

EXPLORING THE AYURVEDIC PERSPECTIVE ON PRAMEHA AND ITS RELEVANCE TO DIABETES MELLITUS: A COMPARATIVE ANALYSIS

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ABSTRACT

This article investigates the Ayurvedic perspective on Prameha, a comprehensive term encompassing various urinary disorders, and examines its relevance to contemporary Diabetes Mellitus. Ayurveda, an ancient Indian system of medicine, has long recognized Prameha as a complex condition affecting the urinary system, drawing parallels with aspects of modern diabetes. In this comparative analysis, we explore the intricate connections and disparities between Ayurvedic concepts of Prameha and the conventional understanding of Diabetes Mellitus prevalent in Western medicine. Ayurveda describes Prameha as a condition characterized by abnormal urinary patterns, akin to diabetes, and categorizes it into several subtypes based on diverse factors such as dosha imbalances, lifestyle, and diet. By drawing parallels between Prameha and Diabetes Mellitus, this article seeks to establish connections that extend beyond the realms of conventional medicine, opening avenues for a more holistic comprehension of

diabetes etiology. The comparative analysis delves into the etiological factors, pathogenesis, and symptomatology of Prameha in Ayurveda and compares them with the well-established

framework of Diabetes Mellitus. Furthermore, the article scrutinizes the therapeutic interventions proposed by Ayurveda for managing Prameha and contrasts them with contemporary approaches to diabetes treatment. Through this exploration, we aim to foster a nuanced understanding that integrates the ancient wisdom of Ayurveda with modern scientific knowledge. The article emphasizes the potential benefits of adopting a holistic approach to diabetes management, drawing upon the strengths of both traditional and contemporary systems. By synergizing these perspectives, we aspire to contribute to a more comprehensive and patient-centric approach in addressing the multifaceted challenges posed by Diabetes Mellitus in the present healthcare landscape.

KEYWORDS: Prameha, Pathyapthya Dosha equilibrium, Diabetes mellitus, Blood Sugar, Madhumeha.

INTRODUCTION

Recent advancements in medicine will highlight the necessity of reviving interest in Ayurveda's more sophisticated and thoroughly developed theories regarding the nature of man and his physical and mental attributes. The world should gain more from such teachings. The Unitarian directions of numerous processes—physical, biological, and psychological—are addressed by them (The ancient sages) along with man as a whole. The current global conceptual framework for medical science is presented by Dosha-Dhatu-Mala Siddhanta. It is not necessary to completely destroy this conceptual framework just because facts contradict it. Better theory is the only thing that can topple a hypothesis; contrary data alone never do. Knowledge of life, the art of living, the science of health, and the philosophy of life is what is meant to be understood by the Indian medical system, or ayurveda. Any scientific field experiences constant change as new theories and concepts supplant older ones; however, this does not apply to Ayurveda. The wisdom imparted by sages thousands of years ago regarding health, illness, and treatment is still valid and relevant today. Ayurveda has its own distinct theories regarding the causes of illness, standards for diagnosis, and approaches to healing. Because one can live a healthy life by adhering to Ayurvedic principles, Ayurveda is a life science. These Aahara regimens cover wholesome and unwholesome diets, as well as specific dietary modules.

In Ayurveda, the body is considered the product of nourishment. On the other side, poor or inadequate nutrition is the cause of disease. The distinction between the utilization of a healthy and harmful diet is what separates health from illness.^[1] In Vihara, practices like as

Dinacharya, Ritucharya, and Yoga are practiced to preserve one's bodily and mental health. Rather than only providing symptomatic relief, Ayurveda's Chikitsasidhhanta (The treatment principles) aims to break the samprapti (Path physiology) of disease and eradicate it from the source.

Sahaja Prameha and Apathyanimittaja Prameh are the two varieties of Prameha.^[2] The two key contributing elements to the Prameha etiology are the less active lifestyle and the unwholesome diet, or Ahitabhara Aahara.

Given that nutrition and lifestyle are the primary causes of Prameha, Ayurveda has greater promise for treating metabolic diseases through dietary correction and adherence to certain dietary modules, as well as Dinacharya and Ritucharya. Possess potential in preventing Sahaja vikara elements such as Atulyagotra marriage, which refrains from marrying within the same family.^[3] Diabetes and prameha are two metabolic illnesses that are described differently in two different medical scientific fields but are typically associated with one another.

MATERIAL AND METHODS

Material

Literatures are taken from Ayurvedic classics and textbooks of modern medical science.

Methods

This review paper reveals the concept of Prameha, its pathophysiology in Ayurveda, and mainly highlights the treatment principles of Prameha. Also explain Diabetes mellitus in modern science and its treatment.

