

CHIKITSA SUTRA VIVECHANA OF PRAMEHA

*¹Dr. Rashma S. and ²Dr. Byresh A.¹PG Scholar, Dept., of Kayachikitsa, SKAMCH&RC, Bangalore.²Professor & Guide, Dept., of Kayachikitsa, SKAMCH&RC, Bangalore.

*Corresponding Author: Dr. Rashma S.

PG Scholar, Dept., of Kayachikitsa, SKAMCH&RC, Bangalore.

Article Received on 21/06/2018

Article Revised on 11/07/2018

Article Accepted on 01/08/2018

ABSTRACT

Prameha is one of the *Astamahagada*. It has been explained in detail in all the *bruhatravees* separately. This disease mainly depends on the *ahara* and *vihara* of the individual. There are two types of *pramehi* i.e., *sthula pramehi* and *krisha pramehi* and the *chikitsa* of these two differ. All the *pramehas* initially start with the vitiation of the *kapha dosha* and end up in *vata dosha janitha madhumeha*. Hence proper diagnosis of the disease at right time will help us in treating the disease and avoid the complications.

KEYWORDS: *Prameha, Astamahagada, Sthula pramehi, Krisha pramehi.*

INTRODUCTION

Definition

- “*Prakarshena mehati anena iti prameha*”

Prameha is a disease in which there is increased frequency of micturition.

- Acharyas have mentioned *Prameha* as one of the *Astamahagada*, as it turns into *Madhumeha* and becomes *Asadhya* over a period of time when not treated properly. It is also known by the names *Meharoga, Mehagada, Bastiroga*.
- In *Charaka Samhita*, it is mentioned that the disease *Prameha* manifests due to the simultaneous vitiation of all the three *doshas*.^[1] It is included under *mutravaha strotovikaras* because manifestation of its symptoms is seen in *Mutravaha strotas*.
- *Vagbhata (Astanga Hridaya & Astanga Sangraha)* opines that it is *Mutra atipravrutti roga*.
- The disease *Prameha* is *anuvamshika* (hereditary) as well as *anushangika* (relapsing). So, a great deal of importance has been given to this disease by *Acharyas* and they have fully discussed the disease, its symptoms, diagnosis, complications, prognosis and suitable therapeutic measures.

Understanding *Prameha*

To understand *prameha* we have to understand the concept of *VIKARAVIGHATA BHAVA ABHAVA PRATIVISHESHA OF NIDANA, DOSHA, DUSHYA*.

When the equilibrium of these three i.e., *Nidana, Dosha, Dushya* is disturbed or when they are weak, then either the disease does not manifest itself or there is delay in manifestation or the disease is very mild or all its symptoms are not properly manifested. If the situations

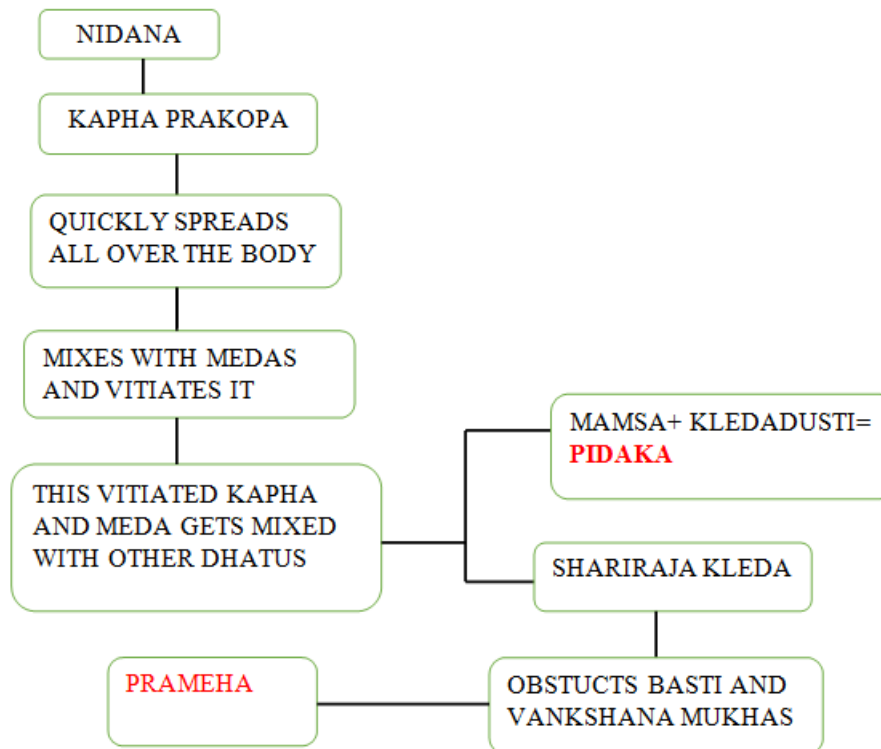
are contrary to above mentioned conditions the results will be otherwise.^[2]

