



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

CONCEPTUAL STUDY ON PRAMEHA

Sithara Annie M^{1*}, Chetan M²

¹Postgraduate Scholar, Department of Ayurveda Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, BM Road, Hassan, Karnataka, India.

²Associate Professor, Department of Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, BM Road, Hassan, Karnataka, India

Received 12-06-2015; Revised 10-07-2015; Accepted 08-08-2015

*Corresponding Author: **Dr. Annie. M. Sithara**

Post graduate Scholar Department of Ayurveda Siddhanta Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, BM Road, Hassan- 573 201, Karnataka, India.

ABSTRACT

Prameha is a disease, manifesting in one of the *tri-marma* namely *basti*. Here a conceptual study is undertaken related to various aspects of *prameha*. Various opinions regarding definition, *paryaya*, historical review, *nidana*, *poorvarupa* etc are compiled from different ayurvedic treatises. The treatment part of *Prameha* is not discussed here. In the present era, many people are suffering from this disease and is often considered as the silent killer. This fact itself triggered the need of the conceptual study of this disease.

Keywords: Ayurveda, *Prameha*, Conceptual Study, *Basti*, primary prevention, lifestyle, diet.

INTRODUCTION

In Ayurveda nomenclature, almost every disease has been set on different basis i.e, sign and symptom, its root cause, its *Aashraya*, *Sthana* etc. *Prameha* got its name because of its *Pratyatma Lakshana*. Various informations regarding *Prameha* are elaborately explained in Ayurvedic classics. Here an attempt is done to analyse *prameha* by compiling various references.

MATERIALS AND METHODS

- Various references regarding *Prameha* is compiled from different Ayurvedic treatises, previous research works and other relevant books, and is presented.
- Comparison of different views regarding the concepts related to *Prameha* is enlisted.

OBSERVATIONS AND DISCUSSION

Definition of Prameha:

Prameha can be defined as,

- Condition where there is excess urine flow¹.
- Condition which is characterized by excessive out flow (secretion).
- Condition where there is excretion of urine/something with excessive frequency or quantity.

Madhumeha:

Madhumeha can be defined as,

- Condition where *Mootra* resemble *Madhu*².

- Clinical entity where the patient passes excess of *Mootra* which is *Kashaya*, *Madhura*, *Pandu* and *Rooksha* which are similar to the characteristics of *Madhu*.³

- Where *Mootra* is similar to *Madhu* in character and *Varna*. If all other varieties of *Prameha* are neglected or treated improperly then they terminate or convert into *Madhumeha*.⁴ It has also been stated that *Prameha* which is characterized by *Pidakas* should be specially called as *Madhumeha*⁵.

Paryaya

Prameha, *Meha*, *Mootra Dosha*, *Bahumootrata*, *Madhumeha*, *Ojomeha* *Kshaudrameha*, *Paushpameha*

Historical Review

In India the history of the disease *Madhumeha* is recorded since ancient time. We can find various references regarding *Prameha* / *Madhumeha* in the other form similar to *Prameha* right from Vedic period. Documentation of different ancient literature gives various references regarding all aspects of *Prameha* and assists one to do critical review of the history which helps to understand the future in better way.

NIDANA:-

Madhumeha can occur due to *Beeja Dosha* or *Apathya Ahara* and *Vihara*. The former is elaborated by the term *Sahaja Prameha* by *Susruta*⁷ and as *Jata Pramehi* by *Caraka*.⁸ The *Samanya Nidana* for *Apathyanimitaja Prameha* are *Madhura*, *Amla* and *Lavana Rasas*, *Snigdha*, *Guru*, *Picchila*, *Sheetala Dravyas*, *Nava dhanya*, *Sura*, *Anupa Mamsa*, *Ikshu* and *Guda* consumed in excess. *Viharas* such as *Nidra Sukha*, *Asya Sukha*, *Vyayama Tyaga*, *Chinta Tyaga* and *Samsodhana Varjana* also contribute to *Apathyanimitaja Prameha*⁹.

