



The critical study of *Pittaja Prameha*

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Abstract :

Prameha is one of the major diseases and has been described in all Available classics of *Ayurveda*. The disease where excessive sweet urination takes place is called as *Madhumeha*. Sanskrit term “*Madhumeha*” is composed of *Madhu*+ *meha*. The word “*Madhu*” means sweet and “*Meha*” means excessive urination (*atipravritti/ bahula Avila Mutrata*). The *Pramehavyadhi* has 20 types i.e. (*Vinshati Prameha*) according to *ayurveda* classic. All those types are made on the basis of urine examination with respect to its pattern of urination, color, odor, consistency, appearance etc. these types can diagnose only by clinical assessment of urine of patient. In this research the diagnosis of *Vinshati Prameha* were

suitable not only clinically but also urine and blood examination will obviously be helpful in diagnose of *Prameha* Condition with standardized format. The study of all 20 types will be fruitful but as per time limit and for suitability only *Shadvidh Prameha* i.e. 6 types of *Pittaja Prameha* were taken for research work. Such work is not carried out elsewhere in *Ayurvedic* Sphere.

Keywords: *Pittaja prameha, Hetu, Lakshan, Chikitsa*

Introduction:

Prameha is one of the major diseases and has been described in all available classics of *Ayurveda*. Nearly about 24% of the

population are suffering from this disease its percentage may go as high as 40-45% in 2020 WHO says. *Madhumeha* is a compound word made up of *madhu* and *meha*.

Madhu:-

The word '*Madhu*' is derived from the Root '*Mana*' and meaning 'manae'.

Meha :-

The word '*Meha*' is derived from the root '*Miha*' which is Employed in the sence of sinchana to moisten, ksharana to Flow, *prasarava* Excessive excretion (*vachaspathym*).³ *Prameha* ;:-The word *Prameha* literally means to flow which is derived From the Sanskrit Root '*Mih-Sachane*' The Sanskrit term *Meha* literally means to micturate the verbal *mehanam* Signifies urination it (*Prameha*) is qualified by prefix '*Pra*' its meaning is excess both in quantity and frequency. The etiology of *Prameha* is discussed in *Sushruta Samhita*, which identifies two types of *Prameha*: *Sahaja* (hereditary) and *Apathyanimittaja* (acquired).

Charaka Samhita mentions *Jatah Pramehi* due to *BijaDosha*.

Aims & Objectives

Aim:

To compile study on *Pittaja prameha* from *brihatrayee*.

Objectives:

- 1) To study the *hetu* of *pittaja prameha* from *brihatrayee*.
- 2) To study the diagnostic criteria from *brihatrayee*.
- 3) To study the *lakshanas* of *pittaja prameha* from *brihatrayee*.
- 4) To study the treatment of *pittaja prameha* from *brihatrayee*.
- 5) To study the prognosis of *pittaja prameha* from *brihatrayee*

Materials: Reference books- *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hriday* and *Laghutrayee*.

Methods: Literary review

Observations:

Pittaja Prameha Nidan:

a. *Ahar sambandhi:*

- i. *Ushna guna ahara atisevana* (foods that are hot in potency)

- ii. *Amla rasa ahara atisevana* (sour foods)
- iii. *Lavana rasa ahara atisevana* (excessively salty foods)
- iv. *Katu rasa aharaatisevana* (alkaline foods, pungent foods)
- v. *Adyasan* (eating before the previous meal is completely digested)
- vi. *Vishamaharasevana* (intake of mutually contradictory foods, that should not be eaten together, e.g. milk and bananas, milk and salty foods, yogurt and sour fruits, etc.).

b. Vihara (Lifestyle factors):

- i. *Atiatap* seven (Exposure to very intense heat of the sun)
- ii. *Agni santapa* (Exposure to excessive heat of fire)
- iii. *Shrama* (overexertion)
- iv. Psychologic factors: *Krodha* (Anger)

The above description about specific and general etiological factors can be summarized in the following manner -

