





Trend of Research on *Prameha* (Diabetes mellitus) **and Guidelines for Future Work**

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ABSTRACT

Introduction: Ayurveda is the ancient Indian system of medicine, in which the clinical approach is based on preventive, curative and promotive aspect. To make ayurvedic diagnosis and treatment more accurate research in the area of clinical principles of Ayurveda, which are described in various ayurvedic literatures, is required. *Prameha* is one of the most common and favourite topics for research in Ayurveda, mainly due to its high incidence rate. **Objective:** Till date, lot of research work has been done in *Prameha*. To collect various studies on *Prameha* and to observe shortcomings and scope for future studies. **Data source:** Ayurvedic Research Database (ARD), *"Shodhganga"*- A reservoir of Indian thesis. **Result:** Exploration of untapped areas of research in *Prameha* is indispensable for the development and propagation of Ayurveda based management of *Prameha*. **Conclusion:** The tendency of research works reflects the need for a change in thinking during the selection of the subject, aims and objectives, to avoid repetition of same work.

Key Words Prameha, Madhumeha, Research work

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INTRODUCTION

Prameha is one of the most common and favourite topics for research in Ayurveda, mainly due to its high incidence rate. *Prameha* is the result of faulty lifestyles, unnatural dietary habits and physical inactivity. According to IDF (International Diabetes Federation) 463 million people in the world suffer from diabetes amongst them 88 million belong to South-East Asia. Out of 88 million, 77 million people belong to India. According to IDF (International federation of Diabetes) the prevalence of diabetes in the population is $8.9\%^{1,2}$.

Diabetes mellitus is a group of metabolic disorders marked by high level of blood glucose resulting from defects in insulin production, insulin action or both. A lot of research work has been done in *Madhumeha* among 20 types of *Prameha*, in which a person passes honey like (sweet) urine. In *Ayurveda* classics '*Madhumeha*' is described as '*Asadhya Vyadi*' and cannot be cured totally but controlled. To explore the







unexplored areas of *Prameha Roga* is the need of hour.

AIMS AND OBJECTIVES

• To study the previous research works and to find out the untapped areas of research on *PRAMEHA*.

• To provide future guidelines for research work regarding *Prameha Roga*.

MATERIALS AND METHODS

The materials used for the article are "Ayurvedic Research Database (ARD)"- A classified directory of PG and PhD research works (By Prof. M.S. Baghel), "Shodhganga"- A reservoir of Indian thesis. And also, by interaction with MD, PhD scholars of some institutions, various ayurvedic literatures. After a detailed reviewing of these materials, observations are made.

OBSERVATIONS AND DISCUSSION

After detailed study of *Prameha Roga* and previous research work on *Prameha Roga* the following observations have been noted;

A lot of research work has been done in *Madhumeha*, its etiopathogenesis and clinical presentation and management part, which is highly appreciable.

Shortcoming observed:

After screening and analysing the titles of research studies on *Prameha* the following shortcomings were detected;

• After review of the research works it seems, *Prameha* is not other than *Madhumeha* i.e., *Madhumeha* overlaps all other types of *Prameha*, which is not true.

• A large number of studies have been targeted at evaluating the drug's effect on Diabetes mellitus.

• Limited studies have evaluated the role of *Shodhan Chikitsa* while *Sanshaman Chikitsa* has been used in many studies.

• It was also evident that large numbers of clinical trials were directed only at reducing high blood sugar level which is at variance with the actual principle of Ayurveda. Ayurveda works on lifestyle modification of *Pramehi*.

• A small number of studies worked on analysing disease pathology, evaluating clinical stages and validating clinical parameters.

• Even after such a large number of studies, no study attempted to provide a standard protocol for the management of the disease.

• No research has studied the different types of *Prameha* described by *Acharyas* other than *Madhumeha*.

• Very few studies had followed the *Chikitsa Siddhant* of Ayurveda i.e., *'Krisha* and *Balwaan pramehi'* for management of *Prameha*.

• Very few studies had worked on types of *Prameha* of *Acharya Sushruta*.