Table 1: References of prameha /madhumeha in various indian literatures⁶

Period	Literature	Term used for Madhumeha
Vedic Period	Atharva Veda (Kaushika Sutra) - K.Su.26/6-10	<i>Aastravam</i> - which means Mutratisara i.e. excessive urination
Pauranic period	i. Agni Purana	<i>Kshaudrameha</i> and <i>Akshaudrameha</i> are described
	ii. Garuda Purana - G.P.159-9	The term <i>Madhumeha</i> itself being used as “ <i>Madhuryacha tano rata</i> ”
	iii. Valmiki Ramayana - Sundara Kaanda 24/2	Description about urine in this condition is available. After taking excessive sweet juices some monkey passed <i>Madhura Mutra</i> .
	iv. Kautilya Artha Shastra	The word <i>Prameha</i> is found

Table 2: An overview on prameha/ madhumeha in bruhat trayi

Bruhat trayi	References	Described on
Charaka Samhita	1. Nidana : 4	Etiology, pathogenesis, symptomatology and complications
	2. Chikitsa : 6	Detailed treatment with Pathya- Apathya
	3. Sutra : 17	Etiopathogenesis of Avaranajanya Madhumeha along with complications is narrated
Sushruta Samhita	1. Nidana : 6	Nidana Panchaka of Prameha
	2.Chikitsa: 11	Prameha Chikitsa
	3.Chikitsa:12	Prameha Pidaka Chikitsa
	4.Chikitsa :13	Madhumeha Chikitsa
Ashtanga Hridaya	1.Nidana :10	Prameha Nidana Panchaka
	2.Chikitsa :12	Treatment aspects

Table 3: An overview on prameha / madhumeha in other ayurvedic classics

S.N	Texts	Description
1	Bhela Samhita (Bh.Ni.6/1-4)	Two types of Prameha is given i.e <i>Swakritija Prameha</i> and <i>Prakritija Prameha</i>
2	Harita Samhita (Ha.S.3rd Sthana.31)	Narrated Prameha as <i>Papajanya Roga</i> . Enumarated 13 types of Prameha with different classifications like <i>Puya Prameha, Takra Prameha, Rasa Prameha, Grita Prameha</i> etc.
3	KashyapaSamhita (Ka.Su.25/22)	In Vedana Adhyaya symptoms of Pramehi child are given. Considered as <i>Chirakari Vyadhi</i> .
4	Parashara Samhita (P.S.S.2-1)	Madhumeha is described as <i>Papakarma janya roga</i> .
5	MadhavaNidana (Ma.Ni.33)	20 types of <i>Prameha</i> and 10 types of <i>Prameha Pidakas</i> are described.
6	Sharangadhara Samhita (Sh.Sam.Pur.7/59-62)	Named 20 types of <i>Prameha</i> and mentioned 10 types of <i>Prameha Pidakas</i> .
7	Bhavaprakasha (B.Pra.M.38)	Added some new preparations for the treatment of <i>Madhumeha</i> .
8	Chakradatta (35th chapter)	Described the treatment of <i>Prameha</i>
9	Yogaratanakara	<i>Chandraprabha Vati</i> and <i>Vasantakusumakara Rasa</i> are specially indicated for Prameha.
10	NyayaChandrika (Gayadasa)	Narrated <i>Avila Mutrata</i> is due to the presence of <i>Dushya</i> in urine.

Visesha Nidana:-

Apart from the *Samanya Nidana* of *Prameha* which is predominantly of *Kapha Vardhakafactors*, *Nidana Sevana* of *Pitta* and *Vata Prakopaka* factors can also lead to the specific type of *Pittaja* and *Vataja Pramehas*.

- *Pittaja Prameha* can occur by indulging in *Ushna, Amla, Lavana, Kshara, Katu, Ajirna Bhojana*

Upasevana and by *Viharas* such as *Tikshna Atapa Sevana, Santapa* and *Krodha*.¹⁰

- *Vataja Prameha* can occur by *Atisevana* of *Kashaya, Katu, Tikta, Ruksha, Laghu, Sheeta Dravyas* and by *Viharas* such as *Vyavaya, Vyayama, Vamana, Virechana and Asthapanana Atiyoga, Vega Dharana, Anashana, Abhighata, Atapa Sevana, Udwega, Shoka, Shonita ati sechana* and *Jagarana*.

