charaka has mentioned Arishta lakshanas of Prameha.

The word ‘Prameha’ is a combination of ‘pra’ and ‘meha. Pra is known as upasarga or prefix which is attached with main dhatu i.e., verb Meha. The word meha is derived from the dhatu (root verb) ‘mih - secane’ by adding ‘lue’ pratyaya to it which means “Mehati sinchati mutraretnansi” i.e., is to excrete. In Sanskrit literature ‘Mih’ means to water, to wet, to ejaculate semen and upasarga ‘pra’ suggests excessive frequency. When this root ‘Mih’ and prefix ‘pra’ forms word ‘Prameha’. It means increased quantity and increased frequency of micturition. In Shabdakalpadrum meha or Prameha is defined as ‘Mih ksharane’ which indicates dhatu kshaya in Prameha. Acharya Charaka has mentioned the exact pathophysiology of Prameha disease. Therefore, one can easy to treat Prameha with fundamental treatment explained by Charaka.

3.1. Causes (hetu) of Prameha

Seating job, excessive sleep (atindra), use of curd in large quantity (ati dadhi sevan) meat soup (mansarasas of jangala and anupa animals), milk and milk products (dugdha and...
its vikruti), new cereals (nava dhanya) products of jiggery (guda vikruti) and all other kaph-promoting regimen serve as causative factors of Prameha.

3.2. Classification of Prameha

In classical texts, Acharyas have classified Prameha on the basis of dominance of specific dosha. Further, Acharyas have classified Prameha into 20 types, according to specific character acquired by Mutra due to specific combination between aggravated qualities of doshas.

Doshik classification: Kaphaj Prameha, Pittaj Prameha, Vataj Prameha

According to Origin: Sahaja Prameha, Apathyamittaja Prameha

Types of Apathyanimitaja prameha: Santarpanjanya Prameha, Apatarpanjanya Prameha and Prakritiprabhava, Swakrita

Based on the Pathogenesis: Avaranjanya, Dhatukshayjanya Prameha

According to Body Constitution: Sthool Pramehi, Krusha Pramehi

Prognostic classification: Sadhya, Yapya, Asadhya

Subtypes of Doshik prameha: 10 Kaphaja (Sadhya), 6 Pittaja (Yapya), 4 Vataja (Asadhya)

3.3. Samprapti of prameha

3.3.1. Samanya Samprapti

Due to hetus (causative factors) there is vitiation of all doshas and mainly of Bahudrava Shleshma i.e., Kapha with its increased fluidity. It further leads to increase in Kleda. Vitiation of all doshas and kleda lead to dhatwagni mandyata. It causes vitiation of dushyas like rasa, rakta, mansa, meda, majja, shukra (except asthi dhatu) ambu, vasa, lasika, oja. Accumulation of bahudrava shleshma in dhushyas leads to dhatu shaithilya especially in meda and mansa dhatu. All these vitiated dhoshas, kleda and dhatus get accumulated at Mutravaha Srotasa (vankshana, basti) giving rise to Prameha vyadhi. Chakrapani comments that here ‘abaddha’ (loosely bound) should be considered for Meda, Mansa, Vasa and Majja while ‘bahutva’ (excess in quantity) should be considered for rest of the dushyas.

Samprapti Ghataka

- **Dosha:** Tridosha (Vata, Pitta, Kapha). Kapha is main. (bahudrava shleshma)
- **Dushyas:** Rasa, Rakta, Mansa, Meda, Majja, Shukra, Oja, Vasa, Lasika, Ambu. Meda, Mansa, Kleda are main.
- **Srotasas:** Mutravaha, Medovaha, Udakavaha, Mamsavaha
- **Srotodushti type:** Atipravritt, Vimargagama, Sanga
- **Udbhava sthana:** Amashaya
- **Vyakti sthana:** Mutra marga
- **Marga:** Madhyama marga
- **Agni:** Jatharagni and dhatwagni mandya
- **Swabhava:** Chirkari

3.4. Srotas involvement

As the name Prameha indicates that it is a disease related with ‘Mutra’, involvement of ‘Mutravaha Srotasa’ is important to consider. As discussed previously, Rupas (signs and symptoms) are related with findings in Mutra and Purvarupas indicate the physical signs. These purvarupas indicate the dushti of Udakavaha, Medovaha and Mamsavaha srotasas mainly.

- **Mutravaha srotasa dushti lakshanatas:** Prabhuta mutrata, Avila mutrata
- **Udakavaha srotasa dushti lakshanatas:** Pipasa, Jivha-talu-kantha-shoshha
- **Medovaha srotasa dushti lakshanatas:** (most of purvarupas) Dehe chikkannata, Dantadi-nam maladhyatvam, Snigdha-pichchila-guru-gatrata, Swedadhikya etc.
- **Mansavaha srotasa dushti lakshanatas:** PuthiMansa pidaka, Kaye malam

3.5. Sadhyasadhyatva

In Agryasamgraha chapter, Charaka stated that Prameha is having highest tendency to recur. This indicates that disease is ‘Yapya’
in nature and Yapana must be carried out over a long duration of treatment. Charaka has described the prognosis of disease as18 Kaphaja 10 varieties of Prameha are Sadhya (curable) due to Samakriyatvat, Pittaja 6 varieties of Prameha are Yapya (palliable) Vishamakriyatvat and Vataja 4 varieties of Prameha are Asadhya (incurable) due to Mahatayyatvat.

