



Review Article

A REVIEW ON PHARMACOLOGICAL MANAGEMENT OF *PRAMEHA ROGA* WITH SPECIAL REFERENCE TO *KWATHA KALPANA* DESCRIBED IN *BRHAT-TRAYI*

Gupta Sonal^{1*}, Yadav Sudama Singh²

*1JR-3, ²Assistant Professor, Department of Samhita and Sanskrit, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Uttar Pradesh, India.

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ABSTRACT

Lifestyle diseases are becoming burning issues in today's era of fast-food and junk-foods. One of such health issue has been addressed in this article which is *Prameha* having similar characteristics as Diabetes Mellitus. *Prameha* has been described in all Ayurvedic texts starting from Vedas. While the main three texts of Ayurveda i.e., *Brhat-trayi* viz. *Caraka Samhita*, *Sushruta Samhita* and *Vagbhata Samhita* have detailed description of *Prameha roga*. The main *Dosha* involved in *Prameha* is *Kapha* and ten *Dushya* are engaged in its complex pathogenesis. Therefore, the main principle behind treatment is using all measures against *Kapha dosha*. Along with it various diet, drugs and regimen have been mentioned which acts against *Medas*. The effect of *Kwatha Kalpana* has been specially highlighted in the texts for management of *Prameha*. *Kwatha Kalpana* is one of the therapeutic measures in Ayurveda which is prepared by boiling various raw drugs with 8 times of water. It is then reduced down to 4 times. The drugs used in making of *Kwatha Kalpana* are mainly of *Katu*, *Tikta*, *Kashaya rasa*, *Katu vipaka*, *Ushna guna* and having *Dipana*, *Pachana*, *Rasayan* properties. Therefore, this article highlights the concept of *Kwatha Kalpana* used in *Prameha* and pharmacology behind it.

INTRODUCTION

Preventive, promotive and curative aspect maintenance of health has been described in Ayurveda. Improper diet, sedentary lifestyle, environmental hazards are emerging as causative factors of several health problems in India. Amongst that diabetes mellitus is a giant disease considered as one of the arch enemies of mankind. Diabetes and its complications pose a major threat to future public health resources throughout the world.

A sedentary lifestyle combined with an increase in the consumption of high glycaemia, fatty food and alcohol is to blame for the cases of obesity, diabetes, hypertension etc. Doctors term these diseases as 'affluent society diseases', which are mainly caused

due to reduced physical activity and consumption of fast food and alcohol.

In ancient treatise we find a vivid description of the disease *Prameha* solely attributed to metabolic derangement along with genetic predisposition. Lack of physical activity, excessive high glycaemic and fatty diet and some other important factors like *Bija dosa* prevail *Prameha* which in Ayurvedic science is characterised by increased frequency and quantity of urination with altered quality of urine. *Prameha* is said to be of 20 different forms: four are due to *Vata dosa*, six results from *Pitta dosa* and ten are caused by *Kapha dosa*. All forms of *Prameha* if not treated well, eventually develop into *Madhumeha*.

Ayurveda also advocates vigorous management both in the form of diet and other life style modification beside medications. As *Prameha* affects almost every body tissue from *Rasa dhatu* up to the *Oja*. The medicine required for the management of *Prameha* should be having multi factorial effects which can simultaneously acts at different levels and at different *Samprapti ghaṭaka*. It is very difficult to gain victory over genetic factors but certainly by diet

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control and use of appropriate choices of drugs, better quality of life of the patient can be ensured. Ayurveda medications as proved repeatedly have multi-factorial effects (*Dipana, Pacana, Rasayana* etc). Besides countering the raised glucose levels in the blood, they also nourish the body tissues, have rejuvenative effect on the brain tissue of chronic diabetic state. They ensure better sustainability to the tissues of the body because of their *Rasayana* (anti-oxidant action) property as there is no such action reported from the conventional system of medicine.

