

## EXPLORING AYURVEDIC INSIGHTS OF PRAMEHA VYADHI

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## ABSTRACT

*Madhumeha* or *Prameha* is the term used by the ancient *Acharyas* of *Ayurveda* to describe diabetes. Various forms of *Prameha* were mentioned in *Ayurveda*, based on the imbalance of *Vata*, *Pitta*, and *Kapha Doshas*. *Prameha* is associated with the incurable vitiation of *Vata dosha*. While vitiation of the *Kapha dosha* which is related with *Prameha*, is thought to be treatable, *Prameha* associated with vitiation of the *Pitta dosha* is difficult to cure. In addition to using *Ayurvedic* formulations and herbs, *Ayurveda* describes a number of therapy techniques for the management of *Prameha*, including *pathya* conduction, *yoga*, and *sodhana karma*. Detailed aetiology, symptoms, and management of *Prameha* from an *Ayurvedic* perspective is discussed in this article.

**KEYWORDS:** *Ayurveda*, *Prameha*, Diabetes, *Madhumeha*.

## INTRODUCTION

Mythological origin of *madhumeha*

हविष्प्राशात् प्रमेहकुष्ठानां ॥ च. नि. ८/११<sup>[1]</sup>

*Utpatti* of *Prameha* is given by *Charakacharya* in *Nidansthana*. He described that *Prameha* and *Kushtha* are produced by the intake of *Havish*. (One type of *ghee*).

**Vyutpatti**

The word '*Prameha*' consists of two sub words. i.e., '*pra*' and '*meha*'.

प्रमेह = प्र + मिह

The word *Meha* is derived from the root “*mih Sechane*” by adding '*Lue*' *Pratyaya* to it *mehit* is

मेहति सिन्वति मूत्ररेतांसि । (हलायुधकोष)

It means to excrete in *Sanskrit* literature.<sup>[2]</sup>

मेहति मूत्रयति इत्यर्थः । डल्हन, सु.नि.६/१०

**Madhumeha**

मूत्र इव मेहति ।

The word *Madhumeha* can be subdivided into “*Madhu*” and “*Meha*”

*Prameha* is a medical condition that is characterized by the excretion of significant amounts of cloudy urine. Alternatively, it can be described as a condition where urine is excessively excreted, in large quantities and with high frequency. *Prameha* refers to the excretion of substantial amounts of one or more metabolic byproducts in the urine, which may or may not be the usual components of urine. This condition encompasses various metabolic disorders that are distinguished by specific abnormalities in the urine. In the *Shabdakalpadrum*, *meha* or *Prameha* is defined as follows:

प्रकर्षेण मेहति क्षरति वीर्यदिग्ने नेति प्रमेहः ।

*Madhumeha* is a medical condition characterized by the passage of urine that is sweet like honey and possesses astringent qualities. The urine is also pale and dry in nature. In addition, the entire body of the individual affected by *Madhumeha* acquires a sweet taste. *Sushruta*, an ancient Indian physician, referred to this condition as “*Kshaudrameha*” before it was renamed as “*Madhumeha*”. *Kshaudra* is a specific type of *Madhu*, or honey. Both *Charaka* and *Sushruta* have described the colour of the urine in *Madhumeha* patients as “*pandu varna*” and “*kshaudra rasa varna*” respectively. *Sushruta* and *Vagbhata* have stated that all forms of *Prameha*, a group of urinary disorders, can be classified as *Madhumeha* if left untreated or improperly treated for an extended period of time.<sup>[3]</sup>

सर्व एव प्रमेहा मूत्रादिमाधुर्ये मधुगन्धसामान्यात् पारिभाषिकीं मधुमेहाख्यां लभन्ते ॥ सु.चि.१२/६

### Synonyms of *madhumeha*

Following are the few synonyms mentioned in the ancient treatise.

#### 1. *Ojomaha*

*Ojomaha* is one of four types of *Vataja* variety of *Prameha*. In this type, depletion of *Oja* through urine takes place by vitiated *Vata dosha* along with the changes in taste and appearance. (Ch.chi.6/11).<sup>[4]</sup>

#### 2. *Kshaudrameha*

In *sushruta nidana sthana*.