Nidana: *KAPHA KRICCHA SARVAM*- all *kaphakara ahara vihara*^[3]

SHLESHMA MEDO MUTRA SANJANANA- all regimens which causes more production of *kapha, medas* and *mutra*^[4]

Dosha: *BAHUDRAVA SHLESHMA*- *kapha dosha* having excess of liquidity.^[5]

Dushya: *BAHU ABADDHA MEDO, MAMSA, SHAREERAJA KLEDA, SHUKRA, SHONITA, VASA, MAJJA, LASEEKA, RASA, and OJA*- excess of fat, muscle tissue, body fluids, semen, blood, muscle fat, marrow, lymph, plasma, essence of all *dhatu*.

Samprapthi^[6]**Samprapthi Ghataka**

- ❖ *Dosha-* Kapha (dravarupa) pradhana tridosha
- ❖ *Dushya-* abaddha meda, mamsa, kleda, rasa, rakta, majja, vasa, lasika, shukra, ojas.
- ❖ *Agni-* jatharaagni mandyata, dhatwagni mandyata
- ❖ *Ama-* jatharaagni mandya & dhatwagni mandya janya ama
- ❖ *Srotas-* mutravaha, udakavaha, medovaha
- ❖ *Dusti prakara-* atipravrutti and sangha
- ❖ *Udbhava sthana -* amapakvashaya
- ❖ *Adhistana -* basti
- ❖ *Sanchara sthana-* sarva shareera
- ❖ *Vyakta sthana-* mutra
- ❖ *Roga marga-* madhyama

Types**I. Pathological Classification (lakshana/dosha)**

- 1) Kaphaja – 10
- 2) Pittaja – 6
- 3) Vataja – 4

II. Etiological Classification (nidana)

- 1) Sahaja (hereditary)
- 2) Apathyaja (Acquired)

III. Therapeutic Classification (chikitsa)

- 1) Sthula Pramehi
- 2) Krusha Pramehi

IV. Prognostic Classification (sadhya/sadhyata)

- 1) sadhya

2) yapy

3) asadhya

V. Pathogenic Classification (samprapthi)

- 1) Avarana janya
- 2) Dhatu kshaya janya

Poorvaroopa^[7]

Jatilibhava of kesha (matting of hair), *madhura asyata* (sweet taste in mouth), *karapada daha & suptata* (burning sensation and numbness in hands and feet), *mukha talu kanta shosha* (dryness of mouth, palate and throat), *pipasa* (thirst), *alasya* (lethargy), increased amount of *mala* from body, *kayachidreshu upadeha* (increased stickiness of orifices), *anga daha* (burning sensation of body) & *suptata* (numbness), attraction of insects towards the body and urine, *visra shareera gandha* (foul smell from body), *nidra* (excess sleep), *tandra* (drowsy).

Lakshana^[8]

Pabhuta mutrata and *Avila mutrata* are the *pratyatma lakshana* of *prameha*. *Dushyas* combining with *drava dhatu* leads to *prabhuta mutrata*. *Gayadasa* and *Dalhana* both opined that, *avila mutrata* is due to the *kshaya of dushyas* through *mutra*.

Chikitsa

- **Treatment during poorvaroopavastha**

In *poorvaroopa* stage of the disease *nidana parivarjana*, *apatarpana* and *bastha mutra* (goat's urine) & *shamana kashaya* has to be administered.

Otherwise it will lead to *prameha* by causing *madhureebhava* of *mutra* and *sweda* and *kapha*.

In an established case of *Prameha Roga*, where in patient is overweight or obese, physically strong and fit to undergo *Sodhana Chikitsa*, *ubhayataha shodhana* is done.

- *Samsodhana* procedures are most ideal in overweight and obese. In contrast to this, *Brihmana Chikitsa* is the necessity in physically lean and weak patients.^[9]

- ***Doshanusara chikitsa***^[10,11]

Clinical presentation of *Prameha* may be distinctive of dominance of *dosha*. Either the symptoms are indicative of dominance of *Vata dosha* with relatively less morbidity of *Kapha* and *Pitta dosha* and are suggestive of *Vataja Prameha*. On the other hand, excessive consumption of nutritive foods leads to *Kapha* dominant variety of *Prameha Roga*. Hence it is rational to vary the modality of treatment in accordance with the relative dominance of *dosha*.