It is the demand of today's era to explore the better treatment options for various diseases from the most time-tested system of medicine. Ayurveda advocates healthy life style both to prevent and manage the life style diseases "*Svasthanya svasthya raksanam Aturasya vikara prasamanam*"^[1].

Prameha and *Madhumeha* are known to mankind since ancient times. There are two types of urine related disorders described in Ayurveda. First one is concerned to composition, frequency and quantity of urine. This is grouped under one syndrome i.e., *Prameha*. Second one is related to disturbances in flow of urine described as *Mutraroga* (*Mutrakrccha, Mutraghata* etc).

The knowledge of the syndrome of *Prameha* as the history reveals, existed with the Indians since prehistoric age. The description of *Prameha* in *Veda* and *Purana* provides the first documented knowledge of this disease. *Prameha* is not clearly mentioned as a separate disease in *Veda* but the description of the disease associated with "*Bahu mutrata*" is clearly found. *Prameha* and *Meha* words are seen here and there in the ancient scripts i.e., *Veda*.

The *Caraka Samhita* devotes several chapters for understanding aetiological factors, classification and management of *Prameha*. In *Nidana sthana* aetiological factors, classification and pathogenesis has been described while in *Cikitsa-sthana*, the principles of treatment including specific dietary inclusions and exclusions, recipes for herbal decoctions, lifestyle and exercise and management of complications of the vitiated and depleted *Dosa* with their prognosis has been mentioned in detail. In *Sutrasthana Caraka* had described the *Avaranajanya*^[2] pathogenesis of *Madhumeha* and has further described *Prameha* as genetic disease by the term *Jatapramehi*^[3] in *Cikitsasthana* which is the unique contribution of this treatise.

Acarya Susruta has explained aetiology, classification, pathogenesis, *Sadhyata-asadhyata* and treatment modalities in detailed manner. In his *Nidanathana* chapter 6, he discusses the origin of *Prameha* and other anomalies of urinary excretion, and

continues with treatment in his *Cikitsa sthana* chapters 11, 12, and 13, devoted to *Prameha, Madhumeha*, and the complications known as *Prameha -pidika*. He discusses the disease *Ksaudrameha* in which one passes urine resembling honey, which includes *Prameha* and *Madhumeha*. He gives synonyms of *Madhumeha* as *Ojomeha* (loss of *Oja*), *Ksaudrameha*^[4] (appearing like honey), and *puspameha* (from the flower, as honey). He typically mentioned the decoctions according to each type of *Prameha* and mentioned the body constitution and symptoms related to *Sahaja* and *Apathyanimittaja*^[5] *Prameha*. *Susruta* is distinguished for his recommendation of *Silajita*^[6] for the treatment of *Prameha*. The most notable contribution of *Susruta* was to describe *Prameha nivrtti Laksana*^[7].

According to *Acarya Vagbhatta*, in *Astanga Hrdaya, Nidana-sthana* chapter 10 *Prameha* has been categorised based on organoleptic (*Pancajñanendriya Pariksa*)^[8] characters of urine. He mentioned that *Madhumeha* arises in two ways^[9] i.e., *Dhatuksayaja, Vata prakopaja* and *dosavrttaja*. *Vata prakopaja*, means by the aggravation of *Vata* caused by

- a) Depletion/loss of tissues and
- b) Obstruction of its path (movement) by the *Dosa* covering it.

Acarya Caraka and *Vagbhatta*^[9] describe '*Prabhutavila Mutrata*' as the main characteristic features of *Prameha* which means frequent and copious urine (*Prabhuta*) with turbidity (*Avila*).

