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AN AYURVEDIC REVIEW ON DIABETES MELLITUS TYPE-2 W.S.R. TO PRAMEHA

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Abstract

Background: Prameha (Diabetes Mellitus Type – 2) is a Santarpanajanya Tridoshaja Vyadhi. In India, it is increasing rapidly in the urban population and has today become the diabetic capital of the world with approximately 33 million adults with diabetes and is likely this number will increase to 57 million by 2025.

Material and Methods: Ayurvedic texts, as well as the data bases Google scholar, PubMed, Medline, AYUSH Research Portal, and Digital Helpline for Ayurveda Research Articles (DHARA), Research Gate web-based search engines, journal, were used to search for relevant literature and information.

Result: Description related to Nidana (etiology), Samprapti (pathogenesis), Lakshana (sign and symptoms), Sadhya – Asadyata (prognosis), Upadrava (complications) and its Chikitsa (management) and scientifically attributed the causal relationship of dietary, lifestyle, environmental and genetic factors broadly mentioned in Ayurvedic literatures.

Conclusion: Prameha can be manage conservatively with exercise, diet and internal medication which is described in Ayurveda literature.

Keywords: Diabetes mellitus Type-2, Prameha, Santarpanajanya Tridoshaja Vyadhi

1. Introduction

According to Ayurvedic scriptures, the characteristics of Prameha bear a striking resemblance to the diabetes mellitus syndrome. Prameha is caused by Madhura, Amla, and Lavana Rasa dominated diets such as "Gramya Udaka Aanupa Rasa, Payansi, Dadhini etc." and lifestyles like "Aasya Sukham Swapna Sukham" are similar to the causes quoted as over eating, eating of large amount of carbohydrates mainly sugar rich substances, dairy products, practicing sedentary life style, overweight in modern medical literature.

Insulin-dependent diabetes is described in Ayurvedic scriptures using terminology like "Sahaja Prameha" and "Jata Pramehi Madhumehino." Further in due course of time with advancement of disease process all types of Prameha may land into Prameha. The description of "Apathyanimitaja Prameha" which generally seen in obese individuals have a clear cut resemblance with type 2 diabetes (non-insulin dependent diabetes mellitus).

It is very difficult to get victory over genetic factors but certainly by life style modification and use of appropriate choices of drugs better quality of life of the patient can be ensured. Even though the discovery of insulin and other hypoglycemic medications is a significant scientific accomplishment, conventional modern medicine offers a variety of preferred medications for managing blood sugar levels in individuals with type-2 diabetes mellitus. However, long-term therapy frequently necessitates raising medication dosages to regulate blood sugar levels, and eventually the patient may need to switch to insulin. Such patients become cases of IDDM. With a view to help the suffering community there is a need to find a safer drug, which can be used to control blood sugar level for longer periods.

Ayurvedic classics provide references on herbal drugs as well as peculiar life style to control the blood sugar in patients of diabetes mellitus. The present study is focused on potent causes of Prameha regarding its etiopathogenesis and its management.

In Ayurved texts Samprapti of Prameha involves Tridoshas and Dooshyas involved are Rasa, Rakta, Mamsa, Meda, Majja, Vasa, Shukra, Oja, Lasika and Kleda. Though Prameha is Tridoshaja Vyadhi, Acharyas have mainly emphasized on vitiation of Kapha Dosha and also emphasized on Dhatu Shaithilya and Dhatwagnimandhya. So for disintegrating the Samprapti one should have a formulation working at the level of Dhatwagni and counteracting Kapha Dosha and Medo Dhatu for the management.

2. Materials and Methods

All the relevant Ayurvedic texts, as well as the data bases Google scholar, PubMed, Medline, AYUSH Research Portal, and Digital Helpline for Ayurveda Research Articles, dissertation works

from Ayurveda colleges, studies available on Research Gate web-based search engines, journal, were used to search for relevant literature presented in systematic manner.

3. Ayurvedic Review

3.1. Definition

It says that Prameha is the term for frequent, copious, turbid micturition.

It is a clinical condition in which patient voids the urine which have similarity with Madhu i.e. Kashaya and Madhura taste, Rukshatwa and honey like colour and body acquires sweetness is called Madhumeha.