Table 1 Formulations and Herbs that have been Researched Previously^{3,4} 1. NISHAKATYADI YOGA⁵ (Sahasrayoga in Prathama Prakaran – Kashaya Yoga, Yoga No. 270 (C.C.R.A.S.-1990)) 2. DARVYADI VATI⁶ (C.Chi.6/26)







3.	MEDOGHNARASAYANA VATI ⁷
<u> </u>	SARASVATA CHURNA ⁸
ч. 5.	CHIRAYATA GHANAVATI ⁸
<u> </u>	NYAGRODHADI GHAN VATI ⁹ (Su. Su. 28, Chakradatta Prameha chikitsa)
7.	SHILAJATVADI VATI ¹⁰ (Bhaishjyaratnawali, Siddhayog Sangrah, Rasoddhara Tantra (Prameha Chikitsa))
8.	TRIPHALADI VATI ¹⁰
9.	GOKSHURADI GUGGULU ¹¹ (Sharangdhar samhita madhyam khand 7/84-87)
10.	NYAGRODHADI VATI ¹¹
11.	SAPTARANGYADI GHANVATI ¹²
12.	TRIPHALADI GRANNULES ¹³ (C.Su.23/10-11)
13.	MEDOGHNA RASAYANA ¹⁴
14.	PRAMEHAGHNA GHANAVATI ¹⁵
15.	VIDANGADI GHANVATI ¹⁶
16.	TRIPHALADI GHANAVATI ¹⁷ (Chakradatta Chi. – 35/24)
17.	GUDUCHI RASAYANA ¹⁸
18.	ASANA VATI ¹⁸
19.	ASANA KASHAYA ¹⁸
20.	SHILAJEET COMPOUND ¹⁹
21.	YASHAD COMPOUND ¹⁹
22.	NEEM OIL ²⁰
23.	DURVA PANCHANG SWARASA ²¹
24.	MADHUMEHAHARA YOGA ²²
25.	VIDHANGADI LAUHA ²²
26.	LAGHU DUGDHIKA CHURNA ²³
27.	NIMBA KWATH ²⁴
28.	UDUMBARA KWATH ²⁴
29.	AVARATAKI PUSHPA CHURNA ²⁴
30.	MADHUMEHAHARA YOGA-A2 ²⁵
	umehahara Yoga with Rasa Sindoora)
31.	MADHUMEHA VATI ²⁶
32.	DEVADARVYADI GHANAVATI ²⁶ (Sarangdhara M.K. – 10/53-59)
33.	HARIDRA-AMALAK CHURNA ²⁷
34.	AMALAKI HARIDRA GHANAVATI ²⁸
35.	DEVADARVARISTHA ²⁹ (Sarangdhara M.K. 10/53-54)
36.	DEVADARVYADI KWATHA ³⁰ VISHALA KWATHA ³⁰
37.	VISHALA KWATHA ²⁴ SHILAJITVADI VATI ³⁰
38.	
39.	METHI BEEJ PRAYOG ³¹ SHRUNGYADI CHURNA ³²
40.	CAP. MĀMAJJAKA ³³
$\frac{41.}{42.}$	CAP. MAMAJJAKA SHANKARA VATI ³⁴
42. 43.	CHAVYADI SHAKTU ³⁴
44.	MADHUMEHANTAK CHURNA ³⁵
45.	SHILAJIT YOGA ³⁶
46.	CUCUMIS TRIGOUS ³⁷
40. 47.	CASSIA GAUCA ³⁷
48.	MAYURASIKHA PRAYOG ³⁸
49.	DARVYADI KWATHA ³⁹
50.	MADHUMEHARI CHURNA ³⁹
51.	HARISHHANKARRAS ⁴⁰
52.	KHADIR-KRAMUK KWATH ⁴⁰
53.	MADHUPRAMEHARI VATI ⁴¹
54.	ELADI CHURNA ⁴²
55.	KATANKATERYADI KWATH ⁴²
56.	KATAKKHADIRADI KASHAYA ⁴³
57.	NIRURYADI GULIKA ⁴³
58.	DASHMULADI GHANA VATI ⁴⁴
59.	TARKESHWAR RASA ⁴⁵
60.	TRIKATU GUTIKA ⁴⁵
	and the second se