Table 4: Prameha nidana^{11,12,13,14,15}

	Charaka	Susruta	Ashtanga hrudaya	Madhava nidana	Bhava prakasha
Aharataha					
<i>Nava Dhanya</i>	+	-	+	+	+
<i>Sura</i>	+	-	+	-	-
<i>Anupa Gramya Udaka Mamsa</i>	+	-	+	+	+
<i>Ikshu</i>	+	-	+	+	+
<i>Ksheera</i>	+	-	+	+	+
<i>Dadhi</i>	+	-	+	+	+
<i>Hayanaka, Yavaka, Cinaka, Iktaka</i>	+	-	-	-	-
<i>Uddalaka, Naisadha, Mukundraka</i>	+	-	-	-	-
<i>Harenu, Masa, Mahavrihi</i>	+	-	-	-	-
Viharataha					
<i>Asaya Sukha</i>	+	+	+	+	+
<i>Swapna Sukha</i>	+	+	+	+	+
<i>Divaswapna</i>	-	+	-	-	-
<i>Avyayama</i>	+	+	-	-	-
<i>Atapa Sevana, Agni Santapa</i>	+	-	-	-	-
<i>Ajeerna Bhojana, Anashana</i>	+	-	-	-	-
<i>Vegadharana, Abhigata</i>	+	-	-	-	-
Rasataha					
<i>Madhura</i>	+	+	+	-	-
<i>Amla</i>	+	-	+	-	-
<i>Lavana</i>	+	-	+	-	-
<i>Katu</i>	+	-	-	-	-
<i>Tikta</i>	+	-	-	-	-
<i>Kashaya</i>	+	-	-	-	-
Gunataha					
<i>Snigdha</i>	-	+	+	-	-
<i>Guru</i>	-	-	+	-	-
<i>Picchila</i>	-	-	+	-	-
<i>Sheeta</i>	-	+	+	-	-
<i>Drava, Ushna, Kshara</i>	+	-	-	-	-
<i>Ruksha, Laghu</i>	+	-	-	-	-
Karmataha					
<i>Kapha Samjanana</i>	+	-	+	+	+
<i>Medo Samjanana</i>	+	+	+	+	+
<i>Mootra Samjanana</i>	+	-	+	+	+
Manasikataha					
<i>Alasya</i>	-	+	-	-	-
<i>Krodha, Shoka, Udwega</i>	+	-	-	-	-
Atiyoga					
<i>Vamana, Virechana</i>	+	-	-	-	-
<i>Asthapana, Nasya</i>	+	-	-	-	-

POORVAROOPA

Poorvaroopa are indications of impending diseases. They occur prior to complete manifestation of disease and may suggest the forthcoming illness. During the course of the

Samprapti of an illness, the morbid *Doshas* circulating all over the place in the body tend to localize in an area and produces some of the unique symptoms and is referred by the name *Poorvaroopa*. As *Madhumeha* is classified under the *Vatika*

type of *Prameha*, *Purvaroop* of *Prameha* can be taken as *Purvaroop* of *Madhumeha*. If all the *Pramehas* are neglected then it results in to *Madhumeha*. This may be the reason for not mentioning the specific *Poorva roopa* by our Acharya for *Madhumeha*. In the context of *Prameha*, the presence or

absence of *Poorvaroop Lakshanas* helps us to differentiate it from *Raktapitta*. According to *Sushrutacharya*, if all the *Poorva roopa* are clearly exhibited and if the patient notice a slight increase in *Mootra*, then one can infer that patient may suffer from *Prameha* in the near future.