3.2. Classification

Prameha was categorized according to Dosha dominance in the ancient Ayurvedic treatises. Acharya Charaka and Acharya Sushruta have described that all types of Prameha are Tridoshaja in origin but still it can be classified as below:

- Etiological Classification
- Clinico-pathological Classification
- According to Body Constitution
- On the basis of prognosis

1. Etiological Classification

Two varieties of Prameha have been reported by Acharya Sushruta.

- Sahaja Prameha
- Apathyanimmitaja Prameha.

2. Clinico-pathological Classification of Prameha

The disease Prameha has been thoroughly categorized in Ayurvedic ancient treatises based on Dosha dominance, and it is further divided into 20 varieties.

Classification of Prameha according to different Acharyas

Type	Charaka	Sushruta	Vridhavagbhata	Vagbhata	Madhavnidana
Kaphajameha					
Udakameha	+	+	+	+	+
Ikshuvalikameha	+	+	Ikshumeha	Ikshumeha	Ikshumeha
Sandrameha	+	+	+	+	+
Sandrprasadmeha	+	Pishtameha	+	+	Pishtameha

Shuklameha	+	Surameha	+	+	Surameha
Shitameha	+	Lavanmeha	Shitameha	Shitameha	+
Siktameha	+	+	+	+	+
Shanaimeha	+	+	+	+	+
Alahmeha	+	Phenameha	Lalameha	Lalameha	Lalameha
Shukrameha	+	+	+	+	+
Pittajameha					
Ksharameha	+	+	+	+	+
Kalameha	+	Amlameha	Kalameha	Kalameha	+
Nilameha	+	+	+	+	+
Lohitameha	+	Shonitameha	Shonitameha	Raktameha	Raktameha
Manjishthameha	+	+	+	+	+
Haridrameha	+	+	+	+	+
Vatajameha					
Vasameha	+	+	+	+	+
Hastimeh	+	+	+	+	+
Madhumeha	+	Kshaudrameha	Madhumeha	Madhumeha	Kshaudrameha
Majjameha	+	Sarpimeha	Majjameha	Majjameha	+

3. According to Body Constitution

Acharya Charaka has classified the patients of Prameha on the basis of their body constitution for treatment purpose into two main categories i.e. Sthula Pramehi and Krisha Pramehi. Acharya Sushruta while narrating etiology describes that the body constitution of Sahaja Pramehi is generally Krisha (thin) and that of Apathyanimittaja Pramehi is Sthula (obese).

4. On the Basis of Prognosis

Prameha patients are divided into three groups according to their prognosis:

- Curable (Sadhya)
- Palliative (Yapya)
- Incurable (Asadhya)

Prognostic classification of Prameha

Particulars	Sadhya	Yapya & Asadhya
Dosha	Kaphaja	Pittaja (Yapya), Vataja
Body constitution	Sthula Pramehi	Krishna Pramehi (Yapya)
Etiological	Apathyanimitaja Prameha	Sahaj Prameha
Upadrava	Upadravarahita	Upadravayukta
Chronicity	Navina Prameha (Till 1 year)	Jirna Prameha (After 1 year)

3.3. Nidana (Etiology)

Acharya Charaka mentioned specific Nidanas that are responsible for aggravation of specific Dosha and thereby specific Doshaja type of Prameha. Both Acharya Charaka and Acharya Sushruta have described Sahaja and Kulaja origin of disease. Ashtanga Hridaya, Ashtanga Samgraha and Madhavakara have similar description regarding the etiology of the disease Prameha.

According to Charaka, among all three types of Prameha, Kaphaja type is more common and easily producible as compared to Pittaja and Vataja types. The etiological factors, i.e., exogenous causative factors are different for three types. As regards Dushays, Meda, Mamsa, Kleda, Shukra, Shonita (Blood), Vasa (fat), Majja (marrow), Lasika (tissue fluid), Rasa (plasma) and ojas (essence of all tissues). Among these the body fat and fluids are supposed to be of greater importance in its pathogenesis. Thus the three types of disease are dependent on external causative factors.

3.4. Poorvarupa

Acharya Charaka narrates that all the Purvarupa of Prameha are due to vitiated Meda. Commentator Chakrapani comments that not all the Purvarupa are due to Meda only, disgraceful Purvarupa like Kesheshu Jatilabhava should be considered due to Meda and not others like Aasyamaadhurya as they are produced due to Tridosha and so these Poorvarupa are applicable to all the types of Prameha.