- Genetic (*beeja dosha* Ref.Su.Chi.11/13)¹²
- Metabolic disturbance (*Ch, Chi 13 grahani*)¹³
- Sedentary and unhealthy lifestyle (Su.Ni.6/3;Ch.Ni4/5;A.H.Ni10/1-3)¹⁴
- Unhealthy food habits (Ch.Chi.6/4)¹⁵
- *Kaphaja Prameha* caused by over nutrition .
- *Medhavridhi* is caused due to over nutrition (obesity) .
- Vitiating of *medadhatu, kledavrudhi* leading to excess urine formation, leads to *prameha*.
- **Classification of Prameha**
 1. **Etiological (Su.Ch.11/13)¹**
 - a. *Sahaja* or *kulaja* (hereditary)



b. *Apathya nimittija*
(acquired)

• **2. Clinicopathological
(Dosik) (A.H.Ni.10/1)²:**

- a. *Kaphaja* - 10 types
- b. *Pittaja* - 6 sub types
- c. *Vataja* - 4 sub types

• **3. Constitutional**

- a. *Sthula or Balbana*
(obese type 2 DM)
Pramehi
- b. *Krishya or Dourbalya*
(asthenic)

Type1DM:Pramehi

4. Prognostic:

- a) *Sadhya* (curable)
- b) *Yapya* (pallable)
- c) *Asadhya* (Incurable)

**a) *Prameha in samhitas* :
Brihat-tryayee:**

1. *CharakSamhita*- *Sutrasthana*

The period of *Brihat-tryayi* was the golden era of *Ayurvedic* literature, where *Prameha/Madhumeha* is described vividly during which *Charaka*, The first *Samhita* among the *Bhihat Trayi* is *Charak Samhita*, in which

diabetes was recognized as a disease entity in ancient Indian *Ayurveda*

2.Acharya Sushruta :

Acharya Sushruta of 10th century B.C. described 20 different types of *Prameha* in *NidanSthan* Chapter 6 and *Chikitsa Sthan* 11/12/13

and *Acharya Vagbhatta* wrote the ancient texts which forms the basis of *Ayurvedic* literature.

3. Acharya vagbhat:

Acharya vagbhat described that *Prameha* when remain untreated gets converted into *Madhumeha*. He described etiology of *Madhumeha* by -i) *DhatuKshaya*, ii) *Avarana* of *vayu* by vitiated *doshas*.

***Laghu-Trayee*(7th - 16th century A.D.):**

4) *Madhav Nidan* ³:

In chapter 33 of *Madhav Nidan* important description regarding the etiology, diagnosis, pathology, symptomatology and differential



diagnosis along with *Madhumeha* is given.

6) Sharangadhar Samhita(14th century)⁴ :

This *Samhita* has clarified the treatment of *Madhumeha* by several pharmacological preparations called “*Bhaisajya Kalpana*”. Several preparations like *Churana* (powder), *Kalka* (paste), decoction (kwath), tablet and *Rasa Aushadhis* were used for the treatment of *Madhumeha*.

7) Bhava-Prakash: (16th century A.D.)⁵ :

It is the the third book among *Laghu-Trayee* written by Acharya Bhavaprakashpoint of view. It also describes the treatment of *Madhumeha* in same discipline as *Charaka* and *Sushruta*.

7) Kashyap Samhita:

The ancient Indian pediatrician Acharya Kashyapa who is supposed to be as

old as *Atreya Punarvasu* had also described twenty types of *Pramehas* as described by

Charaka and Shusruta.