Table 5: *Prameha poorvaroop*^{16,17,18,19}

<i>Poorvaroop</i>	<i>Charaka</i>	<i>Susruta</i>	<i>Ashtanga Hrudaya</i>	<i>Ashtanga Sangraha</i>
<i>Sweda</i>	+	-	+	+
<i>Angagandha</i>	+	+	+	+
<i>Anga Shaithilya</i>	+	-	+	-
<i>Anga Sada</i>	-	+	-	-
<i>Shayya Sukherati</i>	+	-	+	-
<i>Svapna Sukherati</i>	+	-	+	-
<i>Asana Sukherati</i>	+	-	+	-
<i>Hridayopadeha</i>	+	-	+	-
<i>Netropadeha</i>	+	-	+	-
<i>Jihwopadeha</i>	+	+	+	-
<i>Shravanopadeha</i>	+	-	+	-
<i>Taluni Malotpathi</i>	-	+	-	-
<i>Danteshu Malotpathi</i>	-	+	-	-
<i>Ghana Gatra</i>	+	-	+	-
<i>Kesha Ati Vriddhi</i>	+	-	+	-
<i>Nakha Ati Vriddhi</i>	+	+	+	-
<i>Kesha Jathilee Bhava</i>	+	+	-	+
<i>Sheeta Priyatvam</i>	+	-	+	-
<i>Gala, Talu Shosha</i>	+	-	+	-
<i>Asya Madhurya</i>	+	+	+	+
<i>Kara Pada Daha</i>	+	+	+	-
<i>MootraPipeelika Abhisarana</i>	+	-	+	-
<i>Madhura Mootrata</i>	-	+	-	+
<i>Shukla Mootrata</i>	-	+	-	+
<i>Snigdha Gatra</i>	-	+	-	+
<i>Picchila Gatrata</i>	-	+	-	-
<i>Gana Gatrata</i>	-	+	-	+
<i>Pipasa</i>	+	+	-	-
<i>Shvasa Dourgandya</i>	-	+	-	-
<i>Tandra</i>	+	+	-	-
<i>Kara Pada Suptata</i>	+	-	-	-
<i>Anga Suptata</i>	+	-	-	-
<i>Alasya</i>	+	-	-	-
<i>Mukha Shosha</i>	+	-	-	-
<i>Kayachidropadeham</i>	+	-	-	+
<i>Sarvakale Nidra</i>	+	-	-	-
<i>Shatpada Abhisarana on Shareera</i>	+	-	-	-
<i>Shatpada Abhisarana on Mootra</i>	+	-	-	+
<i>Pipeelika Shareera Abhisarana</i>	+	-	-	+

CLASSIFICATION OF PRAMEHA:-

Prameha has been classified on different basis but as it is the *Dosha* which has major influence on pathology of this disease.

Prameha has been classified primarily on the basis of the dominant Guna of the particular *Dosha*.

Table 6: classification of Prameha

Sr. No	Classification based on	Types
A	Dominant <i>Dosha</i>	1. Kaphaja Pramehas – 10 types 2. Pittaja Pramehas – 6 types 3. Vataja Pramehas – 4 types
B	Etiology	1. Sahaja 2. Apathyanimittaja 3. Santarpanajanya & Apatarpanajanya 4. Prakriti Prabhava & Swakrita
C	Pathogenesis ^{20,21}	a) 1.Avaranajanya 2.Dhatukshayajanya b) All the Prameha turn to Madhumeha in course of time
D	Body constitution ²²	1.Sthoola Pramehi 2.Krishna Pramehi
E	Prognosis ²³	1.Sadhya 2.Yapya 3.Asadhya

Three important ancient *Ayurvedic* treatises classified the disease *Prameha* on the basis of *Dosha* dominance. *Acharya Vagbhatta* noticeably mentioned that these types results because of the pathology between *Dosha*, *Dushya* and their specific combination. That's why in each subtype specific type of urine is voided. *Acharya Charaka* and *Sushruta* has described the involvement of all three *Dosha* in pathogenesis

of *Prameha*. *Acharyas* have classified *Prameha* in to 20 types. According to *Charaka*, classification of *Prameha* in to 20 types is on the basis of specific character acquired by *Mutra* due to specific combination between aggravated qualities of *Dosha*. Specific type of *Prameha* is named after one of these qualities. *Sushruta* has described specific *Dosha-Dushya* involvement in specific *Dosha* type.