#### 3. *Paushpameha*

In *Anjan Nidana Vagbhatta* asserted that these types result due to because of the nexus between *Dosha*, *Dushya* and their specific combination according to concordance. That's why in each subtype specific type of urine is voided, (A.H.Ni 10/8). Above classification helps to know the *Dosha* predominance, *Dushya* involvement, nature of urine voiding, etiological factors. And the state of the disease and progression.<sup>[5]</sup>

### *Nidana (Aetiology)*

In *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Madhava Nidana*, and *Harita Samhita* only *Samanya Nidana* of *Prameha* have been described. The specific etiological factors of *Madhumeha* have been described by *Charaka* only. (Ch. Su. 17/78-79)<sup>[6]</sup> *Charaka* has described the general aetiology of *Prameha*<sup>[7]</sup> (Ch. Chi. 6/4) and *Nidana* of *Vatika Prameha*<sup>[8]</sup> (Ch. Ni. 4/35). In *Sutra* (17/78-81) also described etiological factors for *Avranajanya madhumeha* specifically. In all types of *Pramehas* *Kapha* is main *Dosha*. In *Madhumeha*, *Kapha* as well as *Vata* are together hence the disease is kept under the subtitle of *Vatika Prameha*.

आस्यासुखं स्वप्नसुखं दधिनी ग्रम्योदकानूपरसाः पयांसि ।

नवान्नपानं गुडवैकृतं च प्रमेहेहेतुः कफकृच्च सर्वम् ॥ च.चि.६/४

दिवास्वप्नाव्यायामालस्यप्रसक्तं शीतस्निग्धमधुरमेद्वान्नपानसेविनं पुरुषं जानियात् प्रमेहि भविष्यतीति ॥

*Sushruta* has classified *Prameha* in two types – *Sahaja* and *Apathyanimittaja* (Su. Chi. 11/3). The Etiological factors described by *Sushruta* emphasized the role of hereditary and dietetic factors.<sup>[9]</sup>

**Sahaja (Hereditary):** The word *Sahaja* indicates genetic predisposition. *Sushruta* narrated two causative factors i.e., patient eats less and dry food and always wants to wonder (Unstable). *Charaka* listed noted *Madhumeha* under *Kulaja Vikara* resulting due to defect in *Beeja* (Ch. Chi 6/57).<sup>[10]</sup> *Chakrapani* commented that it could be caused by Father, Mother, grandparents which means that diseases may be inherited from generation to generation. (Ch. Chi. 6/57) *Chakrapani* commented that indulgence of faulty foods at the time of pregnancy cause this defect. *Charaka* narrated that indulgence in excessive use of *Madhura Rasa* by mother during at the time of pregnancy causes *Madhumeha* and *Sthaulya*. (Ch. Sha. 8/21)<sup>[11]</sup> As per *Charaka*, defect in *Beeja*, *Beejabhaga* or *Beejabhagavayava* can cause *Sahaja* disease (Ch. Sha. 4/30). *Beeja* can be correlated with ovum and sperm, *Beejabhaga* with chromosome and *Beejabhagavayava* with genetic coding.

**Apathya nimittaja (Acquired):** All etiological factors according to *Dosha* predominance and common for *Prameha* having qualities like *Snigdha*, *Sheeta*, *Guru*, *Pichchhila*, *Madhura* and *Shlakshna*. All these *Nidanas* causes excessive burden on digestion (*Agni* power) and form *Aparipakva Dhatus* and excessive *Mala*. i.e., *Mutra* & *Sweda*.

#### General etiological factors (*Samanya nidana*)

All these *Nidanas* are of *Santarpanjanya* or *Aavaranjanya Prameha*, as all of these *Nidanas* are productive of *Kapha* mainly and *Kapha* is the most important *Dosha* involved in the pathogenesis of *Santarpanjanya* or *Aavaranjanya Prameha*. All these *Nidanas* are divided into *Aharaja*, *Viharaja* and *Manasa Nidana* as follows:

	<i>Charaka</i>	<i>Sushruta</i>	<i>Ashtanga sangraha</i>	<i>Ashtanga Hridaya</i>
<b>Aharaja</b>				
<i>Dadhi</i>	+	-	-	+
<i>Gramya, Anupa, Audaka</i>	+	-	-	+
<i>Mamsa</i>				
<i>Payaha</i>	+	-	-	+
<i>Navapana</i>	+	-	-	+
<i>Navanna</i>	+	-	-	+
<i>Guda Vikrita</i>	+	-	-	+
<i>Shleshmajanaka Ahara</i>	+	-	+	+
<i>Sheeta Dravya</i>	-	+	-	+
<i>Madhura Dravya</i>	-	+	-	+
<i>Amla Lavana</i>	+	-	-	-

<i>Rasa</i>				
<i>Snigdha Dravya</i>	-	+	-	+
<i>Drava</i>	-	+	-	+
<i>Annapana</i>	-	+	-	+
<i>Guru Dravya</i>	-	-	-	+
<i>Picchila Dravya</i>	-	-	-	+
<i>Mutrajanaka Dravya</i>	-	-	-	+
<i>Tikta, Katu, Kashaya Rasa</i>	-	-	-	+
<b><i>Viharaja</i></b>				
<i>Asya Sukham</i>	+	-	-	+
<i>Swapna Sukham</i>	+	-	-	-
<i>Diwaswapna</i>	-	+	-	-
<i>Avyayama</i>	-	+	-	-
<i>Alasya</i>	-	+	-	-
<b><i>Manasa</i></b>				
<i>Vishada</i>	+	+	+	+
<i>Tyakta Chinta</i>	+	-	+	+
<i>Beeja Dosha</i>	+	+	+	+

### Specific etiology of *madhumeha*

*Vagbhata* divided *Madhumeha* into two etiological subtypes (i) *Dhatukshayajanya* caused by *Nidanas* which leads to excessive tissue depletion. and (ii) *Avaranajana Madhumeha* caused by *Nidanas* which increase *Kapha*, *Pitta*, *Meda* and *Mamsa* which in turn leads to obstruction of *vata*.

### Specific etiology of *madhumeha*<sup>[12]</sup> (Ch. Su. 17/78-79)

<i>Ahara</i>	<i>Vihara</i>
Excessive intake of -	Excessive indulgence in -
<i>Guru</i>	<i>Nidra</i>
<i>Snigdha</i>	<i>Asyasukha</i>
<i>Amla</i>	<i>Tyakta</i>
<i>Lavana</i>	<i>Vyayama Chinta</i>
<i>Navannapana</i>	<i>Sanshodhana Akurvata</i>

### *Purvarupa*<sup>[13]</sup>

Special premonitory symptoms of *Madhumeha* are not described in *Ayurvedic* treatises. Common premonitory symptoms of *prameha* can be taken as *Purvarupa* of *Madhumeha* because it is classified under the *vatika* type of *Prameha*.

*Sushruta* said that a man with slight increase in urine output along with the premonitory symptoms should be considered as patient of *Madhumeha*. (Su. Ni. 6/22-23).

### **Roopa**

*Roopa* is nothing but sign and symptoms of the disease. In *Ayurvedic* classics “*Rupa*” of *Prameha* are mentioned as follows.

*Rupa* manifests in *Vyakti Avastha* of *Shatakriyakala*, when the pathology of the disease manifests in full context. Symptomatology of *Madhumeha* is described as follows:

- 1) Prodromal symptoms of *Prameha*.
- 2) General features of *Prameha*.
- 3) Specific symptomatology of *Madhumeha*.

### **General features of prameha**

#### **Characteristics of urine**

**Prabhutamutrata:** *Acharyas* mentioned this as cardinal symptom of *Prameha*. In *Nidana sthana* (9/40) *Vagbhata* mentioned that *Prameha* is *Mutratipravritija* disease.<sup>[14]</sup> *Gayadasa* on (Su. Ni. 6/6) comments that excessive urination because of amalgamation and liquification of the *Dushyas*.<sup>[15]</sup>

**Avilamutrata:** *Avila mutrata* means turbidity in urine.

**Picchila mutrata:** At the time of diagnosis of *Anilatmaka* or *Kaphasambhav Prameha*, *Charaka* mentioned this characteristic of Urine.