8) Bhaisjya Ratnavali (19th century)⁶:

Kaviraj Govindadas wrote *Bhaisjya Ratnavali* where he dealt a separate chapter no 37 as *Prameha Chikitsa*.

b) Lakshanas

1) Mootra Sambandhi Lakshanas:

1. *Prabhuta mutrata* (excessive urination)
2. *Avil mutrata* (turbidity in the urine)
3. As a whole prameha is a disease of syndrome of urinary system having On the basis of colour, smell and consistency of urine(ref.A.H.10/7)

2) Vishishta lakshan of pittaja prameha :

- *Ksarameha* -Smell, color, taste and touch of urine is like as alkali
- *Kalameha* -Blackish urination
- *Nilameha*- Bluish urination

**Lohitameha/
Raktameha:**

Sonitameha/

Color of urine is reddish have the smell of fresh blood and salty taste

Manjisthameha:

Color of urine is like juice of *manjistha* and the smell like of raw flesh and passes frequently.

Haridrameha:

Color of urine is like *haridra* (yellow) and the taste is pungent.

c) Diagnosis tools of *Prameha* :

As the newer diagnostic criteria of diabetes is based on subjective and objective (investigation) point of view but *Sushruta* the ancient brilliant physician gives a very good clinical description by which we can confirm that the patient is really suffering from *Prameha* – If an individual passes excessive urine in quantity and frequency along with the presence of full or some of the half premonitory sign

and symptoms then the individual is said to be suffering from *Prameha*.

(Su.Ni.6/25-26)

d) *Chikitsa*

• *Samanya chikitsa* : The Basic Principle:

1. *Nidan Parivarjana* : The *ahara* and *viharas* (diet and regiment) which have been

explained for causing *Prameha* should be avoided strictly.

2. In obese diabetic with adequate body strength having intense increase of *doshas*, purification of the body is advocated depending on the dosha predominance viz. *Kaphaja* are advised to have *Vamana*, *Pittaja* are advised *Virechana*.
3. *Vasti chikitsa*, though it is best management for *Vata dosa*, it is contraindicated in *Prameha* (*Arundutta*), because *Prameha* is attenuated by *Vasti*. But in case of burning sensation *Sushruta* has advocated “*Nyagrodhadi*” *kasya vasti*.
4. Slender and weak patient are advised to have “*Brimhana*” i.e. medication and diet which increase *dhatu*s in the body and *Shaman chikitsa*.

- *Balaban/Sthula* Patient : *Sobhan* + *Apatarpan* + *Samana*
- *Durbalya/Krishya* Patient : *Santarpan* + *Samana Chikitsa*

Vishishta chikitsa

- i) *Acharya charak*⁷:

- i. *Usheera, Lodhara, Anjana, Chandana*
- ii. *Usheera, Musta, Amla, Abhaya*
- iii. *Patola, Nimba, Amla, Amrita (Guduchi)*
- iv. *Musta, Abhaya, Padmaka, Vrikshaka (Katuja)*
- v. *Ludhra, Ambu (Sugandhabala), Kaliyak, Dhataki*
- vi. *Nimba, Arjuna, Amratak, Nisa (haridra), Utpala*
- vii. *Sirisha, Sarja, Arjuna, Kesar*
- viii. *Priyangu, Padma, Utpal, Knsuka (palash) (Cha/Chi/6/31-32)*
- ix. *Aswatha (pipal), Patha, Asan, Vetas*
- x. *Katankateri (daruhaladi), Utpal, Musta*



ii) Acharya Sushruta:

1. *Nilameha - Salsadi gana or Aswatha*
2. *Sonitameha - Guduchi, Tinduka, Gambhari, Khajura*
3. *Manjistameha - Manjisth, Chandan*
4. *Haridrameha- Rajavriksha (Amaltash)*
5. *Amlameha - Nyagradhadigana*
6. *Ksharameha - Triphala*

iii) Acharya vagbhata:

The three combined herbal formulations as decoction for curing P

- a. *Usheera, Lodhra, Arjuna, Chandana*
- b. *Patola, Nimba, Amla, Gudhuchi*
- c. *Lodhra, Musta, Kalyak, Dhataki (A.H. Chi. 12/8)⁸*

Conclusion:

From above study of *samhitas*, It is seen that *mootra parikshan* is major diagnostic tool for *prameha*.

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