Review of literature

Prameha is the term for diabetes, which is characterized by elevated blood sugar, frequent urination, sugar in the urine, etc. According to Ayurveda, depending on the dosha involved, prameha could be sadhya (Curable), yapyia (pAliable), or asadhya (Incurable). According to Sushruta, it is classified as either apathyani mittaja or saheja prameha based on outward appearance. Apathyani mittaja is linked to aging and a troubled lifestyle, whereas Saheja prameha is mostly associated with bija dosha, a hereditary condition. According to Ayurveda, the primary pathogenic causes for Prameha are Bahudravasleshma and Bahuabaddhameda. Additionally, Nidana Sevana aggravates Kapha, which vitiates Meda Dhatu and may lead to

the clinical manifestation of diabetes. The primary signs of Prameha are Avila Mutrata, Medo Dushti Lakshanas, and Prabhootha Mutrata. Some therapeutic measures that increase dhatus and assist battle diabetes include panchakarma, doing brimhana, using medication, controlling nutrition, and leading a balanced lifestyle. Prameha is a metabolic disease in which various metabolic errors in Dhatoos due to deficiency of certain Dhatwagnis. The description of Dhatwagnis would appear to be a broadbased generalization of total biochemical reactions, and each species of Dhatwagni should, therefore, include many groupand reaction-specific enzymes.^[4]

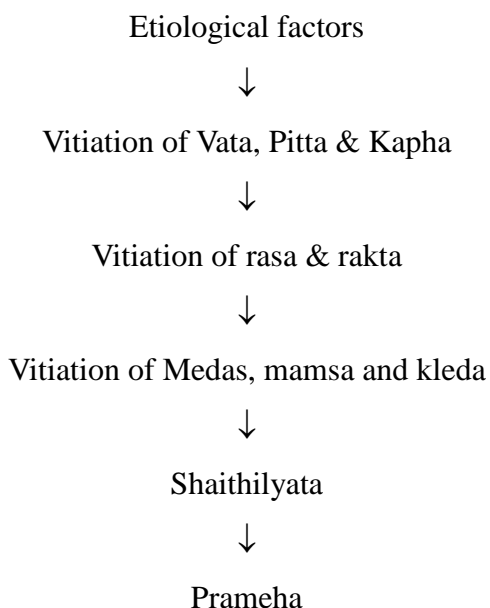
Due to rising rates of obesity and sedentary lifestyles, Apathyanimittaja Prameha is becoming more common than Sahaja Prameha. One may certainly avoid Sthaulya by adhering to Ayurvedic practices, as it is the primary cause of Apatyanimittaja Prameha. The consumption of unhealthy foods and sedentary lifestyles cause disruptions in metabolism. This alters how the body processes proteins, lipids, and carbohydrates. Consequently, the metabolic cycle is disrupted, and partially digested, unmetabolized materials may function as hazardous substances and endanger tissue. At a middle level of bodily tissue, such as Dhatoos, pathology occurs.^[5]

Causes (Etiological factors) of diabetes

- Diet such as sugar, fats, potatoes, rice and junk foods.
- Lack of exercise.
- Mental stress and strain.
- Genetic
- Obesity
- Excessive sleep etc.

Samprapthighatakas of prameha

Sr. No.	Ghatakas	Predominance
1	Dosha	Vata, pitta, kapha
2	Dushya	Meda, mamsa, kleda, rakta, vasa, majja, lasika, rasa and ojas
3	Srotas	Mootravaha
4	Srotodusti	Atipravrutti
5	Agni	Dhatvagni
6	Udhbhavasthana	Kostha
7	Vyaktasthana	Mootravaha srotas

Samprapthi**Common symptoms or clinical manifestation of diabetes**

- Krisa
- Rauksha
- Bahu Pipasa
- Parisaranasila
- Sthula
- Snigdha
- Delaying to recovery of any injury
- Urinal dysfunction
- Disturbed appetite
- Skin manifestation, etc.

Diabetes mellitus

Diabetes mellitus is a set of disorders that cause an excess of sugar in the blood, according to modern science. It shows how much weight contemporary science places on blood sugar levels. Even if sugar was never addressed by the ancient sages in relation to Prameha illness.^[6]

Myth and Facts about blood sugar sugar comprises

1. Glucose
2. Fructose

3. Sucrose
4. Saccharine
5. Aspartame

Only glucose is the guilty one out of these five; the rest are not. It indicates that only glucose can react with blood to raise blood sugar levels; in actuality, blood glucose levels, not blood sugar levels, are what are being raised.

Fruit sugar fructose, while twice as delicious as glucose, actually lowers blood sugar levels.^[7]

Diagnosis

One key point to remember when diagnosing diabetes is that a glucose meter alone cannot identify a patient as having the disease; that is, a glucose meter reading alone cannot classify a patient as having diabetes. When a person has elevated blood sugar levels and associated symptoms, we can diagnose them with diabetes. It is crucial to use body feedback while diagnosing diabetes. It implies that your body is expressing imperfection even when a glucometer registers a high blood sugar level.