Poorvarupa (premonitory symptoms) of Prameha as described by different Acharyas

Poorvarupa	Ch.	Su.	A.S.	A.H.	M.N.
Kesheshu Jatilabhava	+	+	+	-	-
Asya Madhurya	+	-	+	+	+

Karapada Daha	+	+	+	+	+
Karapada Suptata	+	-	-	-	-
Mukha-Talu-Kantha Shosha	+	-	+	-	+
Pipasa	+	+	+	-	+
Alasya	+	-	+	-	-
Kaye Malam	+	-	+	-	-
Kaya Chhidreshu Upadeha	+	-	+	-	-
Paridaha Angesu	+	-	-	-	-
Shatpada Pipilakabhi Mutrabhisaranam	+	-	+	-	-
Mutra-Cha Mutra Doshan	+	-	+	+	-
Visra Sharira Gandha	+	+	+	+	-
Nidra Sarva Kalam	+	-	-	-	-
Tandra Sarva Kalam	+	+	+	-	-
Sweda	+	-	+	+	-
Shithilangata	+	-	-	+	-
Shaiyya Asana Swapneshu Sukhe Ratischa	+	-	-	+	-
Hridaya-Netra-Jihva-shravana Upadeha	+	-	-	+	-
Ghanangata	+	-	-	+	-
Kesha Nakha Ativriddhi	+	-	+	+	-
Sheeta Priyata	+	-	+	+	-
Shatpada Pipilika Sharirabhisaranam	+	-	+	+	-
Snigdha Gatrata	-	+	+	-	-

Picchila Gatrata	-	+	-	-	-
Guru Gatrata	-	+	-	-	-
Madhura Mutrata	-	+	-	-	-
Shukla Mutrata	-	+	+	-	-
Sada	-	+	-	-	-
Shwasa	-	+	+	-	-
Deha Chikannata	-	-	-	-	+
Dantadinam Maladhyatvam	-	-	-	-	+
Gala Talu Shosha	-	-	+	+	-

3.5. Rupa (General features of Prameha)

a) Urine Characteristics

Prabhutamutrata: This is the main cardinal sign described by all Acharyas, in which patient voids urine more in quantity. Under Mutraatipravrtijanya Vikara, Vagbhatacharya stated Prameha. Gayadasacharya opines that this excess amount of urine is because of liquification of the Dushyas.

Avilamutrata: It refers to the turbidity or hazy consistency of urine. Vagbhata, Gayadasa and Dalhana have opined that, this characteristic feature of urine is because of the nexus between Mutra, Dooshya and Dosha.

Picchila Mutrata: This urine characteristic is addressed by Acharya Charaka in Prameha, i.e. Kaphasambhava.

3.6. Samprapti

As the illness advances, it involves different stages, such as Nidan Sevan and Vyadhiutpatti. Any illness can be treated with Samprapti Vighatana.

General (Samanya) Samprapti of Prameha is described by Acharya Charaka elaborately in Nidanasthana. Prameha manifests due to complex interaction of Nidana, Doshas and Dushyas.

Etiological factors like comfortable seating (luxury, sedentary lifestyle, lack of physical activities and exercise), comforts of sleeping, excess sleeping etc. mentioned in Charaka Chikitsa Sthana and other diet and habits which increase Kapha, Meda and urine can be taken as common etiological factors for all types of Pramehas. These common etiological factors cause provocation of Sleshma which is Bahudrava in nature.