*Kashyapa* mentioned few symptoms of pediatric patients (Ka. Su. 25/22).<sup>[16]</sup>

- *Mamsa Akrant:* Flies get attracted towards the urine.
- *Sweta and Ghana Mutra:* Child excretes urine having *Shweta* colour and solid consistency i.e., turbidity.

### **Associated Signs and Symptoms**

*Sushruta* in *Chikitsasthana* mentioned two types of *Prameha* and their symptoms before propounding the treatment of *Prameha*. As follows;

#### **Apathyanimitaja**

- *Sthula* (Obese)
- *Bahuashi* (Consumes excessive food)

- *Snigdha* (Unctuous body fixture)
  - *Shayyasanswapnasheela* (Like to sit down and sleep always)
- Kashyapa* has narrated symptoms like *Gaurava* (Heaviness in the body), *Baddhata* (tightness) and *jadata* (Steadiness, Laziness).

### Specific symptomatology of *madhumeha*

All the varieties of *Prameha* if not treated properly can may contribute into *Madhumeha* in due course of time. (Su.Ni. 6/30)<sup>[17]</sup>

### Urine characteristics

As per *Charaka* Urine of *Madhumeha* patient is *Kashaya* and *Madhura* taste, *Pandu* in color and *Ruksha* in quality *Chakrapani* opines on assertion (Ch. Ni. 4/37) that *vayu* because of its *prabhava* converts *madhura Oja* into *Kashaya rasa*.

Resemblance of urine with honey is described by *Sushruta* (Su. Ni. 6/12), *Ashtanga Sangraha* (AS. Ni. 10/9) *Ashtanga Hridaya* (A.H. Ni. 10/18) And *Madhava Nidana* (M. N. 33/16)

### Associated symptomatology

- ***Sharira madhurya*:** *Vagbhata* narrated that the body of *Madhumeha* patient become *Madhura* i.e., Sweet, (A.S.Ni. 10/9, AH Ni.20/21) This symptom is described by *Vagbhata* only.
- **Psycho-physiological feature (Characteristic):** This special character related to behavioral pattern is mentioned by *Sushruta* that, person suffering from *madhumeha* will like to stand than walking, like to sit than standing, likes to lie down than sitting and like to sleep than lying down.

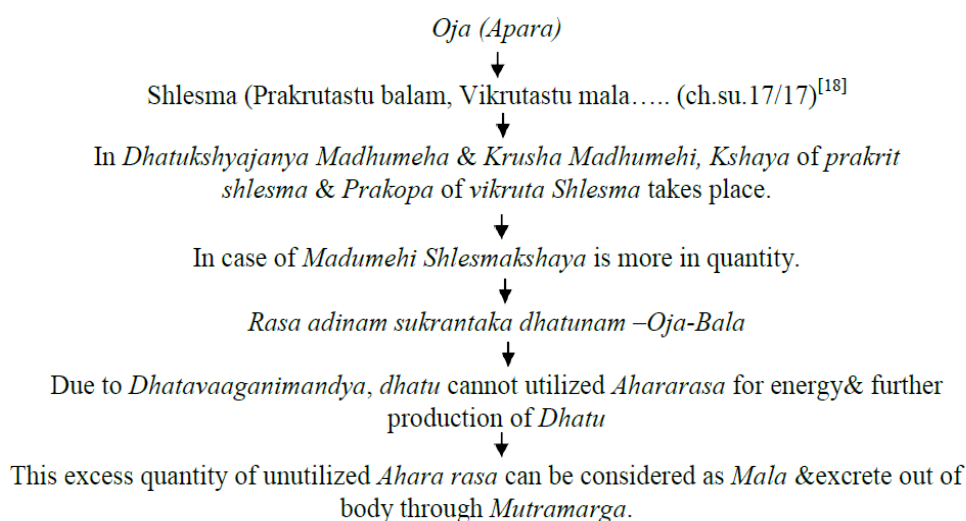
### *Samprapti*

*Samanya Samprapti* of *Prameha* is described by *Charaka*. According to *Charaka* due to *Nidanasevan* all the three *Doshas* are vitiated. Then especially the vitiated *Kapha* spreads all over the body due to its laxity. (*Sharirashaithilya*) While spreading, *Kapha* get mixed up with the *Meda* because it is *Bahu* (abundant), *Abaddha* (non compact) and similar with the properties of the *Kapha*. (due to *Samanaguna bhuistitavat*). While mixing with *Meda*, *Kapha* affects its compactness. Thus, affecting the *Mamsadhatu* (muscle) to produce *Putimamsapidaka* (boils), *Sharavika*, *Kachhapika* etc. (*Aprakritibhutavata*).



