



ISSN 2456-3110

Vol 6 · Issue 3

May-June 2021

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

## Prameha and role of Pathya : A Review

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### ABSTRACT

*Ahara* is an inevitable part of life along with air and water. Food is anything that is consumed and nourishes body, including medicine. As mentioned by *Acharya Kashyapa* consuming food in appropriate quantity, following all the rules and regulation is considered to cure disease; further improper method of consumption of food is said manifest disease. It is also mentioned that the food is the life of the living beings and clear complexion, good voice, life, ability, happiness, nourishment, built, strength, intellect is all dependent on the food one consumes. Therefore, food is considered as one among *Trayopasthamba*. In *Yogaratanakara*, it is said that for the treatment of diseases etiology, drug treatment and *Pathya* (wholesome) are three important factors which should be studied thoroughly before starting the treatment. Judicious planning of treatment by proper understanding of these three factors always yields a successful eradication of disease. *Prameha* is considered as a type of *Santarpanajanya Vikara*. *Charaka* in *Nidanasthana* gives the detailed explanation of *Nidana* and other *Samprapti Ghataka* in detail. *Prameha* is frequently correlated with diabetes mellitus type 2 based on clinical manifestations. *Pathya – Apathya* plays supportive role in the management of *Yapya Vyadhi* especially like that of *Prameha*. *Acharyas* indicated the importance of *Pathya Ahara* by stating that if a patient take wholesome food then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine.

**Key words:** *Prameha, Pathya, Aparhya, Yoga, Pranayama, Kriya, Kosha*

### INTRODUCTION

*Prameha*, a disease that have found a significant place in the therapeutic world since time immemorial. *Prameha* is frequently correlated with diabetes mellitus type 2 based on clinical manifestations. The description of diabetes emphasizes its dreadfulness,

before the availability of Insulin. So, with technological improvement there was always a quest for scientists to unfold the hidden path that could enlighten the scheme of management and thereby find an end to the misery. *Samhita* is flooded with various treatment modalities as well as regimen that could act as the solution for the alarming increase in the mortality as well as morbidity, making India Diabetic capital. But acceptance of the knowledge available in *Samhita* become possible only with the pursuit of scientific understanding about existing description. This article finds merit, as the path focus on understanding and analysing the knowledge of *Prameha* in terms of management and prevention from the preview of *Pathya* and *Apathya Sevana*.

The word *Prameha* literally means “to flow” which is derived from the Sanskrit root “*Mih-Sechane*”.<sup>[1]</sup> The Sanskrit term *Meha* literally means to micturate. It (*Prameha*) is qualified by prefix “*Pra*” meaning excess

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Submission Date: 10/05/2021 Accepted Date: 17/06/2021

#### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

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both in quantity and frequency. According to Sushruta and Vagbhata, *Prameha* is characterized by copious flow of cloudy or turbid urine, although the turbidity varies depending upon involvement of different proportion of *Doshas* and *Dushyas*. *Charak* has traced the origin of *Prameha* from an incident of the disruption of “*Yagya*” conducted by *Daksaprajapati*.<sup>[2]</sup> He states that *Prameha* first occurred by overeating of “*Havish*” (contains much of carbohydrates & fats), offered in this “*Yagya*”, signifying the role of *ahara* and *vihara* in pathogenesis and thereby management.

*Prameha* is of 20 types based on *Dosha* predominance, categorized namely as *Kaphaja*, *Pittaja* and *Vataja Prameha*.<sup>[3]</sup> On the basis of aetiology, *Sushruta* has mentioned clearly two types of *Prameha*.<sup>[4]</sup> One is *Sahaja* (hereditary) another is *Apathyanimittaja* (Acquired).

- Sahaja*: *Sahaja Prameha* occurs as a result of *Bija dosa* i.e., genetic origin.
- Apathyanimittaja*: It occurs due to unwholesome *Àhara* & *Vihara*. (Faulty diet & life style errors), that can further be classied as *Aharaja* and *Viharaja*.

*Prameha Nidana*<sup>[5,6]</sup> mentioned in *Samhita* can be categorized into *Aharaja* and *Viharaja Nidana*.