Principle of management of *Prameha*

1. *Nidana parivarjan as chikitsa*

As we know that for better management of any disease *Nidana* should be known since *Nidana parivarjan* is itself called as *Chikitsa*^[10]. *Acarya Caraka* has described a wide range of *Nidana* for *Prameha*^[11]. He has mentioned that addiction to the pleasure of sedentary habits, sleep, curds, soup of the meat of domesticated and aquatic animals and animals inhabiting marshy land, milk preparations, freshly harvested food articles, freshly prepared alcoholic drinks, preparations of jaggery and all *Kapha*-aggravating factors are responsible for the causation of *Prameha*.

Acarya Susruta has described two types of *Prameha* as '*Sahaja*' and '*Apathyanimittaja*'^[12], which gives quite clear idea about the causes of *Prameha*. He has described two additional *Nidana*^[13] as:

- *Sneha sevana*- Overindulgence of fatty substances which are responsible for fat genesis in body.
- *Drava anna sevana*- Excessive use of food in the form of liquid preparations.

Vagbhatta Acarya has described the same fact. He has accused the food and behaviour pattern responsible for genesis of *Meda*, *Mutra* and *Kapha* in evolution of *Prameha* [9]. *Madhavakara* has explained the same causes as that of *Caraka*.

So, one can say that all the factors that are responsible for the aggravation of *Kapha dosa* can cause *Prameha*.

2. *Samprapti vighatana as chikitsa*

Samprapti is a term used for the sequential step-wise pathogenesis of a disease. It includes all the pathological changes that happen in the body after taking *Nidana*. After consuming *Nidana*, *Doshas* aggravate particular to that *Nidana*. Vitiated *Doshas* travel around the body and gets lodged in a weak area (i.e., *Kha vaigunya*). *Dosha* along with *Dushya* precipitate there to develop a new disease in the body. So, *Samprapti vighatana* means to break this series of pathological events occurring in body.

There are three *Doshas* viz., *Vata*, *Pitta* and *Kapha* and ten *Dushya*^[14] viz., *Meda*, *Mamsa*, *Vasa*, *Sukra*, *Rakta*, *Rasa*, *Oja*, *kleda*, *Lasika*, *Majja Dhatu* involved in the pathogenesis of *Prameha*.

3. Line of Treatment

According to *Acarya Caraka* patients suffering from *Prameha* can be classified into two categories^[15], viz.,

- Those who are obese and strong.
- Those who are emaciated and weak.

Patients belonging to the latter category should be given nourishing therapy while patients of the former category who are strong and who have more *Doshas* in the body should be administered elimination therapy i.e., *Samshodhan chikitsa*.

Apart from various treatment modalities Acharyas have described various *Kwatha* which can be used in the management of *Prameha*. Different drugs which have been mentioned in the making of these *Kashaya* are collected as following-

S.No.	<i>Pittaja Prameha</i> [16]	<i>Kaphaja Prameha</i> [17]
1.	<i>Ushira</i>	<i>Daruhaldi</i>
2.	<i>Lodhra</i>	<i>Triphala</i>
3.	<i>Anjana</i>	<i>Nagarmotha</i>
4.	<i>Arjuna</i>	<i>Haridra</i>
5.	<i>Chandana</i>	<i>Katphala</i>
6.	<i>Musta</i>	<i>Musta</i>
7.	<i>Amalaka</i>	<i>Lodhra</i>
8.	<i>Abhaya</i>	<i>Patha</i>
9.	<i>Patola</i>	<i>Vidanga</i>
10.	<i>Nimba</i>	<i>Arjuna</i>
11.	<i>Guduchi</i>	<i>Dhanvana</i>
12.	<i>Padmaka</i>	<i>Tagara</i>
13.	<i>Vrkshaka</i>	<i>Kadamba</i>
14.	<i>Ambu</i>	<i>Shala</i>
15.	<i>Kaliyaka</i>	<i>Deepyaka</i>
16.	<i>Dhataki</i>	<i>Darvi</i>
17.	<i>Amrataka</i>	<i>Khadira</i>
18.	<i>Haldi</i>	<i>Kustha</i>
19.	<i>Utpala</i>	<i>Aguru</i>
20.	<i>Shirisha</i>	<i>Chandana</i>
21.	<i>Sarja</i>	<i>Agnimantha</i>
22.	<i>Nagkeshar</i>	<i>Murva</i>
23.	<i>Priyangu</i>	<i>Gokharu</i>
24.	<i>Kinshuka</i>	<i>Yavani</i>
25.	<i>Ashwattha</i>	<i>Ushira</i>