By affecting the body fluid, vitiated *Kapha* transforms it into the urine and blocks the openings of the urinary tubules coming out of the *Vankshana* and *Basti* (bladder). When they are excreted through urine, they cause the disease *Prameha* (*Prakritivikritibhutatvat*).

According to *Sushruta*, bodily principles *Vata*, *Pitta* and *Kapha* (*Aparipakwa* in nature) get mixed with *Meda*, deranged, and are carried down through urinary ducts. The deranged fat etc. of the body is present in urine, find its lodgment at the mouth of urinary bladder (*Bastimukha*). When they are excreted through urine, they cause the disease *Prameha*.



### Srotasa involvement

*Rupas* are related with findings in *Mutra* and *Purvarupas* indicate the physical signs.

<i>Srotasa</i>	<i>Dushti- lakshana</i>
<i>Mutravaha</i>	<i>Aavilmutarata, Prabhutmutrata</i>
<i>Udakavaha</i>	<i>Mukha-talu-kanthashosha, Pipasa, Pindikodweshtana.</i>
<i>Medovaha</i>	Most of <i>Purvarupa</i> are due to <i>Medovaha Srotasa Dushti</i> e.g., <i>Dantadinam maladyatva, Snigdha- pichchhila-guru gatrata, Daurgandhya, Medoshosha, Angabheda, Dehe chikkanata.</i>
<i>Mamsavaha</i>	<i>Putimamsa pidaka, Kaye Malam.</i>
<i>Swedavaha</i>	<i>Atisweda, Atishlakshnata, Romaharsha, Sparshavaigunya, Paridaha.</i>
<i>Rasavaha</i>	<i>Gaurav, Aalasya, Aruchi, Mandagni, Aasyamadhurya, Shrama, Arasadnyata, Krushangata, Klaibya, Sthaulya.</i>

### Sadhyasadyata

*Charaka* in *Agryasangraha* has described *Prameha* as<sup>[19]</sup>

प्रमेहोऽनुषङ्गिणां । च.सू. २५/४०



This indicates that disease is „Yapya“ in nature and Yapana must be carried out over a long duration of treatment. Charaka has mentioned Sadhya Asadhyatva of all types of Prameha.<sup>[20]</sup>

साध्याः कफोत्था दश, पित्तजाः षट् याप्या, न साध्यः पवनाच्चतुष्कः ।

समक्रियत्वाद्धिषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते ॥ च.चि.६/७

### **Sadhya**

ते दश प्रमेहाः साध्याः समानगुणमेदःस्थानकत्वात्, कफस्य प्राधान्यात्, समक्रियत्वच्च ॥ च.नि.४/११

*Kaphaja Prameha* are *Sadhya* because line of treatments for *dosha* (*Kapha*) and *dushya* [*Meda*, *Kleda*, *Rasa*] are compatible with each other. *Kapha* and *Meda* are having similar characteristics and are vitiated in same place [*sthana* of *Kapha* is “*Amashaya*” and that of *Meda* is “*Vapavahana*”].<sup>[21]</sup>

According to *Arunadatta*, in *Kaphaja Prameha*, body elements are in vitiated form and there is not the condition of *Dhatukshaya*. Therefore, they are comparatively easy to cure.

### **Chikitsa sutra**

*Charaka* described the treatment of *Prameha* primarily in 2 groups i.e., *Sthoola Pramehi* and *Krusha Pramehi*.

The *Sthoola* (obese) patients should be treated by *Sanshodhana* (purificatory therapies), as they have excess vitiated *Dosha* in the body. They also can tolerate the purification process. And *Krusha Pramehi* (lean and thin) should be treated by *Samshamana* and *Brumhana* (promotive or pacificatory therapies), as they have less *Bala* to cope up with the *Shodhana chikitsa*.