#### Aharaja Nidana

*Atidadhisevana* (excessive use of curd), *Gramya Mamsa Atisevana* (excessive meat-soup of domestic animals), *Audaka Mamsa Atisevana* (excessive meat-soup of aquatic animals), *Aanupa Mamsa Atisevana* (excessive meat-soup of marshy animals), *Payansi-Sevana* (excessive use of milk), *Navanna Sevana* (new cereals), *Navannapana Sevana* (new drinks), *Guda Vikara Atisevana* (products of Jaggery), *Kaphavardhaka Ahara Sevana* (*Kapha* promoting regimens), *Sheeta-Dravya Sevana* (cold foods), *Madhura-Dravya Sevana* (sweet foods), *Dravannapana* (excessive liquids and fatty foods), *Medavardhaka Dravya* (excessive fatty diets), *Mutravardhaka Dravya* (materials that increase urine), *Amla Lavanarasa Sevana* (excessive sour & salty food consumption), *Tikta-Kashayarasa Sevana*

(bitter & astringent food consumption), *Ushna-Katu Rasa Sevana* (hot spicy food consumption), *Ikshu Vikara Sevana* ( excessive sweat things), *Snigdha Dravya Sevana* (oily food consumption), *Guru Ahara Sevana* (heavy food consumption), *Picchila Ahara*

#### Viharaja Nidana

*Asya-Sukham* (idle sitting), *Swapna-Sukham* (Excessive sleep), *Kaphavardhaka Vihara Sevana* (*Kapha* promoting regimens), *Avyayam* (abstains from physical exercise), *Achinta* (lack of tensions) , *Krodha* (anger), *Ratri Jagaran* (Awaking during night), *Shoka* (sorrow), *Alasya* (lassitude), *Diwaswapna* (Sleep At Day Time).

Due to *Nidana Sevana* there arises *Dosha Vaishamy* further causing *Shaithilyata* of *Dhatu* such as *Meda*, *Rakta*, *Shukra*, *Ambu*, *Vasa*, *Lasika*, *Majja*, *Rasa*, *Ojas* and *Mamsa* in *Mutravaha Strotasa* leads to manifestation of 20 types of *Prameha*<sup>[7]</sup> with *Purvarupa*<sup>[8]</sup> like *Malin Danta* (Excess accumulation of waste over teeth), *Hastapad Daha* (burning sensation in hands and feet), *Mukhamadhurya* (sweetishness in oral cavity), *Sweda* (excessive sweating), *Shithilangata* (flaccidity of body), Excessive growth of hair, nails etc, Matting of hair, *Trishna* (thirst), Fleshy smell from body, Adherence of excreta in body orifices, Accumulation of bees and ants over the body and urine. These *Purvarupa* left unnoticed manifest *Pratyatma Lakshana* such as *Prabhuta Avila Mutrata*<sup>[9]</sup> along with *Lakshana* pertaining to specific *Dosha* predominance thereby the specifically *Vataja Pittaja* or *Kaphaja Prameha* respectively. Knowledge of *Samprapthi* itself is the key to treatment. *Prameha* is a *Yapya Vyadhi*<sup>[10]</sup> and there is no complete cure as such explained, therefore *Avasthika Chikitsa* (*Lakshanika Chikitsa*) along with *Pathya Sevana* and avoiding *Apathya Ahara* and *Vihara* is the most acceptable *Chikitsa* that can be further classified into various sub-domains.

#### DISCUSSION

Ayurveda is a science that has given importance to diet and regimen as a part of *Chikitsa*. *Pathya-Apathya* plays supportive role in the management of

*Yapya Vyadhi* especially like that of *Prameha*. In some stages, following *Pathya* and avoiding *Apathya* is enough to cure the disease as it is said to be *Mahabheshaja* by *Acharya Kashyapa*. *Acharyas* indicated the importance of *Pathya Ahara* by stating that if a patient take wholesome food then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine. Hence *Pathya* is key factor in maintaining health. Concept of *Pathya* changes at every moment and with every individual. What is *Pathya* to one person may not be *Pathya* to another person.<sup>[10]</sup> Even it changes in the same individual depending upon various components like - Age, psychological parameters, *Dosha Avastha*, *Desha*, *Satmya* etc. So, considering and elaborating the diet plan need a lot of attention from the physician. A brief idea on *Pathya* and *Apathya* of *Prameha* can be categorized in to the domains such as based on *Matra*, *Guna*, Rules for intake of *Ahara* etc. among *Aharaja* and *Vihara* further avoiding *Manasika Nidana* such as *Chintadi*. *Acharya Charaka*<sup>[11]</sup> quotes, One should take food in such a way that among three parts of the stomach, one part should be filled with solid food, one part filled with liquid and the last part with *Vata*, *Pitta* & *Kapha*. Also *Guru Ahara* should be taken only three fourth or half of the stomach capacity, whereas *Laghu Ahara* also should not be consumed in excessive quantity.

