

Conceptual study of *Prameha* w.s.r. to *Pathyapathya***G. Y. Khati¹, R. V. Sawai^{*2}**

1. Dean, R. A. Podar Ayurved Medical College, Mumbai.
2. Professor, Government Ayurved College, Nanded.

***Corresponding Author:** rajsawai@rediffmail.com**Abstract-**

Now a day's prevalence rate of *Prameha* is increasing worldwide. *Prameha* is a *Tridoshaj Vyadhi* in which *Kapha* is *Pradhana Dosha*; *Bahu* and *Abaddha Meda* is *Pradhana Dushya*. *Prabhut* and *Avila Mootrata* are main symptoms. Usually *Prameha* patients are advised what they should not have in their diet but it is very uncommon that they are advised what they should have particularly in their diet. Disease specific dietary measures are unique concept of *Ayurveda*. A properly selected diet plan is important in disease management. *Pathya* for *Prameha* explained throughout the *Samhita*. In dietary management of *Prameha*; we can use diet which is not *Kledakara* like *yava*.

Key words-

Prameha, *Kleda*, *Meda*, *Samprapti*, *Pathya*.

Introduction-

Prameha which has been a global problem is well described in the ancient Indian *Vedas* and *Ayurvedic Samhitas*. As per *Charaka Samhita* *Prameha* is a *Tridoshaj vyadhi* in which *Kapha*^[1] is

Pradhana Dosha; *Bahu* and *Abaddha Meda* is *Pradhana Dushya*. The main characteristic feature of *Prameha* is *Prabhut* and *Avila Mutrata*. *Kapha Prakopaka Ahara* and *Vihara* are the main causative factors of *Prameha*^[2]. *Vitiated Kapha* imbalances other two *Doshas* and all the three *Doshas* get disturbed. *Vitiated Kapha* gives rise to *Agnimandya* by producing excess *Drava Guna*. *Vitiated Pitta* raises *Kleda* due to *Vikruta Pachakagni*. *Vitiated Vata* also supports the excess production of *Kleda* as both *Samana* and *Apana Vayu* has got *vitiated*. *Kled* produced creates more *Dhatwagnimandya* which turns into *Dhatu Shaithilya* leading to *Prameha*. *Vitiated Doshas* imbalances *Meda*, *Rakta*, *Shukra*, *Vasa*, *Lasika*, *Majja*, *Ras*, *Oja* and *Mamsa*. *Vitiated Dosha* creates *Pachakagniandya* as well as *Dhatwagnimandya*. This *Samprapti* results in the *Poorvaroopas* such as *Prabhutavila Mutrata*, *Madhuratwa* in *Mutra*, *Dantadinam Mala Sanchaya*, *Panipada Daha*, *Chikkanata*, *Trishna*, *swadu Asyata*. Aggreavation of these *Poorvaroopas* are called *Lakshana* of *Prameha*. *Dosha Dushya Samurchana* creates *Vyadhi* and *Dosha Dushya Samurchana Bhang* is *Chikitsa*. If *Lakshana* of *Prameha* are not treated

timely then it results in *Upadrava* such as *Trishna*, *Atisara*, *Jwar*, *Daha*, *Daurbalya*, *Arochaka*, *Avipaka*, *vipaka*, *Putimamsa* *Pidaka*, *Alaji*, *Vidradhi*. All types of *Prameha*, if not treated timely then converts into *Madhumeha*. *Ayurveda* mostly considers the preventive aspect rather than curative aspect. So *Nidana Parivarjana* is main and first step of *Chikitsa* as mentioned in *Sushrut Samhita* "Sankshepataha Kriyayogo Nidanparivarjanam"^[3] In *Prameha*, diet should be planned to maintain formation of excessive *kleda* and *meda*. So that study of *Pathyapathya Sankalapna* is important in *Prameha*.

Aims and Objectives-

Aims- Conceptual study of *Prameha* w.s.r. to *Pathyapathya Sankalapana*.

Objectives-

- To understand the concept of *Prameha Vyadhi*.
- To highlight *Pathyapathya Sankalpana* in *Prameha*.