Thus, after *Shodhana* therapy *Santarpana chikitsa* should be administered in *Pramehi*, otherwise occurrence of *Apatarpanaja Vyadhi* like *Gulma* are possible. The treatment and formulations described in *Sutrasthana* should be applied in *Prameha* occurred due to overnutrition.

### **Shodhan chikitsa in sthoola pramehi**

According to the type of *dosha* elevated, *Vamana* is the best choice for *Kaphaja Meha* while *Pittaja Meha* can be best treated with *Virechana Chikitsa*. *Sushruta* has put forth a general concept of *Shodhana* according to *Balwana Pramehi*. First, “*Snehana*” of patient must be carried out by *sadhita taila* or *ghrita* as per dominance of *dosha*. Then there is indication of

“Vamana”. After Vamana, “Virechana” is indicated. Virechana dravyas must be strong enough to eliminate sufficient doshas because generally Pramehi patients have excess of Meda accumulated in their body where mild Virechana is ineffective to eliminate doshas properly. Seven days after Virechana, there is indication of “Asthapana Basti.”

### **Shaman chikitsa in krusha pramehi**

For Krusha Pramehi, medicinal drugs and diet which is Laghu and Santarpana should be administered e.g., Mantha, Yava, Jangalmamsa, Mudgayusha etc. Sushruta explained that in Krusha Pramehi Santarpan food and drinks should be given. Vagbahata stated same treatment as Charaka, but added that Krusha Pramehi should be given Pachana therapy.

This is common principle to treat Prameha and it is also applicable to Madhumeha. Madhumeha can be treated on the same line of treatment. It is sub type of Vataja Prameha and is said to be under the Asadhya disease. Even though it is incurable it can be managed by management. Treatment can be discussed under two headings.

1. Nidana Parivarjana
2. Treatment according to Dosha.

### **Nidan parivarjana**

This is primary principle to be followed in every disease. Charaka described that etiological factor i.e., Nidana Sevana of Prameha should be avoided. It is one of the treatments of disease.<sup>[22]</sup>

यैर्हेतुभिर्ये प्रभवन्ति मेहस्तेषु प्रमेहेषु न ते निषेव्याः ।

हेतोरसेवा विहिता यथैव जातस्य रोगस्य भवेत् चिकित्सा ॥ च.चि.६/५३

Chakrapani quotes that avoidance of etiological factors in Prameha is very important to control further progress of disease. Only Nidana Parivarjana is not sufficient but along with this proper diet management is necessary, various Acharyas mentioned various types of diet.

### **Treatment according to dosha**

#### **1. Kaphaja prameha**

**Shodhana-** Vaman should be given to the well oleated patient after proper examination. Sushruta advised to give Teekshna Vamana.

**Shamana-** Especially for Kaphaja Prameha 10 Yogas are described in Ch.Chi.6. Sushruta described specific treatment for each subtype of Prameha.

**Other chikitsa**

**Vyayam-** Various types of exercise are useful to reduce excessive (fat) *Meda* and *Kapha*. *Jalavaseka* (Swimming) is also one type of exercise. It also increases peripheral utilization of glucose. *Sushruta* mentioned the following type of exercise.<sup>[23]</sup>

प्रवृद्धमेहास्तु व्यायामनियुद्धक्रीडागजतुरगरथपदातिचर्यापरिक्रमणान्यस्त्रोपास्त्रे वा सेवेन् ॥ सु.चि.११/११

**Udwartana**

It is *Kaphamedahara*. It reduces *Shaithilya* of body.

**Vilepana**

*Vilepana* is useful to reduce excessive sweating and *Daurgandhya*.

**2. Pittaja prameha shodhana**

The line of treatment of Pittaja Prameha is Virechana and shaman chikitsa.

**3. Vataja prameha**

**Shodhana-** Virechana and Vamana both procedures can be conducted in Vatika Prameha. No Shodhana is advisable in Vataja Meha according to Charaka. In Madhumeha involvement of Vata is seen and Basti is main treatment for Vata Dosha. Hence Acharya Sushruta and Vagbhata have mentioned Basti in Vatika Prameha.