Table 7: Classification of prameha- different views

Types	<i>Charaka</i> ^{24,25,26}	<i>Susruta</i> ²⁷	<i>Ashtanga hrudaya</i> ²⁸	<i>Madhava nidana</i> ²⁹
Kaphaja Meha				
<i>Udakameha</i>	+	+	+	+
<i>Ikshuvalikameha</i>	+	+	<i>Ikshumeha</i>	<i>Ikshumeha</i>
<i>Sandrimeha</i>	+	+	+	+
<i>Sandrprasadameha</i>	+	<i>Surameha</i>	<i>Surameha</i>	<i>Surameha</i>
<i>Shuklameha</i>	+	<i>Pishtameha</i>	<i>Pishtameha</i>	<i>Pishtameha</i>
<i>Shitameha</i>	+	<i>Lavanameha</i>	+	+
<i>Sikatameha</i>	+	+	+	+
<i>Shanairmeha</i>	+	+	+	+
<i>Alalmeha</i>	+	<i>Phenameha</i>	<i>Lalameha</i>	<i>Lalameha</i>
<i>Shukrameha</i>	+	+	+	+
Pittaja Meha				
<i>Ksharameha</i>	+	+	+	+
<i>Kalameha</i>	+	<i>Amlameha</i>	+	+
<i>Nilameha</i>	+	+	+	+
<i>Lohitameha</i>	+	<i>Shonitameha</i>	<i>Raktameha</i>	<i>Raktameha</i>
<i>Manjishtameha</i>	+	+	+	+
<i>Haridrimeha</i>	+	+	+	+
Vataja Meha				
<i>Vasameha</i>	+	+	+	+
<i>Majjameha</i>	+	<i>Sarpimeha</i>	+	+
<i>Hastimeha</i>	+	+	+	+
<i>Madhumeha</i>	+	<i>Kshoudrameha</i>	+	+

SAMPRAPTI

The sequential process of *Dosha* vitiation, their spread in the body to manifest the disease is called *Samprapti*.³⁰ It includes various stages as disease progresses i.e. from *Nidana Sevana*, Vitiation of *Dosha Dushyas* and upto *Vyadhi Utpatti*. The *Samprapti* of *Prameha* can be better understood by knowing the concept of "*Vikara Vighata Bhava Abhava Visheshha*" which is explained by *Acharya Charaka* in *Prameha Nidana*.³¹ *Nidana*, *Dosha*, *Dushyas* are the three responsible factors for producing (*Vikara Vighata Abhava*) and not

producing (*Vikara Vighata Bhava*) the diseases. If these three do not combine with one another completely or unite poorly due to lapse of *Kala*, then there will be either,

1. Non-production of the disease
2. Production after some time
3. Manifests mildly or without all the symptoms mentioned for the diseases.

In case the proper *Anubandha* of these three factors than there will be *Prabala Rogothpati* with all *Lakshanas*.

Table 8: Concept of *vikara vighata bhava abhava vishesha*³²

Bhavas (Factors)	Anubandha (Union helpful to one another)		Ananubandha (Union not helpful to one another)
	Prabhala Anubandha	Abala Anubandha	
Nidana +Dosha +Dushya	Rogotpatti will be <input type="checkbox"/> Sheegra <input type="checkbox"/> Balishta <input type="checkbox"/> Sarvalakshana	Rogotpatti will be <input type="checkbox"/> Chira <input type="checkbox"/> Durbala <input type="checkbox"/> Alpa Lakshanas	Roga Anutpatti (Non production of the diseases)

This statement applies to all diseases. Still this concept is explained in *Prameha Nidana* because in the *Samprapti* of *Prameha*, - *Nidanas*, *Kapha Pradhana Tri Dosha* and *Dasha Dushyas* are having major role. The extent of *Dosha Dushya Sammurchana* in causation of twenty types of *Prameha* is also dependent on the *Vikara Vighata Bhava* and its *Abhava*.

Samanya Samprapti of Prameha³³

Charaka has explained *Samanya Samprapti* of *Prameha* elaborately.

