CRITICAL REVIEW ON ROLE OF SHODHANA IN PRAMEHA WITH SPECIAL REFERENCE TO DIABETES MELLITUS

Sinha Kaushal *1, Sahil Lalravi 1, Shailesh 1, BA Lohith 2

1PG scholar, Department of Panchakarma, SDM College of Ayurveda And Hospital, Hassan, Karnataka, India
2Professor and HOD, Department of Panchakarma, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

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*Corresponding author
E-mail: sinhakaushal2@gmail.com

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ABSTRACT

Diabetes mellitus is an important global health concern of the present era and needs immediate attention. It is a common and very prevalent disease affecting about 25 % of world population. The term diabetes mellitus describes a metabolic disorder of multiple aetiology characterized by chronic hyperglycaemia with disturbances of carbohydrate, fat and protein metabolism resulting from defects in insulin secretion, insulin action, or both. Ayurveda is a holistic health care system of medicine which is more than 5000 years old & it describes diabetes under the heading Prameha. Among all Samarthana (enriching) Janya vyadhi Prameha has been explained first. Inclusion of Prameha (Diabetes mellitus) among the eight major disorders shows the significance of the disease was given by the seer. Aparthapan (depleting) is the first line of treatment affected in samarthanajanya vyadhi. Shodhana (purification) is cleansing of body according to Ayurveda. Shodhana karma (purification procedure) is planned for abolition of the body, by which the piled up gruesome humors culpable for disease drive-out to produce an ideal status for legitimate functioning of body. These purification methods are essential components of the curative management of those diseases that are not controlled by palliative management.

Keywords: Prameha, Ayurveda, Diabetes mellitus, Shodhana karma

INTRODUCTION

India has the largest Diabetes population in the world with an estimated 41 million people, amounting to 6% of the adult population.1 Shodhana karma (purification procedure) is the method of eliminating the vitiated doshas from the body to pacify the disease.2 Vagbhata has mentioned that 5 type of Shodhana (Purification) properly known as Panchashodhana (5 type of purification) known as i.e. Niruha (decocion enema), Vamana (Therapeutic Vomiting), Virechana (purgation therapy), Nasya (nasal administration) and Rakmatmokshana3 (Blood letting).The primary importance in the Chikitsa of Prameha (Diabetes mellitus) is the management of Kelda (wetness). As per Ayurvedic guidelines, Shodhana (Purification) therapies are significant in the management of Prameha (Diabetes mellitus) as it is a Bahudoshaja vyadhi (quantitatively the disease). Here Bahudoshaja means quantitatively the Dosha imbalance is high & qualitatively the combination of Kapha & Medas (fats) is very difficult to disintegrate due to their similar nature. Shodhana karma (purification procedure) is well known procedure for its Excellency to cure the disease from the root cause.3 To achieve success in the administration of Shodhana (Purification) & to obtain the desired effects, Shodhana (Purification) should be administered keeping in view the factors like the nature of Dosha, Aushadha (medicine), Desha (land), Kaala (time), Satmya (habituation), Agni (digestion), Sattva (mind) & the vasa (age) and bala (strength) of the patient. The various treatment options available in Ayurveda such as shodhana karma (purification procedure) acts on different aspects of the disease. In Prameha Chikitsa Shodhana (Purification) is the line of treatment have been mentioned by different Acharyas’s based on bahudoshavastha.

Classification

Table 1: Classification of Prameha

<table>
<thead>
<tr>
<th>Sl no.</th>
<th>Classification</th>
<th>Types</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hetu Bheda</td>
<td>Sahaja (Hereditary) Apahyya Nimita (Acquired)</td>
</tr>
<tr>
<td>2</td>
<td>Dosik Bheda</td>
<td>Kaphaja - 10 subtypes Pittaja - 6 subtypes Vataja - 4 subtypes</td>
</tr>
<tr>
<td>3</td>
<td>Deha Prakriti Bheda</td>
<td>Shhula Prameha Krishya Prameha</td>
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<tr>
<td>4</td>
<td>According to Sadhya Asadhyata</td>
<td>Sadhya, Yogya, Asadhyaya</td>
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Samanya Lakshana4 (Main symptoms)

Sushruta clearly mentioned that Prameha represents at first with the following 2 symptoms:
1. Prabhuta mutrata (Excessive urination)
2. Avila mutrata (Turbidity in the urine).

Shodhana in Prameha

- Poorva karma (preoperative procedure) – Pachana (digestive), Deepana (increase appetite), Snehana (oleation), Swedana (sweating)
- Pradhana karma (Main procedure) - Vamanadi karma
- Pashchat karma (post operative procedure) - Sansarjana karma

Poorva Karma

Rooshkana

Shadvidha karma includes Rooshkana (imparting dryness) as one of the treatment procedure. Dryness is brought about by Rooshkana; it also removes moistness and causes depletion of Meda Dhatu in the body. In Mamsala, Medara, Bhurisheema

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Pragada Udavartana

Acharya Charaka has mentioned Pragada Udavartana (powder massage) in Prameha while explaining Chikitsa. In the samprapti of Prameha Baha Drava shlesma & Abaddha meda are important among the Dosh & Dushyas, indicating excessive Aap Dhatu in the body. In this the main line of treatment is shoshand, which is done by Rooshkana.