3.5.1. Samakriyatvat:

Kaphaja 10 varieties are sadhya because line of treatments for dosha (kapha) and dushya (meda, kleda, rasa) are compatible with each other. This is stated in Nidanasthna by Charaka that Kapha and Meda are having similar characteristics and are vitiated in same place (sthana of Kapha is ‘amashaya’ and that of Meda is ‘vapavahana’). Though Tridoshas are causative agents, Kapha is the main culprit. Hence, similar line of treatment is effective for both doshas and dushyas. Same opinion is expressed by Sushruta also. According to Arunadatta, in Kaphaja Prameha, body elements are only in vitiated form and is yet no evidence of dhatu kshaya is present. Hence Kaphaja prameha are sadhya.

3.5.2. Vishamakriyatvat:

Line of treatment for aggravated Pitta dosha is snigdha, sheeta, madhura and that for vitiated dushyas is katu, tikta, ruksha, ushna. These are incompatible, hence limitations regarding drug selection are more. Moreover, place of Pitta is ‘amashaya’ and place of Meda is ‘vapavahana’, which are the closest structures to each other in body. Hence vitiation of Pitta or Meda will vitiate the remaining one due to their close anatomical positions. This contributes to bad prognosis of disease. According to Arunadatta, in Pittaja Meha, kshaya of saumya dhatu like Rasa, Shukra, Oja takes place and vitiation of Rakta dhatu occurs inevitably. Hence Pittaja prameha are yapya.

3.5.3. Mahatayyatvat:

In Vataja Prameha, kshaya of Vasa, Majja, Lasika, Oja along with gambheera and sara dhatus (vital tissue elements) takes place. This badly affects the prognosis and rapidly and disease becomes incurable. Second important cause is ‘viruddhopakrama’ (i.e., incompatibility of the therapies). Aggravated Vata can be cured with the help of snigdha, ushna, guru etc. properties which are contradictory with Mamsa, Meda etc. dushyas’ treatment. According to Arunadatta, Vataja variety is incurable because diminution of all body elements takes place. Hence Vataja prameha are asadhya.

In addition to these, Charaka has stated some more conditions which play role in prognosis of disease. These are-

- Kaphaja and Pittaja Pramehas which are manifested along with Purvarupas turn into Yapya (palliable) and Pratyakhyeya (incurable) categories respectively.
- Pramehas which have gradually turned into Vataja variety are incurable though their manifestation is without Purvarupas.
- Exceptionally, Pittaja Mehas manifested along with Purvarupas may be Yapya.
- In Pittaja Mehas, if Medo dhatu is not vitiated then they may be curable.

3.6. Management of Prameha

Prameha is having highest tendency to recur. This indicates long lasting nature of disease. Treatment of Prameha requires to consider many factors i.e. amshamsha ghatakas at each stage of disease. Treatment of disease should be carried out in such a way that it must not give rise to another disease. There are two types of Pramehi (diabetic patients) based on body constitution viz. Sihula and Krisha. Line of treatment varies accordingly.19

3.6.1. Krisha and durbal Pramehi

People who are having thin body constitution and who are weak, must be nourished. Status of agni must be taken into consideration. Things that will improve patient’s condition but which will not contribute to the pathogenesis of disease by their brimhana nature must be managed.

3.6.2. Sihula and balwana Pramehi
In those patients who are strong and who are having doshas in excess quantity, Shodhana chikitsa must be carried out. Samshodhana chikitsa varies according to the types of Prameha as -

- **Kaphaja Prameha:** According to the type of dosha elevated, Vamana is the best choice for Kaphaja meha.
- **Pittaja Prameha:** Virechana chikitsa along with Santarpana is indicated in Pittaja meha.
- **Vataja Prameha:** Charaka has not indicated Samshodhana treatment.

### 3.7. Shamana Chikitsa in Prameha:

Those patients having avar bal and minimum dosh prakopa are treated with Shamana Chikitsa. Many patients are sukumara in nature, many get diseased during their last decades of lives. In such patients, Shamana chikitsa is advisable. Prameha is a disease of yapya nature. Yapana of disease can be done well with the help of Shamana chikitsa. After Shodhana chikitsa, there is indication of Shamana chikitsa.

Charaka has mentioned mantha, kashaya, yava, churha, leha etc. preparations for the shaman chikitsa. Old rice with mudga soup, bitter vegetables added with oil of danti-vingudi. In cereals use of swastika and wild rice is advised. The diet of the patient of Prameha should consist of mainly barley, honey, triphala. Decoction of daruharidra, devdaru, triphala, musta or powder of haridra mixed with honey along with juice of amalaki fruits. This decoction is very useful in shaman chikitsa. Charaka mentioned 10 decoctions in kaphaj and pittaj prameha. Vataj prameha is nondurable type, Charaka mentioned some medicated ghrut and tail for it. Various physical exercises, udvartan-snan with usira, twak, ela, agaru, chandan is advised by Charaka. The treatment of Prameha should start with abstinence from etiological factors.

The congenital cases of Prameha or inheriting the disease from his diabetic father is incurable because of the genetic defect. Whatever diseases are familial they are said as incurable.

### 3.8. Limitations and further recommendations

Present study is literary review carried out based on only one classical text i.e., Charaka Samhita. Multiple classical texts should be reviewed for detailed understanding. This review can be foundation for further detailed comparative review and clinical trials.

### 4. CONCLUSION

Charaka mentioned etiology, dosha, dushya and prognosis of Pramehas in details. Charaka mentioned basically two types patients of Prameha. In shaman chikitsa preparation of barley, churned drinks, decoctions, formulations of oil, ghrut, dietetic regimen, asavas, physical exercise, baths, udvartan all are mentioned in the treatment of Prameha. Charaka has not only advised medicinal management for Prameha, but also rigorous and various physical exercises having important role while treating Prameha. In recent era we have to consider all fundamentals in Charak samhita to treat diabetes. From etiological factors to management of Prameha each and every thing can be correlated with diabetes. Hence, we can treat diabetes with fundamentals of Prameha described in charak samhita.

### REFERENCES

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