- The *Samanya Samprapti* process commences from the *Nidana Sevana*. The excessive indulgence in *Nidana Sevana* of *Guru*, *Snigdhadhi Ahara* and *Ayayamadi Vihara* leads to *Kapha Dosha Sanchaya*. It is important to mention that the *Kapha Dosha*, which gets *Sanchita* here, is having the quality of *Bahudravatva*, vividly supported by *Charaka*.³⁴ Due to *Nidana Sevana* the *kapha Dosha* gets *Bahudravatva*.
- The three factors i.e. *Nidana*, *Dosha* and *Dushya* get combined together in such a precise way that they lead to *Prakopa* of *Bahudrava Kapha* rapidly and *Madhumeha* in future. In the first two stages the *Anukulatva* between *Nidana* and *Dosha* ensues. *Kaphakara Ahara Vihara* vitiates *Kapha Dosha* without any resistance due to similar properties. The *Bahudrava Kapha* is prone to develop *Madhumeha* and as it is already present in excess quantity from the beginning, hence it gets aggravated rapidly when the *Anukula Nidana* are continued. This type of *Anukulatva* may be seen in person having *Kaphaja Prakriti* and who are having genetic predisposition for *Prameha*.
- The provoked *Kapha* gets spread all over the body owing to *Sharira Shaithilya*. *Sharira Shaithilya* being one of the *Anukula* factors for *Nidana* towards the *Dosha*.
- *Vikrita Kapha* has affinity towards *Bahu-Abaddha Meda* due to their similar properties and gets lodged there. *Vikrita Kapha* after combining with *Bahu- Abaddha Meda* causes its vitiation; the other important *Dushya* are *Sharira Kleda* and *Mamsa*, which are already increased in large quantity, prior to vitiation of *Kapha*. The provoked *Kapha* with vitiated *Meda* gets combined with *Sharira Kleda* or *Mamsa* or both. This is an important stage because the prodromal symptoms of the disease are manifested in this stage. It is essential to diagnose the disease at this stage to prevent further progress of the disease for better prognosis.
- If not prevented, two types of manifestation will occur:
 1. *Puti Mamsa Pidika* due to *Mamsa Dhatu* vitiation – The vitiated *Kapha* and *Meda* combines with *Mamsa Dhatu* leading to *Puti Mamsa pidika*.

2. *Mutravaha Srotodushti* due to *Sharira Kleda Dushti* – If vitiated *Kapha* and *Meda* come in contact with *Sharira Kleda*, then it changes in *Mutra*, the vitiated *Kapha* impedes the openings of *Mutravaha Srotas*, which are already filled with vitiated *Meda* and *Kleda*, thus producing the disease *Madhumeha*. The above two manifestations of *Kleda* and *Mamsa Dushti* will occur simultaneously or in two stages.

- In the succeeding stage various complications of the disease manifest and the disease progresses towards *Asadhyata* i.e. the disease becomes incurable. The *Madhumeha* attains *Sthairya* (stability) and *Asadhyata* (incurability) status because of its *Prakriti* and *Vikriti*. Here *Chakrapani* has explained the term *Prakriti* and *Vikriti* that if all the natural properties of *Kapha* become abnormal, the *Prameha* gets chronic and if *Kapha* gets provoked further condition of incurability ensues. Involvements of *Raktadi Dhatu* which are not similar in qualities to *Kapha* are considered as *Vikriti*.

Vishista Samprapti

Kaphaja Prameha Samprapti³⁵:

Due to indulgence in *Kaphakara Ahara Vihara* there is vitiation of *Kapha*, which due to similar *Guna* and affinity to *Meda* does *Meda Dushti* and *Kleda Dushti*, thereby increases *Drava Dhatus* in the body. This increased, vitiated *Shareera Kleda* along with *Dushta Kapha* and *Dushta Medas* enters into *Mootra* Ashaya and gets transformed into *Mootra*. During this Process they acquire the *Dasha Gunas* of *Kapha* namely – *Shweta*, *Sheeta*, *Snigdha*, *Guru*, *Madhura*, *Sandraprasada* and *Manda*, based on these *Samyoga Vishesha* of *Dosha Gunas* *Dasha Kaphaja Prameha* Manifests.

Pittaja Prameha Samprapti: ³⁶

If *Pitta Vruddi* in relation to other *Dosha* is associated with *Pittakara Ahara Vihara* and the subtle condition of *Dhatu*s (or in presence of *Kaphaja Mehas*) then *Pitta Dushti* is caused, which leads to *Rakta Dushti* first due to *Ashryeebhavata*. Later on other *Dhatu*s involved. Due to *Samyoga Visheshata* of the *Gunas* of *Pitta* (namely- *Kshara*, *Amla*, *Lavana*, *Visra* and *Ushna*) six varieties of *Pittaja Pramehas* are manifested. *Pittaja Pramehas* manifest at a quicker pace than *Kaphaja Meha*.