26.	<i>Patha</i>	<i>Guduchi</i>
27.	<i>Asana</i>	<i>Chavya</i>
28.	<i>Vetasa</i>	<i>Chitraka</i>
29.	<i>Daruharidra</i>	<i>Saptaparna</i>

The above decoctions should be used with *Madhu*. *Taila* and *Ghrta*, *Siddha* with the above-described decoctions, separately, are used in the treatment of *Vataja Prameha* because above combinations will pacify vitiated *Meda Kapha* and *Pitta* and *Taila* and *Ghrta* will pacify vitiated *Vata*.

Kashaya for all types of Prameha

Phaltrikadi Kashaya^[18] - *Kwatha* of *Triphala*, *Daruhaldi*, *Vishala* and *Musta* should be taken along with *Kalka* of *Haridra* and *Madhu*. Intake of this *Kwatha* cures all types of *Prameha roga*.

Ekala dravya treatment according to Acarya Susruta (Single drug therapy)

For Kaphaja Prameha ^[19]

S.No.	Type of Prameha	Kwatha advised
1.	<i>Udaka meha</i>	<i>Parijata Kasaya</i>
2.	<i>Iksu meha</i>	<i>Vaijyanti Kasaya</i>
3.	<i>Sura meha</i>	<i>Nimba Kasaya</i>
4.	<i>Sikta meha</i>	<i>Citraka Kasaya</i>
5.	<i>Sanair meha</i>	<i>Khadira Kasaya</i>
6.	<i>Lavana meha</i>	<i>Paṭha-aguru- Haridra Kasaya</i>
7.	<i>Piṣṭa meha</i>	<i>Haridra- Daruharidra Kasaya</i>
8.	<i>Sandra meha</i>	<i>Saptaparna Kasaya</i>
9.	<i>Sukra meha</i>	<i>Durva- Saivala-plava-hath-karanja-ka Seru Kasaya</i> or <i>Kakubha-candana Kasaya</i>
10.	<i>Phena meha</i>	<i>Triphala-aragvadhya-mrdvika Kasaya</i> sweetened by <i>Madhu</i>

For Pittaja Prameha ^[20]

1.	<i>Nilā meha</i>	<i>Salsaradi Kasaya</i> or <i>Ashwatha Kasaya</i>
2.	<i>Haridra meha</i>	<i>Raja vrksa Kasaya</i>
3.	<i>Amla meha</i>	<i>Nyagrodhadi Kasaya</i>
4.	<i>Ksara meha</i>	<i>Triphala Kasaya</i>
5.	<i>Manjistha meha</i>	<i>Manjistha-candana Kasaya</i>
6.	<i>Sonita meha</i>	<i>Guduci-tinduka asthi-kaSmarya Kasaya</i> along with <i>Madhu</i>

For Vataja Prameha ^[21]

1.	<i>Sarpi meha</i>	<i>Kuṣṭha-kuṭaja- Paṭha-hingu-kuṭki kalka</i> along with <i>Guduci-citraka Kasaya</i>
2.	<i>Vasa meha</i>	<i>Agnimantha Kasaya</i> or <i>SinSapa Kasaya</i>
3.	<i>Ksaudra meha</i>	<i>Khadira-kramuka Kasaya</i>
4.	<i>Hasti meha</i>	<ul style="list-style-type: none"> • <i>Tinduka- kapittha- Sirisa-pala Sa- Patha- Murva-duspar Sa Kasaya</i> along with <i>Madhu</i> • <i>Ksarodaka</i> of <i>Hasti, Asva, Sukara</i> and <i>Utha</i> • If <i>Daha</i> persists then <i>Yavagu</i>, milk and sugarcane juice treated by <i>Kvatha</i> of water-based plants (like <i>Singhada, Kamala</i> etc) is given.