Material and Method-

- A. Literature search- Review of literature regarding to *Prameha* is collected from *Samhitas*.
- B. Type of study- Conceptual study
All sorts of references has been collected and relevant material is compiled from *Samhitas* and available commentaries on it. Research articles are also searched from various websites. All compiled matter is recognized and critically analyzed for the discussion and attempt has been

made to draw some fruitful conclusions.

The word *Prameha* consist of two words i.e. *Pra* and *Meha*. The main Characteristics of *Prameha* are *Prabhut Mutrata* and *Avila Mutrata* that means excess of urine in both frequency and volume. It is included in *Ashtaumahagada*. *Prameha* is *Tridoshaja Vyadhi*. It is described in all *Samhitas*.

Prameha Hetu-

The *Ayurvedic* concept on the manifestations of the disease is essentially associated with "*Mithya Ahara Vihara*" (Improper dietary habits and physical exertion). This principle has to be variously interpreted in the causation of different diseases. The dietary and physical factors which induce *Pramehas* as described by the ancient physians of India are-

- A. A food stuffs which has properties of *Brimahana* (containg more carbohydrates and fats than proteins).
- B. *Sheet virya* (cold in nature and action).
- C. *Amla rasas* (Consisting more acidic property).
- D. *Snigdha guna* (which increase *Kapha Dosha*, *Medo Dosha*).
- E. Habit of overeating and smoking.
With regard to physical factors, the ancient physician of India give emphasis on the following factors which predispose *Prameha*.

1. Habit of Consuming food stuff with *Madhura Rasa* (Sweet taste)
2. Habit of indulgence in excessive sleep; especially in day time.
3. Excessive indulgence in sexual and other sedentary habits etc.

These can be the *Kapha Dosha* which lead to *Prameha*.

Samprapti of Prameha-

Understanding *Samprapti* is very much important to understand and perform *chikitsa*. For *Prameha*, *Samhitas* describe 3 different *Sampraptis* based on *Dosha* dominance. In *Kaphaja Prameha* *Vikruta Kleda* is actually increased. The body tries to move it out. Part of it gets converted into *Sweda* because "*Swedasya Kledavidhruti*". Being abnormal it produces *Deha Chikkanata*. Because of function of *mootra* is *Kledavahanam* therefore it is taken to *Basti*. Therefore *Prabhutamootrata* is seen. But being *Vikruta*, it blocks the *Mootravaha Srotas* and produces abnormalities in urine^[4].

In *Pittaja Prameha* since it is also having *Dravaguna*, similar *Samprapti* takes place. But it also should be considered that due to *Ushna guna* of *Pitta Vilayan* of *Dravansha* from *dhatus* also takes place. This is also the reason for increased *Kleda*. Here the quantity of *Kleda* may not be as large as in *Kaphaja* type.

The *Samprapti* of *Vataja Prameha* is very different. Here *Kleda* is as such not increased. But in a situation where *Kapha Pitta* are *Kshina*,

Vivruddha Vata with *Ashayapakarsha Gati* pulls *Kleda* and other ingredients like *Majja*, *Oja* etc to *Basti*. In relation to *Basti*, *Kleda* is increased but actually, this is *Kshayatmak Samprapti*. This is important to understand while treating patients, because *Lekhana* of *Kapha*, *Meda* and *Shoshana* of *Kleda* will be help in *Kaphaja* type. But may not help in *Pittaja*; whereas in *Vataja* it may be dangerous to do.

As per *vagbhata* first *Kaphaja Prameha* is produced, then as the *Samprapti* progresses, the same turns to *Pittaja* and ultimately *Vataja*. Actually from every *Hetu* to manifestation of *Prameha* the *Samprapti* should be separately learnt and *Samprati* may be different from patient to patient.

Poorvarupa and Roopa-

Poorvarupa are important to understand *Prameha* because further progress can be arrested at that stage only. *Prabhutavila Mutrata*, *Madhuratwa* in *Mutra*, *Dantadinam Mala Sanchaya*, *Panipada Daha*, *Chikkanata*, *Trishna*, *Swadu Asyata* are the *Poorvarupa* of *Prameha*^[5].