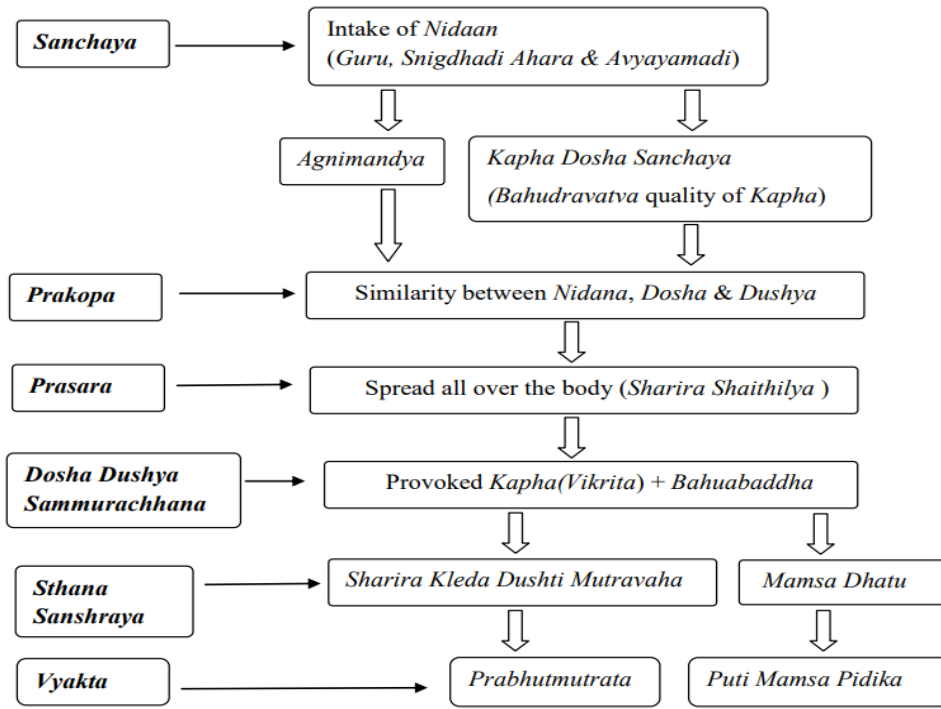


Fig. 2.1.1: Flow chart of Shatkriya kala of Prameha

Table 1: Samprapti Ghataka of Prameha

Samprapti Ghataka	Description
Dosha	Tridosha (Vata Pitta Pradhana) Tridoshakopanimitaja
Dushya	Rasa, Rakta, Mamsa, Meda, Majja, Vasa, Shukra, Oja, Lasika and Kleda
Srotasa	Rasavaha, Raktavaha, Mamsavaha, Medovaha, Majjavaha, Shukravaha, Swedavaha, Mutravaha and Udakavaha
Srotodushti	Sanga, Atipravritti
Agni	Vaishamya of all Agnis (or Dhatvagnimandya)
Udbhava Sthana	Amashaya-Pakvashaya
Adhithana	Sharir
Vyaktisthana	Basti
Ama	Medogata (Ama produced due to Jatharagnimandya and Dhatvagnimandya)
Bhedavastha	Occurrence of Upadravas such as Putimamsa and Prameha Pidika etc
Prabhava	Chirakari

3.7. Upadrava (Complication)

Upadrava (Complications) of Prameha by Doshika type

Kaphaja Prameha	Pittaja Prameha	Vataja Prameha
Makshikaupsarpana	Vruhsanayoravadarana, Bastibheda	Hridagraha
Aruchi	Medhratoda	Anidra
Aavipaka	Hradishoola	Stambha
Chhardi	Amlika	Kampa
Anidra	Jwara	Shoola
Pratishyaya	Atisara	Baddhapurishatvama
Shwasa	Arochaka	
Mamsopachaya	Vamathu	
Klama	Paridaha, Dhumayana	
Shaithilya Alasya	Daha, Murchha	
Kasa	Pipasa	

3.8. Sadhyasadhyata (Prognosis)

समक्रियत्वाद्विषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते॥ (च.चि.०/१)

साध्ययाप्यपरित्याज्य मेहास्तेनैव तद्भवाः। समासमक्रियतया महात्ययतया अपि च॥ (अ.ह.नि.१०/०)

- The Kaphaja Meha = Sadhya
- The Kaphaja Meha + Poorvarupa (few) = Krichchrasadhyata
- The Kaphaja Meha + Poorvarupa (all) = Asadhyata
- The Kaphaja Meha + Hereditary factor = Asadhyata

3.9. Chikitsa

Maharishi Charaka has given the general treatment for Prameha according to dominant Dosha involved. First time it is the Sushruta Samhita in which specific treatment for a particular Prameha has been given. He has even given treatment of Asadya Prameha by saying that it is to convert the Asadya Prameha to Yaapya. In Sushruta Samhita there is separate chapter for the treatment of Madhumeha and Prameha pidika.

The treatment methods that we can use in Madhumeha to lessen the illness are listed below.

- Nidanaparivarjana.
- Treatment according to body constitution.
- Treatment According to Dosha dominancy.
- Treatment According to Complications.
- Treatment for disturbed Manasabhava

Nidanaparivarjanam

This is one of Prameha's main therapy tenets. Vata enumerated that we should avoid these etiological factors, which are causing the disease Prameha.