DISCUSSION

Role of *Kashaya* has been widely accepted in all Ayurvedic texts. The therapeutic effect of various drugs involved in the making of *Kwatha* used can be understood through their *Rasa*, *Guna*, *Virya*, *Vipaka* and *Dosha karma*.

***Rasa, Guna, Virya, Vipaka* and therapeutic effect of drugs mentioned in *Kasaya* for the management are as following^[22]**

S.No.	Plants	Rasa	Guna	Virya	Vipaka	Dosa karma
1.	<i>Haridra</i>	<i>Tikta, Kaṭu</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Tridoso-Samaka, Medoghna, lekhanīya, B.P.Ni.- Mehahara</i>
2.	<i>Haritaki</i>	<i>Pancrasa (Kasaya)</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Madhura</i>	<i>Tridosaghna (Vata Samaka)</i>
3.	<i>Amalaki</i>	<i>Pancrasa (Amla)</i>	<i>Guru, Ruksa, Sita</i>	<i>Sita</i>	<i>Madhura</i>	<i>Tridosaghna (Pitta Samaka)</i>
4.	<i>Vibhitaka</i>	<i>Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Madhura</i>	<i>Tridosaghna (Kapha Samaka)</i>
5.	<i>Daruhaldi</i>	<i>Kasaya, Tikta</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-pitta- Samaka, Lekhanīya, Arshoghna, Kandughna</i>
6.	<i>Nagarmotha</i>	<i>Kasaya, Tikta, Kaṭu</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Kapha-pitta Samaka, Lekhanīya</i>
7.	<i>Lodhra</i>	<i>Kasaya, Tikta</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Sandhanīya</i>
8.	<i>Patha</i>	<i>Tikta</i>	<i>Laghu, Tiksna</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Vata-kapha Samaka, Sandhanīya</i>
9.	<i>Vidanga</i>	<i>Kaṭu, Kasaya</i>	<i>Laghu, Ruksa, Tiksna</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Vata-kapha Samaka, Krmighna</i>
10.	<i>Khadira</i>	<i>Kasaya, Tikta</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Medoghna, Vednasthapana, Pacana</i>
11.	<i>Candana</i>	<i>Madhura, Tikta</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Kapha-pitta Samaka, Trsna Nigrahana, Daha pra Samana, Visaghna</i>
12.	<i>Agnimantha</i>	<i>Kaṭu, Tikta, Kasaya, Madhura</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Vata-kapha Samaka, Sothahara</i>
13.	<i>Cavya</i>	<i>Kaṭu</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-vata Samaka, Dipana, krmighna, Sula prasamana</i>
14.	<i>Citraka</i>	<i>Kaṭu</i>	<i>Laghu, Tiksna</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-vata Samaka, Dipana, pacana</i>
15.	<i>Saptaparna</i>	<i>Tikta, Kasaya</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-vata Samaka, Kuṣṭhaghna</i>
16.	<i>Yavani</i>	<i>Kaṭu, tikta</i>	<i>Laghu, Ruksa, Tiksna</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Sulahara, Anulomana, Dipana, Pacana</i>
17.	<i>Guduci</i>	<i>Kasaya, tikta</i>	<i>Laghu</i>	<i>Usna</i>	<i>Madhura</i>	<i>Tridoso Samaka, Vayasthapana, Trsna nigrahana, Trptighna, Daha pra Samana, Rasayana</i>
18.	<i>Ushira</i>	<i>Tikta, Madhura</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Vata-pitta Samaka, Daha pra Samana, Angamarda pra Samana, Sukra Sodhana</i>
19.	<i>Arjuna</i>	<i>Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Hradya, Medohara</i>
20.	<i>Patola</i>	<i>Tikta</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-pitta Samaka, Trsna Nigrahana, Trptighna, Medohara</i>