Mangement

In addition to drastically removing the disease's underlying components, Chikitsa also wants to bring Doshik's equilibrium back. The problem's origin must be known in order to solve it. Due to our bodies' innate ability to regulate and heal itself, all lifestyle disorders are the intelligent or physiological expression of our bodies and cannot be cured by medication or other chemicals. In its most basic form, diabetes is an altered body's reaction to specific nutrients that we consume—namely, fat, protein, and carbohydrates. Protein is broken down into amino acids, fat is broken down into fatty acids, and carbohydrates are broken down into glucose. Thus, the majority of the meal we ate was carbohydrates. So what exactly is a carbohydrate? It's just a collection of molecules called glucose. Carbohydrates are an infinite source of sugar. Because of their high glucose content and low fat content, carbohydrates have a high insulin response. Diabetes type 2 is a dietary condition that has no known medical cure. Eat foods that don't cause insulin to spike; adopt the LCHF diet, which stands for very low carbohydrate, moderate protein, and high saturated fat.

All general practitioners generally believe that sugar is the cause of diabetes, hence sugar is the focus of treatment. But in this kind of scenario, eating the right food is more crucial.

Sugar is just a symptom; if the underlying cause, or Hetu, is left untreated, it will rise once more. Since diabetes is a metabolic condition, dietary and lifestyle changes are necessary for its treatment. One of the biggest lies regarding diabetes is that it cannot be cured.

The human body does not function on bioelectricity and is not a machine that can be compared to one. The consciousness of humans has an impact on the body. Even a single human cell contains elements of awareness.

Ayurveda has a special diagnostic technique called Nidanpanchaka, which takes into account five criteria. Among these five Roopa (symptoms) is said to be most important in diagnosing the disease.^[8] In Prameha there is no single reference about blood sugar in symptoms or in treatment principles; rather they mentioned honey, jaggery as Anupana in Prameha.^[9]

DISCUSSION

The article "Exploring the Ayurvedic Perspective on Prameha and its Relevance to Diabetes Mellitus: A Comparative Analysis" delves into the ancient Ayurvedic understanding of Prameha, a term encompassing various urinary disorders, and its correlation with contemporary Diabetes Mellitus. Ayurveda, with its holistic approach, considers imbalances in doshas, particularly Kapha and Pitta, contributing to Prameha. The discussion begins by highlighting Ayurveda's unique diagnostic criteria for Prameha, which involve assessing qualities like color, odor, and frequency of urine. The article emphasizes Ayurveda's personalized approach, taking into account individual constitutions (Prakriti) and imbalances in bodily humors. In the comparative analysis, the article draws parallels between Ayurvedic concepts and modern biomedical understanding of Diabetes Mellitus. Both systems recognize the significance of diet, lifestyle, and genetic predisposition in the manifestation of the disorder. Ayurveda's emphasis on preventive measures through dietary and lifestyle modifications aligns with contemporary approaches to diabetes management. However, the discussion acknowledges differences in terminology and methodologies between Ayurveda and modern medicine. While Ayurveda emphasizes restoring doshic balance through herbal remedies and lifestyle adjustments, Western medicine predominantly relies on pharmacological interventions. The article sheds light on the potential synergies and disparities between Ayurvedic perspectives on Prameha and the current understanding of Diabetes Mellitus. This comparative analysis encourages an integrative approach, fostering dialogue between traditional and modern systems for a more comprehensive understanding and management of diabetes.

CONCLUSION

In conclusion, delving into the Ayurvedic perspective on Prameha and its comparative analysis with Diabetes Mellitus provides valuable insights into the holistic approach of traditional medicine. The intricate understanding of Prameha in Ayurveda encompasses not only the physiological aspects but also considers mental, emotional, and lifestyle factors. This comprehensive viewpoint underscores the interconnectedness of various elements in health and disease. The comparative analysis sheds light on the potential synergies between Ayurveda and modern medicine, urging for a more integrative healthcare approach. Recognizing the parallels and differences in addressing metabolic disorders opens avenues for collaborative research and patient-centred care. Ayurveda's emphasis on personalized treatment and prevention aligns with the evolving trend in modern medicine towards precision and holistic healthcare. Furthermore, this exploration underscores the importance of embracing diverse perspectives in the quest for comprehensive healthcare solutions. Integrating Ayurvedic principles into the discourse on Diabetes Mellitus not only broadens our understanding but also encourages a more inclusive and culturally sensitive approach to health management. As we navigate the complexities of managing chronic conditions like diabetes, the convergence of ancient wisdom and contemporary science offers a promising trajectory. The synergy between Ayurveda and modern medicine holds potential for enhancing patient outcomes and promoting a more nuanced understanding of metabolic disorders. In moving forward, continued dialogue, research collaboration, and an open-minded approach will be pivotal in shaping a healthcare landscape that embraces the richness of diverse medical traditions.

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