Treatment According to Body Constitution

There are two types of Pramehi constitutions- Sthula and Krisha. Line of treatment varies accordingly.

Krisha Pramehi: Prameha when manifested with Vata dominance and severe Agni Dushti there is improper nourishment of tissue making person weak stated as Krisha Pramehi. Status of Agni must be taken into consideration and managed by Laghu-Santarpanotha Ahara. It is necessary to control things that will improve the patient's state but do not, by their Brimhana nature, contribute to the etiology of disease.

Sthula and Balwana Pramehi: In those patients who are strong and who are having Doshas in excess quantity, Shodhana Chikitsa must be carried out.

Treatment According to Dosha Predominance

The disease is Tridoshaja, but individual Doshika consideration for the treatment is important for good prognosis.

Kaphaja Prameha

Shodhana:

- Vamana and Virechana: These are the ideal Shodhana therapies for Vata vitiation. Vagbhata and Sushruta mentioned that after the ingestion of medicated oil or Ghrita, Vaman Karma should be performed with due consideration of strength of patient.
- Basti: After the Vamana and Virechana, Basti can be administered specially Asthapana Basti.

Application of Para-procedures:

- Udavartana – Application of Ruksha and Pragadha Udagharsana all over the body is very helpful procedure to reduce the excess of Vata and Meda.
- Snana and Jalavaseka - Snana and Avaseka with decoctions of various herbs help to eliminate waste products excrete from skin.
- Vilepana: Various herbs can be used for the external application all over the body to absorb the waste material from the skin because of excessive sweating.
- Vyayama (Exercise): It is very necessary in Madhumeha to reduce the excessive Meda and Vasa. Exercise reduces the Vata, helps to increase the Agni and maintain the compactness in the body tissues. These functions are very necessary to combat the Shaithilya and excess Vata.
- Lekhana and Apatarpana Chikitsa: Charaka mentioned that the principle treatment of Kaphaja Madhumeha is Lekhana Karma for reducing excessive Meda, Vasa, Kleda, etc. He also mentioned that treatment principles for Santarpanajanya Vyadhi could be applied, described in Medoroga treatment.

Shamana: Shamana therapy should be applied after the proper Shodhana for that various herbs and decoctions described. Sushruta specifically mentioned the decoctions According to the type of Kaphaja Prameha.

Pittaja Prameha

Shodhana: Vamana and Virechana along with Para-procedures like Snana, Jalavaseka and Vilepana with the help of described herbs can be administered.

Shamana: Shamana treatment given with the use of decoctions and Ghrita mentioned in the Ayurvedic texts.

Vataja Prameha

Before going to treat the patient of Vataja Prameha, following points should be carefully observed.

- Type of Madhumeha i.e. either Kevala Vataja or Avaranjanya Vataja.
- Strength of the patient according to Doshabala, Agnibala and Vyadhibala.
- Involvement of genetic predisposition. After observing the patient carefully following treatment modalities can be given.

Shodhana: In purificative measures Vamana and Virechana can be performed in Avaranjanya Vatic Prameha according to strength of patient. In Madhumeha, Vata Dosha is dominant so Basti therapy is ideal treatment for it.

Shamana: Various decoctions and some Arishta were described for the treatment can be used.

While carrying out Samshodhana Chikitsa, it should be kept in mind that after eliminating excess Doshas, further treatment must be Santarpana in nature. As per classics, if disease is evolved from Santarpana factors its treatment must be Apatarpana. Here Apatarpana which will nullify the causative Doshas but not vitiate Vata and related Vyapadas, is indicated. Thus, if Apatarpana is carried out excessively, patient suffers from Vyapadas like Gulma, Kshaya, Mutraghata, etc. Hence treatment should include the things which will cause Apatarpana of elevated Doshas and Dhatus but will maintain the general condition of patient.

Treatment According to Complications: If complication resulted in the patients then multiple treatment modalities can be used with the consideration of complications and their severity.

Treatment for Disturbed Manasa Bhava: It has been seen in Non Insulin Dependent Diabetic patients that the majority of have one or other kind of psychological stress, which play a role as causative factor or it adversely affect the pathophysiology of disease with its insulin antagonist effect. Thus it is essential to treat disturbed Manasabhavas to control blood sugar and for better management.