21.	<i>Nimba</i>	<i>Tikta, Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Kandughna, B.P.Ni.- mehanuta</i>
22.	<i>Padmaka</i>	<i>Tikta, Kasaya</i>	<i>Laghu, Snigdha</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Kapha-pitta Samaka</i>
23.	<i>Dhataki</i>	<i>Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Mutra viranjaniya, Sandhaniya</i>
24.	<i>Amrataka Apakva phala Pakva phala</i>	<i>Amla Kasaya</i>	<i>Guru Guru</i>	<i>Usna Sita</i>	<i>Kaṭu Madhura</i>	<i>Vata Samaka Vata-pitta Samaka, Dipana, saraka</i>
25.	<i>Sirisa</i>	<i>Kasaya</i>	<i>Laghu, Ruksa, Tikсна</i>	<i>ISad usna</i>	<i>Kaṭu</i>	<i>Tridoso Samaka, Anti-inflammatory, analgesic</i>
26.	<i>Sarja</i>	<i>Kasaya, Tikta</i>	<i>Snigdha</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Kaiyadeva Nighanṭu- Kapha-vata Samaka, Raja Nighanṭu-Vata-pitta Samaka, Svedahara, Krmihara</i>
27.	<i>Nagakeshara</i>	<i>Kasaya, Tikta</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, bleeding disorders</i>
28.	<i>Priyangu</i>	<i>Tikta, Kasaya</i>	<i>Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Vata-pitta Samaka, mutra viranjaniya, sandhaniya, vranaropana</i>
29.	<i>Utpala</i>	<i>Madhura, Kasaya, Tikta</i>	<i>Laghu, Snigdha, Picchila</i>	<i>Sita</i>	<i>Madhura</i>	<i>Pitta-kapha Samaka, Sangrahka</i>
30.	<i>Asvatha</i>	<i>Kasaya, Madhura</i>	<i>Guru, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Vata-pitta Samaka, Varnya</i>
31.	<i>Visala</i>	<i>Tikta</i>	<i>Laghu, Ruksa, Tikсна</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-pitta Samaka, B.P.Ni.- Prameha hara</i>
32.	<i>Devdaru</i>	<i>Tikta</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Vata-kapha Samaka, Vednasthapana, Dh.Ni. / B.P.Ni.- Prameha hara</i>
33.	<i>Kuṭaja</i>	<i>Tikta, Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Sita</i>	<i>Kaṭu</i>	<i>Pitta-kapha Samaka, Arsoghna, Kandughna, Dipana, B.P.Ni.- Trsnahara</i>
34.	<i>Aragvadha</i>	<i>Madhura</i>	<i>Mrdu, Guru, Snigdha</i>	<i>Sita</i>	<i>Madhura</i>	<i>Kapha-vata Samaka, Sransana, Medo-Visosaka</i>
35.	<i>Saptaparna</i>	<i>Tikta, Kasaya</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-vata Samaka, udarda Prasamana, Dipana</i>
36.	<i>Murva</i>	<i>Tikta, Kasaya</i>	<i>Guru, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha-vatahara, hrdarogana Saka, Kuṣṭhaghna</i>
37.	<i>Palasa</i>	<i>Tikta, Kaṭu, Kasaya</i>	<i>Laghu, Ruksa</i>	<i>Usna</i>	<i>Kaṭu</i>	<i>Kapha Samaka, Sandhanakrt, Krmī nasaka</i>

The Mode of action of *Kasaya* in *Prameha* involves

Effect on Dosa: *Prameha* is generally caused by all three *Dosa* but specific *Dosa* involved is liquified *Kapha Dosa*. But in case of *Vatika Prameha* like *Madhumeha vata Dosa* is dominant. *Kasaya* formulations often include herbs with anti-diabetic properties, such as *Gymnema sylvestre* (*Mesa Srngi*), *Momordica charantia* (Bitter melon), *Syzygium cumini* (*Jamuna*), and

Azadirachta indica (*Nimba*). These herbs may help regulate blood sugar levels, enhance insulin secretion, improve insulin sensitivity, and reduce insulin resistance, thereby managing *Prameha*.