**Shamana-** Acharya Sushruta described 4 specific Kwatha for Vataja Prameha in Chikitsasthana, 11. All Acharyas have been mentioned Tarpana Chikitsa in this type of Prameha.

**Specific treatment of madhumeha**

Charakacharya has not given any specific treatment of Madhumeha. Therefore, the general treatment of Prameha should be applied to the Madhumeha. Sushruta has written a separate chapter of Madhumeha Chikitsa (Su. chi.13). The treatment should be differed according to type of Madhumeha.<sup>[24]</sup>

**Shodhana**

This treatment should be given in Aavaranjanya Madhumeha. Vaman and Virechana can be given according to predominance of Dosha. In Madhumehi Teekshna Virechana (drastic purgatives) should be given because due to layer of Meda all over the body, patient of

*Madhumeha* cannot be easily purgated.<sup>[25]</sup> दुर्विरेच्या हि मधुमेहिनो भवन्ति मेदोऽभिव्याप्तशरीरत्वात्, तस्मात्तीक्ष्णमेतेषां शोधनं कुर्वीत ॥ सु.चि.१२/६

**Shamana** -*Tarpana Yoga* should be given in *Dhatukshayajanya Madhumeha* and the treatment which mainly controls the aggravated *Vata* should be done. For that *Vataja Prameha Chikitsa* is useful.

**Rasayana chikitsa** – *Madhumeha* is a disease in which due to *Ojakshaya*, the quality and functions of all *Dhatu* are disturbed. Therefore, *Rasayana* therapy is very useful in both types of *Madhumeha*. But *Rasayana* should be given after *Shodhana* only as it acts excellent in the well purified body. *Sushruta* and *Vagbhata* have described “*Shilajeet Prayoga*” for *Madhumeha* as a *Rasayana Chikitsa*. He mentioned *Salsaradi Gana Bhavit* “*Shilajita*” in *Madhumeha* after *Shodhana Chikitsa*. (Su.Chi. 13/10-11.) According to *Vagbhata*, it is very potent drug and is having rejuvenating power which gives better results even in those *Madhumehi* patients which are labeled as incurable. Use of “*Suvarna-makshika*, *Rajatamakshika* and *Tuvaraka taila*” should be done *Madhumeha*.<sup>[26]</sup>

### **Pathyapathya**

The substance which is not harmful for *Sharira* & *Manasa* are called *Pathya*. In *Prameha*, *Pathya Ahara* is:

- *Shooka dhanya* (Grains): *Yava*, *Godhuma*, *Kodrava*, *Uddalaka*, *shashtikashali*
- *Shami dhanya* (Pulses) : *Kulattha*, *Mudga*, *Chanaka*, *Adhaki*.
- *Shaka* (Vegetables): Fresh herbs described under *Tikta-varga* and *Kashayavarga*
- *Mamsa* (Non-veg); *Vishkira*, *Pratuda Mamsa*, *Jangala*. These *mamsa* must be *shulya* i.e., roasted with the help of *shulya* [tandoor].
- *Taila* (Oils): *Sarshapa*, *Atasi*, *Nikumbha*, *Ingudi*.
- *Pana* (Drinks): *Kushodaka*, *Madhudaka*, *Triphala rasa*, *Sidhu*,
- **Pathya vihara**- Different types of stressful exercises like, *Udwartan*, *Snana*, *Avasechana*, *Chankramana*, *Vilepana* by *Sevya* [*Ushira*], *Twak*, *Ela*, *Agaru*, *Chandana* etc. All these maneuvers help to reduce *Meda* and *Kapha* which are the main *dushya* in *Prameha*.
- **Apathya ahara**- *Jala*, *Dugdha*, *Dugdhavikruti*, *Ghruta*, *Sugar*, *Rice* preparations, *Navannapana*, *Pishtanna*, *Ikshuvikruti*, *Aanoopa*, *Audaka* & *Gramya Mamsa*.
- **Apathya vihara**- *Diwaswap*, *Avyayama*, *Atinidra*, *Dhumapana*, *Ekaasthana-asana*, *Mutravegadharana*, *Raktamokshana*.

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