Medhya Rasayana: In ancient literature, Medhya Rasayana has been described as molecular nutrient for brain to relieve mental fatigue, anxiety, stress etc. Hence stress induced high sympathetic activities is decreased. That reduces high blood sugar and relieve in sign-symptoms of disease.

Shirodhara: Shirodhara is one of the allied Panchakarma procedures, can be applied to rejuvenate body and mind alleviating Chintadi Manasikabhava. Shirodhara calms the mind and relaxes entire physiology. Consequently, it relieves stress-induced psychopathology and reduces stress, strain, anxiety, etc.

Meditation: Now a days meditation is becoming more and more popular in society. It is also a very effective to calm the mind and build up positive attitude. The obtain results in psychic and psychosomatic disease of meditation are very encouraging because of its stress reliving effect. In diabetes also it improves blood sugar by its effect on pancreatic secretion and utilization of plasma sugar through positive impact on autonomic nervous system.

3.10. Pathy-Apathya

Prameha is a Chirakari Vyadhi and Yapana of Vyadhi must be carried out with the help of Aushadha, Ahara and Vihara. Ahara and Vihara are of that much importance as that of drugs, because "Hetu" of Vyadhi have origin in them.

Ahara

Pathya Ahara Dravyas:

- Shooka Dhanya [Grains]: Shashtika, Shali, Yava, Godhuma, Kodrava, Shyamak. These must not be newly harvested.
- Shami Dhanya [Pulses]: Chanaka, Adhaki, Kulattha, Mudga.

- Shaka/Phala [Vegetables/Fruits]: Fresh herbs described under Tikta-varga and Kashaya-Varga. Shobhanjan, Kulak, Karela, Talaphala, Kateri Phala, Udumbar, Lashon, Naveen Moch, Guduchi, Triphala, Jambu, Kapitha, Kamal etc can be taken.
- Mamsa [Non-veg]: Jangala mamsa which is Laghu in nature e.g. Mriga, Dvija Mamsa, Vishkira and Pratuda Mamsa. These Mamsa must be Shulya i.e. roasted with the help of Shulya [Tandoor]. Mams of Kapota, Shash, Tittir, Lava, Bahir, Bhringraj, Vartak, Shuk etc.
- Taila [Oils]: Nikumbha, Ingudi, Sarshapa, Atasi- to prepare different food preparations.
- Pana [Drinks]: Sarodaka, Kushodaka, Madhudaka, Triphala Rasa, Sidhu, Sura, properly prepared Madhvika which is having premium quality and has fermented since long time. Takra, vatyamanda, madhu, rasabh mutra, mahish mutra etc can also be taken.

Apathya Ahara:

- Shooka Dhanya [Grains]: Hayanaka, Chinaka, Yavaka, Naishadha, Itkata, Mukunda, Pramodaka, Sugandhaka. Freshly harvested grains.
- Shami Dhanya [Pulses]: Harenu, Masha.
- Mamsa [Non-veg]: Gramya Mamsa, Anupa Mamsa, Audaka Mamsa.
- Milk preparations: Payasa, Ksheera, Dadhi.
- Alcoholic preparations: Recently prepared Madya and other drinks which are sweet.
- Others: The Pathya group does not mention Tila, Palala, Pishtanna, Krishara, Vilepi, Kushmanda, Ikshu and Ikshuvikara, or Shaka.

Vihara

Pathya Vihara:

Apatarpana with the help of Vihara in the treatment of Prameha is stressed by all Acharyas. Acharya Charaka has mentioned different forms of Vihara as a preventive measure for Prameha. Different types of stressful exercises-

- Udvardana
- Snana
- Avasechana by Jala
- Vilepana by Sevyā (Ushir), Twak, Ela, Agarū, Chandana etc.
- Hasti Ashwa Bhraman, Vyayam, Surya Prakash Sevan

Apathya Vihara:

Pramehi patient must avoid the following things-

- Asyasukha

- Swapnasukha
- Vishama Ahara
- Ajeerna Ahara
- Viruddhashana Sevana
- Excessive Shodhana therapy e.g. Swedana, Shonita Mokshana
- Mutra Vega Dharana, Dhumpna etc.