Vataja Prameha Samprapti: ³⁷

In an individual whose body is affected with conditions of *Kaphaja* and *Pittaja Pramehas* and then also if he indulges in *Vatakara Ahara* and *Vihara*, then it aggravates the *Vata* very quickly which spreads all over the body and while doing so it drags down the *Vasa*, *Majja*, *Lasika* and *Ojas* to the *Basti* and eliminates it from the *Shareera* thus leading to the manifestation of *Vataja Prameha*.

UPADRAVA

Prameha is a disease, which affects almost all *Dhatus* and *Srotasas*. And as disease attains *Deergavastha* the *Upadrava* start manifesting. The *Upadrava* of Madhumeha can be classified into two groups namely *Samanya Upadrava* and *Vishista Upadrava*.

Samanya Upadrava:

The *Samanya Upadrava* are those, which are commonly encountered in the disease. Acharya Charaka and Bhela have enlisted some of the *Upadrava* that are encountered commonly in the disease Prameha without classifying them into *Doshaja Upadrava*. Acharya Chakrapani opined that these complications manifests only on long term Anubandha of disease.

Table 9: Samanya upadrava^{38,39}

S.no	Upadrava	Charaka	Bhela
1	<i>Trushna</i>	+	+
2	<i>Atisara</i>	+	-
3	<i>Jwara</i>	+	-
4	<i>Daha</i>	+	-
5	<i>Dourbalya</i>	+	-
6	<i>Arochaka</i>	+	+
7	<i>Avipaka</i>	+	-
8	<i>Angamarda</i>	-	+
9	<i>Kasa</i>	-	+
10	<i>Brama</i>	-	+
11	<i>Tama</i>	-	+
12	<i>Shoola</i>	-	+
13	<i>Kandu</i>	-	+
14	<i>Putimamsa pidaka alaji vidradi aadi</i>	+	+

Visista Upadrava:

Sushruta and Vagbhata described specific complications of *Prameha* according to dominant *Dosha*. These *Visista Upadrava* are those, which manifest along with or after neglecting different varieties of *Prameha* and these *Upadrava* are named as *Kaphaja*, *Pittaja* and *Vataja Prameha*

Upadrava. Among these varieties of *Upadrava*, the *Vataja Prameha Upadrava* can be taken as the *Upadrava* due to Madhumeha sometimes. The remaining varieties of *Upadrava* can also be seen as the *Upadrava* of Madhumeha, as Madhumeha may be the neglected stage of *Pittaja* and *Kaphaja Prameha*.

Table 10: kaphaja, pittaja, vataja prameha upadrava^{40,41}

<i>Kaphaja Prameha Upadrava</i>	<i>Pittaja Prameha Upadrava</i>	<i>Vataja Prameha Upadrava</i>
<i>Makshikopa Sarpanam</i>	<i>Vrushana- Avadarana</i>	<i>Hrdgraha</i>
<i>Alasya</i>	<i>Bastibheda</i>	<i>Laulyam</i>
<i>Mamsopachaya</i>	<i>Medratoda</i>	<i>Anidra</i>
<i>Pratisyaya</i>	<i>Hridshula</i>	<i>Stambha</i>
<i>Shaithilya</i>	<i>Amlika</i>	<i>Kampa</i>
<i>Arochaka</i>	<i>Jwara</i>	<i>Shula</i>
<i>Avipaka</i>	<i>Atisara</i>	<i>Badhapurisetvam</i>
<i>Kapha Praseka</i>	<i>Arochaka</i>	<i>Shosa</i>
<i>Chhardi</i>	<i>Vamathu</i>	<i>Kasa</i>
<i>Nidra</i>	<i>Paridhupanam</i>	<i>Swasa</i>
<i>Kasa</i>	<i>Daha</i>	<i>Udavarta</i>
<i>Swasa</i>	<i>Murchchha</i>	
	<i>Pipasa</i>	
	<i>Nidranasa</i>	
	<i>Panduroga</i>	
	<i>Peeta- Vidmutratva</i>	