There are also rules for food intake they are as follows:<sup>[12]</sup>

- *Usna* (food should be warm): Intake of *Ushna Ahara* improves digestion.
- *Snigdha* (unctuous)
- *Mathravath* (proper quantity)
- *Jeerna* (after digestion of previous meal)
- *Virya Aviruddha* (no contradictory potency)
- *Ista Desa* & *Ista Sarvopakarana* (proper with all accessories)
- *Na ati dhrutam* (not too hurry)
- *Na ati vilambitham* (not too slow)

- *Ajalpan ahasan thanmana bunjitha* (intake with concentration)
- *Atmanamabhisameekshya* (intake with self confidence)

There are reference regarding specific food article that is said to be *pathya* always these include *Sastika* (rice which is harvested in sixty days), *Saali* (*Oryza sativum*), *Mudga* (*Phaseolus mungo*), *Saindhava Lavana* (rock salt), *Amalaka* (*Emblica officinalis*), *Yava* (barley), *Ghee*, *Honey*, *Jangala mamsa* (animals in arid climate).<sup>[13]</sup> Hence it is clear that *Ahara* with predominance of *Ap* and *Prithvi Mahabhuta* and contain *Snigdha Guna* causes increase of *Kapha* & *Medas* has to be avoided as it lead to *Kleda Vridhi* that is the major cause for the onset of *Madhumeha*. *Pathya Ahara* is considered as *Aushada* for *Madhumeha* person by means of its *Rasa*, *Guna*, *Veerya* and *Vipaka* which helps to correct the vitiated *Dosha* and *Dhatu*.

#### **Aharaja**

*Satmya*, *Swasthhitakara*, *Dhatua virodhi*, *Upashaya*, *Swavasthaparipaalaka*, *Sharmakara*, *Hita Ahara*, *Swasthaaurjaskara*, *Sukhaparinaamkara*, *Dhatu Saamyakara*. According to *Dhanyavrga* each and every food article explained with the qualities.<sup>[14]</sup>

#### **Viharaja**

Though not possible to cure completely, it can be controlled by *Yoga* and *Pranayama*, there by playing an important role in management of diabetes considering all aspects such as physical, emotional and mental.

#### **Asanas**

*Asanas* includes fruits and vegetables diets which gives fruitful results in managing the disease diabetes mellitus.<sup>[15]</sup> Before going to practice the main *Asanas*, one should do *Sukshma Vyayama* (stretching's or joint relaxation techniques) to make themselves comfortable and to practice further exercises easily and less painfully. Various *Asanas* in different postures are as follows:

**Standing:** Suryanamaskara, Ardachakrasana, Ardhatichakrasana, Trikonasana, Parivrutta trikonasana, Padahastasana.

**Sitting:** Shashankasana, Mandukasana, Mayurasana, Supta vajrasana, Paschimottanasana, Ardha matsyendrasana.

**Supine:** Uttanasana, Sarvangasana, Vipareetakarni, Halasana, Matsyasana, Pawanamuktasana

**Prone:** Bhujangasana, Dhanurasana, Balasana.

### Pranayama

Kapalabathi, Bastrika, Nadishuddi, Suryabhedana, Surya Anuloma-viloma, Bhramari.

### Kriya

Nauli, Agnisara, Shankha prakshalana, Kunjala kriya.<sup>[16]</sup>

- Instant Relaxation Technique followed by Deep relaxation technique.
- Dhyana practice by attaining the Mudras like, Chin mudra, Chinmaya mudra, Aadi mudra etc.
- Finally Samadhi with complete union of Aatma with Paramatma and not aware about our sensual pleasures and attaining happiness and liberation.
- Sadvritta palana is one among the ayurvedic lifestyle maintaining system and practicing of this leads to no disease or in this context reduces the risk of diabetes.

### Apathya

#### Aharaja

Contraindicated food: One should not regularly take Guruahara, Pastries, Newly harvested rice, Sushka shaka (dry vegetables), Dadhi (curd), Masha (phaseolus mungo), Prithuka (boiled & flattened paddy)

#### Viharaja

- Increased physical and mental stress.
- Sedentary life style and laxity in physical work.
- Day sleep and sitting at one place for long time.

- Vega dharana and Dhoomapana.

### Manasika

- Unwanted Stress due to Job (Moha), family issues, differences between people and about health.
- Thinking of unusual happenings (Chintya), predicting future and over thinking of past.

### CONCLUSION

Prameha though is considered as Medosrotodushti Vikara, it is said to have involvement of 10 factors. Also pathogenesis comprise abnormality of Sweda vaha srotas, Mutravaha srotas, Udakavaha srotas too. Hence due to multiple srotas being affected and also as it is Yappa vyadhi, major portion of success in management depends on Pathya Apathya that has to be followed as it is said that Pathy is said to be Mahabhaishajya. Hence following Aharaja and Viharaja pathya, along with Nidana parivarjana such as not indulging in Apathya Aharaa Vihara including Manasika nidana such as avoiding mental stress and strain proves to be better choice to maintain and manage Prameha.