4. Discussion

A millennium before the first Europeans identified "Prameha" in diabetic patients, the name was first used by the ancient Indians. Polyuria and glycosuria were described by the Ayurvedic physicians Charaka, Sushruta, and Vagbhata. They observed that flies and ants were drawn to the urine of people with this illness. According to Sushruta, Prameha is characterized by the passage of a lot of sweet-tasting urine, which eventually progresses to Madhumeha (urine that tastes like honey).

Additionally, it has been noted that sedentary obese persons are the main victims of Prameha, and the importance of physical activity in reducing Prameha has been highlighted. Galen's contemporary Aretaeus gave the first precise account of diabetes symptoms. The name "diabetes," which comes from the Greek word for "siphon," was first used by him. The descriptive adjective "Mellitus," which comes from the Latin word for "Honey," was added by Cullen, one of Britain's leading physicians, consultants, and educators.

Diabetes mellitus is linked to a significant personal, social, and financial burden and has emerged as a global public health concern. Globally, the prevalence of diabetes is alarmingly increasing. By 2025, it is expected to affect about 300 million people worldwide. Approximately 50.9 million people in India have diabetes, and by 2025, that number is expected to rise to 80 million, earning the dubious title of "DIABETIC CAPITAL OF THE WORLD." Globally, diabetes is the primary cause of mortality, disability, and financial loss. About 90% of instances of diabetes are type 2, with type 1 diabetes and gestational diabetes accounting for the other 10%. For those who are genetically susceptible to type 2 diabetes, obesity is believed to be the main cause of the condition.

Since 1980, the age-standardized prevalence of diabetes in the adult population has almost doubled, from 4.7% to 8.5%. Over 32 million people in India already have diabetes, and by 2030, that figure is expected to rise to 79.4 million.

Type 2 diabetes is mostly caused by sedentary lifestyles, poor eating habits, stress, alcohol and cigarette smoking, anxiety, and genetics. Resisting one's temptations has become an enormous

effort in the age of globalization and privatization, where there are countless packaged food variations, restaurants, and fast food establishments. A once-active, dynamic man has become a sluggish, machine-dependent modern man due to the invention of television, computers, and other technological sources. Today's youth suffer from a sedentary lifestyle that includes long workdays and little exercise.

All lifestyle diseases, including this one, are sneaky. They take years to grow, but once they are active enough to cause issues, they are quite challenging to treat. Increased hunger, thirst, and frequent urination are the most noticeable symptoms. A person who has been consuming a lot of sugar-filled beverages may simply lose a lot of water, which might result in diabetic ketoacidosis, a type-2 diabetes condition. Heart and blood circulation disorders, kidney and vision issues, skin conditions, etc. are all consequences of type 2 diabetes. Type-2 diabetes causes serious psychological and social issues in addition to its medical side effects. A person with type-2 diabetes is inherently anxious and tense. Stress causes depression, which then negatively impacts the victim's performance and sense of self. Relationships, daily activities, and interests are all impacted by this. In summary, this terrible illness completely upends his or her outlook on life. Individuals with prediabetes can lower their risk of type 2 diabetes by 58% by losing 5%–7% of their body weight and engaging in at least 150 minutes of moderate physical exercise per week.

On January 4, 2008, the Indian government began the Pilot phase of the National Programme for Prevention and Control of Diabetes, Cardiovascular Diseases and Stroke (NPDCS), which is a significant step toward bolstering the country's ability to manage the diabetes epidemic. The ideal course of treatment is still unknown, and a safer medication that can regulate blood sugar levels for extended periods of time is needed. Ayurvedic texts offer references to herbal and herbomineral medications that are acceptable for use in managing blood sugar levels in diabetics.

5. Conclusion

A critical review of the literature in Indian system of medicine has been done on Prameha. Prameha can be interpreted as Type 2 diabetes mellitus with dominancy of Kapha among the Doshas, Meda among the Dooshyas. Type 2 Diabetic patients establishes that excessive consumption of potato, curd and other milk products, lack of exercise, day sleep and chronic stress play a significant role in causation of the disease. Ayurveda does not regard diabetes mellitus as a disease that can be treated by mere medicine or by a dietary regimen. Though it is a yajnya disease, the prolonged use of the above treatment procedure will not only generate the person free from Diabetes Mellitus but protect to live a long life, healthy and will be useful to the society.

Competing Interest

Authors have declared that no competing interest exist.

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