PRAMEHA PIDAKA

All the Acharyas mentioned *Prameha pidaka* as a complication of *Prameha* in general but Charaka described it as complication of *Madhumeha*. According to Charaka, if one

ignores the *Madhumeha* then the outcome is '*Sapta Pidaka*' which is manifested on muscular parts, Marmas (vital parts) and Sandhi (joints) of body.⁴² As the channels of body are weak in Pramehi, *Doshas* do not reach in upper part of body,

so the Prameha pidaka originate in lower parts of body. The pidakas originated on Guda, Hridaya, Head, Skandha (shoulder), back and Marmas of a Krisha Pramehi should not

be treated.⁴³Sushruta and Vagbhatta mentioned ten Pidaka while Charaka mentioned only seven Pidakas.

Table 11: types of prameha pidaka by different Acharya^{44,45,46}

S.no.	Pidaka	Charaka	Susruta	Ashtanga hrudaya
1	Saravika	+	+	+
2	Kacchapika	+	+	+
3	Jalini	+	+	+
4	Vinita	+	+	+
5	Alaji	+	+	+
6	Masurika	-	+	+
7	Sarsapi	+	+	+
8	Putrini	-	+	+
9	Vidarika	-	+	+
10	Vidrdhika	+	+	+

CONCLUSION

References regarding *prameha* can be obtained from *veda*, *purana* and other literary works. It is elaborately mentioned in Ayurvedic treatises as enumerated. An efficient physician should know these basic concepts and with this knowledge, he can easily do the *samprapti vighatana*.

REFERENCES

- Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan; 2010. p.291.
- Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.504 .
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.215.
- Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.294.
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.294.
- Rajeshwari RV , Dissertation title – Comparative clinical study in the efficacy of shiva gutika and gokshuradi guggulu in the management of madhumeha(type II diabetes mellitus), submitted to RGUHS,2014
- Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.451.
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.449.
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.103.
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.214.
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.212.
- Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.289.
- Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.402.
- Upadhyaya y, editor, (1st ed.). Madhava Nidana of Madhavakara, Prameha Nidana: Chapter 33, Verse 5. Varanasi: Chowkambha Prakashana, 2009; p 146.
- Bhavamisra, Bhavaprakasa, Vol.2, translated by K.R. Srikantha Murthy, Chowkhamba Press, 1st edition 2000, p. 419
- Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.446.
- AcharyaJT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.451.
- Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.505 .

19. Acharya Vagbhata, Astanga Samgraha, with Sasilekha Sanskrit Commentary by Indu, edited by Dr.Shivaprasad Sharma, Chawkhambha Sanskrit Series Office, Varanasi:2008, p. 392.
20. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.504.
21. Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.294.
22. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.446.
23. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.445.
24. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.213.
25. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.214.
26. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.215.
27. Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.290.
28. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.502 .
29. Upadhyay, editor, (1st ed.). Madhava Nidana of Madhavakara. Varanasi: Chowkambha Prakashana, 2009; vol 2, p 9.
30. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.443.
31. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia; 2011.p.212.
32. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia; 2011.p.212.
33. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.212.
34. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.212.
35. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.213.
36. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.214.
37. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.215.
38. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.215.
39. Krishnamurthy KH. Bhela Samhita of Bhela. edi 1st Re prnt. Varanasi: Chaukambha Visvabharati; 2000.p.339.
40. Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.291.
41. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.504.
42. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.103.
43. Acharya JT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.293.
44. Acharya YT. Caraka Samhita with Ayurveda Deepika commentary of Chakrapanidatta. Re prnt. Varanasi: Chaukambha orientalia;2011.p.104.
45. AcharyaJT. Susruta Samhita of susruta with nibandha sangraha Commentary of Sri Dalhanacharya and Nyayachandrika Panjika of sri Gayadasacharya. Re prnt. Varanasi: Chaukambha sanskrit sansthan;2010. p.292.
46. Paradakara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri.Re prnt. Varanasi (India): Chaukambha Orientalia; 2005.p.504.

Source of support: Nil, Conflict of interest: None Declared