- **Treat according to involvement of *medas***^[12]

Morbidity of *Medas* is not inevitable in all the patient's suffering from *Prameha Roga*. Involvement of *medas* in the *Prameha* is characterized by more generalized symptoms, presence of *Poorvaroop* and poor prognosis as well.

Contrary to this, in the other variety of *Prameha Roga* occurring without the involvement of morbid *Medas* likely to present with local symptoms of *Mutravaha Srotas* as well as absence of *Poorvaroop* and therefore comparatively demands short course of treatment.

- Based on the pathogenesis, course of the illness, dominance of *dosha*, involvement of morbid *medas* one has to plan the different treatments that include *Sodhana*, *Samana*, *Apatarpana*, *Viruksana*, *Tarpana*, *Udvartana*, *Pralepa*, *Aharavidhana*, *Snaana*, *Vyayama* and *Rasayana Chikitsa*.^[13]

Steps in *Chikitsa*

- *Nidana parivarjana*
- *Shodhana*
- *Shamana*
- *Rasayana*

➤ *Nidana Parivarjana*

It is the first line of treatment. Avoid *Sauveeraka*, *Tushodaka*, *Saktu*, *Maireya*, *Sura*, *Asava*, *Thoya*, *Taila*, *Ghrita*, *Ikshu Vikara*, *Dadhi*, *Pishtanna*, *Amla Yavagu*, *Gramya-Anupa-Oudaka Mamsa*.^[14]

➤ *Shodana*

^[15]

- As *Prameha* is an illness due to the invariable involvement all the three *dosha*, sequential administration of *Vamana*, *Virechana* and *Niruha Basti* is ideal.

- Depending upon the dominance of *dosha*, *Sodhana* may be planned.
- In *kapha* dominant *Prameha*, *Vamana* is the option. *Virechana* is more beneficial in *pitta* dominant variety of *Prameha Roga*.
- *Sodhana* may be planned even with the due consideration of site of accumulation of the morbid *dosha*.
- *Pitta dosha* located in the *Amasaya* is best cleared by *Vamana karma*. *Pitta* in the *Pakvasaya* is best eliminated by *Virechana karma*.
- As the morbid *dosha* is unequally distributed in the body sequential administration of *Ruksana*, *Dipana Pachana*, *Snehapana*, *swedana*, *Vamana/ Virechana* and *Samsarjana Krama* is justified.
- Only the moderate amount of accumulation of *Dosha* should be cleared by *Vamana* therapy as *Tikshna Vamana* may provoke the *Vata Dosha*.
- Also, as the response of the patient for *Virechana* tend to be poor, strong dose of *Virechana* drugs is essential to induce *Virechana karma*.
- Following *Sodhana*, even during the *Samsarjana karma* less amount of dietary fat should be used in the *Peyadi Krama*. *Tarpanadi Krama* may be planned alternatively if the amount of *Sodhana* achieved is less.
- In general, *Basti* is contraindicated in *Prameha*. Absolute contraindication is accepted for *Anuvasana Basti* as it may worsen the morbidity of *Kapha* and *Medas*, the principal factors of pathogenesis in *Prameha*.
- Seven days after the *Virechana karma*, the *Niruha Basti* is advised in patients suffering from *Prameha Roga*.
- *Surasadi kasaya* or *nyagrodhadi kashaya* may be used for this purpose with the addition of powders of *mahaushada*, *badradaru* and *musta*.
- Also, amount of oil used in the combination of *Niruha Basti* should be very less.

➤ *Shamana*

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- Due to the *Apatarpana* effect and poor planning of the *Sodhana* procedure several complications like retention of urine, abdominal pain and loss of body weight may arise. It may even lead to more serious morbidity of *Vata Dosha*. Hence proper care should be taken while administering the *Sodhana* procedure with the due consideration of the physical strength of the patient.
- Following *Sodhana* procedure, or even in all other patients who are lean and thin, *Shamana* treatment should be planned.
- Also in patients suffering from *Prameha* with less amount of *Dosa* vitiation with no involvement of *Medas* and absence of *Poorvaroop*, *Shamana Chikitsa* forms the sole principal remedy.