Table 1: Aharaja Pathya<sup>[14]</sup>

Shuka Dhanya	Yava (barley)	Kashaya Rasa, Laghu, Ruksha, Lekhana Guna Kapha and Medho Nashaka.  (Yava Peya, Yava Manda, Yava Saktu and Yavarotika are the various preparations)
	Sastika Shali (rice)	Sita Virya, Snigdha, Tridoshagna and Sthiratmaka.
	Godhuma	Jeevana, Brimhana, Vrishya, Snigdha and Sthairya Kara.
	Shyamaka,	Kashaya Rasa, Laghu, Ruksha Guna, Sita Veerya, Kaphapittagna, bowel binding property with Lekhana and Kapahahara.
Shami Dhanya	Mudga (Green gram)	Kashaya Rasa, Laghu, Ruksha Guna and acts as Kaphahara. (Mudga Yusha is the variety of preparation).

	<i>Kulattha</i> (dolicos biflorus)	<i>Kashaya Rasa</i> it is <i>Kaphahara</i> and reduces constipation
Mamsa Varga	<i>Aja Mamsa</i> (Goat meat),	not much <i>Sheeta</i> , not <i>Guru</i> , not <i>Snigdha</i> & not <i>Abhishyandi</i> .
	<i>Gramya Kukkuta Mamsa</i> (Domestic chicken)	<i>Kapha Hara</i> , <i>Tiktarasa</i> , <i>Laghu Guna</i> , <i>Ushna Virya</i>
Shaka Varga	<i>Patola</i> (Pointed gourd)	<i>Tikta Rasa</i> , <i>Laghu Guna</i> , <i>Ushna Veerya</i> and <i>Katu Vipaka</i> it is <i>Kaphahara</i>
	<i>Shigru</i> (Drum stick)	<i>Tikta Kashaya Rasa</i> , <i>Laghu Ruksha Guna</i> and <i>Ushna Veerya</i> it is <i>Kaphahara</i>
	<i>Karavellaka</i> (Bitter gourd)	<i>Tikta Rasa</i> , <i>Laghu Guna</i> and <i>Katuvipaka</i> so it is indicated in <i>Prameha</i>
	<i>Thanduliyaka</i> ( <i>Amaranthus</i> ),	<i>Laghu</i> and <i>Ruksha Guna</i> it is <i>Kaphahara</i>
	<i>Koshataki</i> ( <i>Ridgegourd</i> ),	<i>Koshataki Laghu Guna</i> and indicated in <i>Prameha</i>
	<i>Kakamachi</i> .	<i>Katu Tikta Rasa</i> and <i>Ushna Veerya</i>
Phala Varga	<i>Jambu</i> ( <i>Gauva</i> )	<i>Kashaya Rasa</i> , <i>Ruksha Guna</i> it acts as <i>Kaphagna</i>
	<i>dadima</i> ( <i>Pomogranite</i> )	<i>Kashaya Rasa</i> , <i>Laghu Guna</i> and <i>Ushnaveerya</i> acts as <i>Kaphahara</i>
	<i>kapitha</i> ( <i>wood apple</i> )	<i>Kashaya Rasa</i> and <i>Laghu Guna</i> act as <i>Kaphahara</i> .
	<i>amalaki</i> ( <i>Indian gooseberry</i> )	<i>Lavana Varjita Sarva Rasa</i> and <i>Laghu Ruksha Guna</i> it is <i>Kaphahara</i>
	<i>tinduka</i> ( <i>Indian persimmon</i> )	<i>Kashaya Rasa</i> and <i>Laghu Guna</i> indicated in <i>Prameha</i> .
	<i>pakva mocha</i> ( <i>ripened banana</i> )	<i>Kashaya Rasa</i> indicated in <i>Prameha</i> .
Madya	<i>Purana Sura</i> ( <i>Old</i>	<i>Laghu</i> , <i>Srotoshuddhi</i> (clarifies the

Varga	wine)	channels) and digestive
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### The new integrated approach of treatment for diabetes based on the *Pancha Kosha* theory.

1.	<i>Annamaya kosha</i>	1.	<i>Asanas, Kriyas, Bandha, Sukshma-Vyayama, Ahara.</i>
2.	<i>Pranamaya kosha</i>	2.	<i>Pranayama, Bandha.</i>
3.	<i>Manomaya kosha</i>	3.	<i>Dhyana, Relaxation techniques, Mudras.</i>
4.	<i>Vijnanamaya kosha</i>	4.	<i>Knowledge of Upanishads, Counselling, Analysis of happiness in life.</i>
5.	<i>Anandamaya kosha</i>	5.	<i>Karma yoga and Samadhi.</i>

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**How to cite this article:** Avinash Reddy, Shivakumar. Prameha and role of Pathya : A Review. J Ayurveda Integr Med Sci 2021;3:126-131.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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