61.	JAMBVADI YOGA ⁴⁶	
62.	SHILABHRARASA ⁴⁶	
63.	PREMEHAGAJKESARI ⁴⁷	
64.	SHIVA GUTIKA ⁴⁸	
65.	OJOMEHANTAKA YOGA ⁴⁹	
66.	MADHUDAMAN YOGA ⁵⁰	
67.	MEHANTAKA YOGA ⁵¹	
68.	NISHA TRIPHALA YOGA ⁵²	
69.	METHIKA, GUARGUM PRAYOG ⁵³	
70.	MEDHYARASAYANA ⁵⁴	
71.	NYAGRODHADI CHURANA ⁵⁵	
72.	SHARPUNKHA PRAYOG ⁵⁶	
73.	MAMAJJAKA, MAHANIMBA PRAYOG ⁵⁷	
74.	SAPTACHAKRA, AVARTAKI PRAYOG ⁵⁸	
75.	CASSIA TORA ⁵⁹	
76.	PALANDU SEEDS ⁶⁰	
77.	CAESAPINIABONDUCELLA ⁶¹	
78.	AMRITA PIPPALI NIMBADI YOGA ⁶²	
79.	JAMBU (Eugenia Jambolana) ⁶³	
80.	C. tamil ⁶⁴	
81.	DHAVA (Anogeissesslatifolia Wall) ⁶⁵	
82.	LAJJALU (Mimosa Pudica Linn) ⁶⁶	
83.	KIRATATIKTA & RAKTAYUSTIKA ⁶⁷	
84.	MANJISTHA PRAYOG ⁶⁸	
85.	B.S. PATRA GHAN VATI ⁶⁹	
B.S. (Bougainvillea glabra And Annona squamosa)		
86.	MADHUMEHA NASHINI GUTIKA ⁷⁰ (Rasamrit)	
87.	PHALTRIKADI KWATH ⁷¹ (C.Chi.6/40)	

Guidelines for future studies:

• To study all types of *Prameha*, including *Madhumeha*.

• To establish authentic clinical assessment criteria for various types of *Prameha*.

• Analysing pathology of various types of *Prameha*, evaluating clinical stages and validating clinical parameters.

• Ayurvedic literature-based treatment protocol for *Sadhya, Yapya, Asadhya Prameha* respectively.

• To establish authentic clinical treatment protocol according to body type of the patient

i.e., treatment protocol for *Sthoola* and *Krisha Pramehi*.

• Ayurvedic literature-based treatment protocol for *Prameha Upadrava* and

complications of Diabetes mellitus. E.g.; diabetic foot, diabetic neuropathy, diabetic nephropathy.

• To establish authentic clinical treatment protocol for *Prameha Pidika*.

• Survey based studies to make people aware to *Prameha Roga* and its dangerous complications.

• Dietary protocol for *Pramehi* based on geographical and environmental variations and *Prakriti* of the patient.

• To improve quality of life of a patient suffering from various type of *Prameha* and its socioeconomic impact on that individual's health.

• 20-types of *Mutra-Ati-Pravriti Janya Vikara* and 20-types of *Mutra-Apravriti Janya Vikara*, described by *Acharya Vagbhatta* are also untapped part of *Prameha Roga. Acharya*

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Vagbhatta has included all these Mutra Vikara under Prameha Roga.

• *Acharya Sushruta* has mentioned various *Kasaya* for various types of *Prameha* where there is a lot of scope for research.

• Acharya Charak and many others have given various Aushadh Yogas for Prameha arising from different Doshas. These Aushadh Yogas can also be subjected to research because of their beneficiary properties in Prameha.

• *Acharyas* have also mentioned a healthy lifestyle for *Pramehi* which is also a subject of research.

• *Bija Dosha Janya Prameha (Saheja Pramehi)* can also be a subject of research. By the help of ayurvedic concepts one should try to disintegrate the pathogenesis of *Sahaja Pramehi*.

CONCLUSION

Prameha is a lifestyle disorder with specific set of symptoms caused by the *Vikrita Tridosas*. This itself has various types, among which much research work has been done on *Madhumeha* and the need of hour is to explore the untapped areas of *Prameha Roga*. The tendency to study reflects the need for a change in thinking during the selection of the subject, its aims and objectives. It is very important to consider Ayurveda based multidimensional aspects of *Prameha Roga* and multidimensional approach to manage *Prameha* along with its complications.







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