Poorvarupa are continuing as *Roopa* when associated with *Bahu Mootrata*.

Pathyapathya Sankalpana-

Unlike other chapters in *Chikitsa Sthana*, in *Prameha Chikitsa*, even before *Chikitsa Sootra*, *Pathyapathya* is mentioned. This denotes the importance of *Pathyapathya* in *Prameha* over medicines. Usually *Prameha* patients are advised what they should not have in their diet but it is very uncommon that

they are advised what they should have particularly in their diet. Disease specific dietary measures are unique concept of *Ayurveda*. A properly selected diet plan is important in disease management. *Pathya* for *Prameha* explained throughout the *Samhita*. In dietary management of *Prameha*; we can use diet which is not *Kledakara* like *Yava*.

Yava is considered as most important diet in *Prameha*. Looking at the *Gunakarma* of it, one can understand that how *Yava* is best diet for not only *Prameha* but even in various complications of it^{6]}.

- *Rasa- Madhur, Kashy, Tikta.*
- *Vipaka-Katu*
- *Virya-Sheet*
- *Guna- Ruksha, Laghu, Sara*
- *Doshaghnata- Kapha, Pitta, Vataghna*
- *Karma- Medoghna, vrishya, Swar Varnakruta, Lekhana, Trushahara.*
- *Rogaghnata-Prameha, Pinasa, Shwas, Kasa, Urustambha.*

Like *Yava Purana Dhanya* (Old serials), *Sattu*; Pulses like greengram; yellow Sarson oil; vegetables like Bottlegourd, Snake gourd, Brittle gourd, Drumstick, Onion, Garlic, Lemon, Methi, Termeric, Mint, Cloves, Rocksalt, Cardomum fruits, Cinamum Bark, Coriander, Aamchul, Dhaniya, Cumin; kokam butter tree, betelenut palm; Fruits like Amala, Anjir, Pomegranate, Fresh butter milk, Cow ghee, Meat of chicken etc.

In addition to diet, specific exercises are also very important. *Sushrut Samhita* has

underlined its importance. *Yoga* also plays important role.

Apathya for *Prameha* is *Asyasukh, Diwaswapa, Sheetapana, Adhyashana, Samashana, Vishamashana, Dadhi, Anupa Mansa, Nvanna, Madhur Dravya* i.e. *Gudavikara, Dugdhavikara*.

Result-

Prameha is *Tridoshaja Vyadhi*. If one can understand the *Samprapti* then he can treat the patient. Without *Nidanparivarjana* we can't treat the patient. So study of *pathyapathya Sankalpana* is very important.

Discussion-

Prameha occurs due to *Tridosha Dushti* but *Kaphakruta Hetu* and *Kaphadushti* are mainly responsible for *Dosha Dushya Samurcchana* i.e. *Samprapti*. So it is included in *Santarpanottha Vikara*. *Ayurveda* has explained specific *Samprapti* of *Prameha*. First *Kaphaja Prameha* is produced, then as the *Samprapti* progresses, the same turns to *Pittaja* and ultimately *Vataja*. Actually from every *Hetu* to manifestation of *Prameha* the *Samprapti* should be separately learnt and *Samprati* may be different from patient to patient. *Bahu* and *Abaddha Meda* as well as *Sharir Shathilya* are important factors. If one can understand these factors and *Samprapti* of *Prameha* then he can treat the patient in proper way and complication i.e. *Upadrava* will be avoided. *Pathya* is unique concept of *Ayurveda*. *Pathya sankalpana* for *Prameha* is described in *Samhitas*. So we studied *Pathyakara Ahara* for *Prameha* in detail.

Conclusion:

Ayurveda has explained *Nidanpanchak* of *Prameha* in detail. If one can understand the *Samprapti* of *Prameha* then he can treat the patient in proper way. A properly selected diet plan is important in disease management. *Pathyakara Ahara* like *Yava*, *sattu*, drumstick, and turmeric should be given to the patient. Proper management of disease can avoid complication.

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G.Y. Khati' R.V.Sawai

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