○ **Specific Kashayas in Each Type of *Prameha***

^[17]

Kaphaja

- ❖ *Udaka Meha- Parijatha Kashaya*

- ❖ *Ikshu Meha- Vaijyanthi Kashaya*
- ❖ *Surameha- Nimba Kashaya*
- ❖ *Sikata Meha- Chitraka Kashaya*
- ❖ *Sanairmeha- Khadira Kashaya*
- ❖ *Lavana Meha- Pata, Agaru, Haridra Kashaya*
- ❖ *Pista Meha- Haridra, Daruharidra Kashaya*
- ❖ *Sandra Meha- Saptaparna Kashaya*
- ❖ *Shukra Meha- Durva, Shaivala, Plava, Hata, Karanja, Kasheruka Kashaya, Kakubha Chandana Kashaya*
- ❖ *Phena Meha- Triphala, Aragwadha, Mrudvika Kashaya all mixed with madhu*

❖ **Pittaja**

- ❖ *Neela Meha- Salasaradi, Ashwattha Kashaya*
- ❖ *Haridra Meha- Raja Vruksha Kashaya*
- ❖ *Amla Meha- Nyagrodadhi Kashaya*
- ❖ *Kshara Meha- Triphala Kashaya*
- ❖ *Manjista Meha- Manjista, Chandana Kashaya*
- ❖ *Shonita Meha- Guduchi, Tinduka, Kashmarya, Kharjura With Madhu*

❖ **In Asadhya Mehas**

- ❖ *Sarpi Meha- Kusta, Kutaja, Pata, Hingu, KatuRohini Kalka- Guduchi Chitraka Kwatha*
- ❖ *Vasa Meha- Agnimantha, Simshipa Kashaya*
- ❖ *Kshoudra Meha- Kadara Kramuka Kashaya*
- ❖ *Hasti Meha- Tinduka, Kapitta, Shirisha, Palasha, Pata, Murva, Duralabha Kashaya With Madhu*

➤ **Pathya-Apathya^[18]**

Apathya- things not to be followed

AHARA- *Sauveeraka, Tushodaka, Saktu, Maireya, Sura, Asava, Thoya, Taila, Ghrita, Ikshu Vikara, Dadhi, Pishtanna, Amla Yavagu, Gramya-Anupa-Oudaka Mamsa*

VIHARA- *Diwaswapna, Ratrijagarana*

Pathya- things to be followed

AHARA- *Shali, Shastika, Yava, Godhuma, Kodrava, Uddalaka, Chanaka, Adaki, Kulattha, Mudga, Tikta Kashaya Shaka, Sarshapa and Atasi Taila.*

VIHARA- *Vyayama, Pragadha Udwartana, Snana, Jalavaseka.*

The individual who takes such diets and resorts to such regimens which bring out the normal state of the dhatus in the body leads a happy life.

DISCUSSION

Prameha being one of the most important disease and most prevailing problem now days needs to be treated effectively. The *nidana, dosha & dushya* and its relation in causing a disease is given utmost importance. Proper diagnosis of the condition in its *poorvaroopo avastha or roopa avastha* helps in planning the treatment. The 10 *kaphaja prameha* are *sukhasadhya* because of *SAMAKRIYATHVATH-Nidana dosha dushya* have same qualities and L.O.T is same and the 6 *pittaja prameha*

are *kricchra sadhya* because of *VIRUDDHOPA KRAMATHVATH-L.O.T* is opposite to *nidana dosha dushya*, the *vataja prameha* are *asadhya* because of *MAHATHYAYIKATHVATH*-Because of *majjadi sarabhuta dhatu kshayakarathvath, viruddhopakrama.*^[19] Starting from *Nidana parivarjana, shodana, shamana, pathya apathya* each one has its own impact in counteracting the *samprapthi vighatana*, so each treatment modality that is adopted in treating these conditions help in tackling the disease.

CONCLUSION

Prameha has been described by all the acharyas shows the importance of the disease then and now. 20 types of *prameha* has been classified & explained in the classics. Faulty diet, sedentary life style, stress etc are some of the prime factors involved in the disease manifestation. *Shodana* being the prime mode of treatment in *sthula pramehi & Tarpana* line of treatment in *krisha pramehi*. Many *shamana yogas* have been effectively acting on *prameha* in *durbala* and *krisha pramehi* and various other conditions. This disease is not merely treated by medications, various factors contribute for its treatment. Finally the disease should be treated based on the condition and *yukthi* of the *Vaidya*.

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