Antioxidant Activity: *Kasaya* often contains herbs with potent antioxidant properties, such as *Terminalia chebula* (*Haritaki*), *Terminalia arjuna* (*Arjuna*), and *Emblīca officinalis* (*Amla*). These antioxidants help

combat oxidative stress, which is known to play a role in the development and progression of *Prameha*.

Anti-inflammatory Effects: Some herbs used in *Kasaya* formulations possess anti-inflammatory properties, such as *Curcuma longa* (turmeric), *Boswellia serrata* (Indian frankincense), and *Tinospora cordifolia* (*Guduci*). Inflammation is associated with *Prameha*, and these herbs help reduce inflammation in the body, contributing to the management of the condition.

Kidney Protection: *Kasaya* preparations may contain herbs that offer renal protection. These herbs, such as *Boerhavia diffusa* (*Punarnava*), protect the kidneys from damage and promote their proper functioning. By maintaining kidney health, *Kasaya* aids in managing *Prameha*.

Detoxification: *Kasaya* preparations may contain herbs that support detoxification processes in the body. By eliminating toxins and metabolic waste products, these herbs help improve overall metabolic function and assist in managing *Prameha*.

Digestive Support: Some of the herbs in *Phaltrikadi Kvatha*, such as *Haritaki*, *Bibhitaki*, and *Amalaki*, have digestive properties. They help improve digestion, regulate bowel movements, and enhance nutrient absorption. Healthy digestion is essential for overall well-being and can indirectly contribute to the management of *Prameha*.

It is important to note that the specific mode of action may vary depending on the herbs used in the *Kasaya* formulation and their synergistic effects.

CONCLUSION

Prameha roga has been described since Vedic period. Changing life styles such as sedentary life, increased stress, strain, urbanization and tremendous change in the food pattern and dietic habits contribute a major role in the increased incidence of the *Prameha* in present era. According to Ayurveda, the factors responsible for development of *Prameha roga* are lack of physical exercise, excess consumption of high glycaemic and fatty diet and genetic involvement. *Kapha* is the most important *Dosa* involved in the pathogenesis of *Prameha* which has been described as "*Bahudrava Slesma dosavisesa*"^[23] while *Vata* is dominant *Dosa* in *Madhumeha*.

Treatment of *Prameha* is based on *Nidan parivarjan* and some specific drugs. *Kashaya Kalpana* is a very important way of preparation of drug in Ayurveda. *Kashaya Kalpana* may contain single drug or group of drugs having some specific properties against *Dosa*, *Dushya* and pathogenesis. For management of *Prameha* in Brhat-trayi, *Kashaya Kalpana* is generally advised in detail in comparison to other *Churna*, *Avaleha* and mineral drugs.

Various drugs described in making of *Kashaya Kalpana* for management of *Prameha* predominantly have *Katu*, *Tikta*, *Kasaya rasa*, *Katu vipaka*, *Usna guna*. By virtue of these properties these drugs improve status of *Agni* in the body particularly *Medodhatvagni*.

So, the drugs pervading *Agnidipana*, *Amapacana*, *Rasayana* and *Balavardhana* properties as well as capacity to improve deranged metabolism by their *Kapha-medoghna* activity are specially indicated in the management of *Prameha*.

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***Address for correspondence**

Dr. Gupta Sonal

JR-3,

Department of Samhita and Sanskrit, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Uttar Pradesh, India.

Mob: 9118362120

Email:

drsonalbhu1402@gmail.com

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