Certain drugs used for Udavartana are
- Aragvyadhai choorna,
- Tripahaladi choorna
- Kolakuthadi churna
- Shyleyadi churna

Snehana karma

Direct Snehapana (internal oleation) is contraindicated in Prameha. As in Prameha medas and kapha will be in utklishtha Avastha Ati Snehana is contra indicated.

Shodhananga Sneh

Acharya Chakrapani opines that In uthsanna kapha medasaam, Abhishyanya Drava Pradhana shlesma vyadh, Abhishyanti marmastha vyadh, Shodhananga Snehapana has to be administered after virooksha. And taila pana in Kaphaja meha and Ghrita in Pittaja meha.

a. Taila is having the properties like:
   - Ushna guna
   - Kapha anilagnam
   - It suppresses the vata but does not aggravates kapha
   - It is mainly indicated in praviddakapha medas.

b. Ghrita is having the properties like
   - Suppresses the Pitta and Vayu
   - Having Snigdha Sheeta guna
   - Prevents accumulation of kapha.
   - It is beneficial for ojas, pacifies burning sensation.

Sneha (Lipid) mentioned in Prameha according to Different Acharya's, as per Charaka, Trikantadaya taila9, Acc to Sushruta, Priyangvadi sidda ghrita, Dhanvantara ghrita, Nikumbadi taila10. Acc to Bhavaprakash Praksha, Dhanvantara ghrita, Simhamrutha ghrita, Arjunadaayta taila11.

Swedana karma

Swedana Karma (Sweating therapy) is contraindicated in Prameha12, but Acharya Charaka has clearly mentioned that Swedana does uktleshan and vilayana of doshas adhered to the dushyas13, but in diseases like Prameha dushas are in utklishtha Avastha, so there is no need of Swedana. Prameha is characterized by sthitlatha of Dhatu, due to involvement of excessive vitiated kaptha-meda and udaka. If Swedana is done it causes depletion of Dhatu and makes the person weak. As it is necessary to give Swedana in vamanadi karma as Poorva karma depending on the severity of Ama. Swedana could be done by giving Nadi sweda or snana/seka.

Pradhana Karma

Vamanaka

Vamana (emetics therapy) is the ideal treatment for kapha vitiation. Vamana karma after the Snehapana we can go for Vamana karma by considering the strength of the patient. Daha commented that we cannot go for Vamana karma in Rooshka (dryness) patients. By adopting proper Shodhana at proper time i.e. Samodhana, through Vamana (Langhana) Kaphaja Prameha can be curable. Here ulekanaka (vomiting) refers to Vamana karma14.

Vamana yogas in Prameha: Madanaphala, Ikshuvaka15.

Virechana karma

After Vamana karma Virechana (purgation therapy), is proved to be essential in the vitiation of pitta. In Pittaja Prameha Virechana is the line of treatment16. Pragada Virechana i.e. Tiksna Virechana mentioned in Susruta17. As abhada medas is difficult to remove out of the body so in view of elimination of utklishtha Doshha Tiksna Virechana has been advised by our Acharya. Example: Jayapala bejja, Arka ksheera, Snabhi ksheera, Katuki.

Importance of Vamana and Virechana

Arundatta opines that, to alleviate the Prameha and to reduce the kleda (wetness) vitiation both Vamana and Virechana Chikitsa is important. Both procedures mainly deal with the Kosha (alimentary tract) and Agni (digestion). Both procedures helps to draw out the accumulated morbid matter from all over the body and expel them outside. Both act at microcellular level and help to maintain the normal physiology of tissues18.

Basti karma

After the Vamana and Virechana we can administer basti specially Asthapana basti (deoction enema). In Madhumeha vata is predominant Dosh. So basti is the ideal treatment. Sushruta indicated Asthapana in Prameha (diabetes mellitus), Kushtha (psoriasis), Shhautya (obesity) and Udara Roga (ascites), clear observation of the indications shows that, all the diseases described above are precipitated because of deranged metabolism and with excess of morbid matter19. Before administration of basti (enema therapy) following points should be carefully observed,
- Bala (strength) of the patient-Dosha bala (power), Agni Shashtra bala, vyadhribala
- Type of Meha (diabetes) i.e. Kevala Vataja or avaranajanaye20.

Though Anuvasana (oil enema) is strictly contraindicated but we cannot administer continuous Asthapana, so in between should administer Anuvasana (oil enema) in appropriate quantity. Thus, the oil medicated with Pramehagnna drug is useful in such condition as drugs used in it act against kapha and meda (fat) while Sneha (lipid) acts against vata. And precipitation of Shukra (sperm) Doshha and Prameha is because of the Basti due to its purification property, eliminates the excess of deranged metabolic waste and in turn clears the Avarana of Vata and normalizes the functions of Vyana and Apana Vata23. Thus, the normalized Vata helps to stop the depletion of vital Dhatus (body elements) through urine vitiation of Vyana and Apana vata. The vitiated Tridoshha by different ways vitiated meda, mamasa (muscle) and Kelda (wetness) etc. and draws out them into the basti and vitiate the moortravaha shrothas. Here in the Pathophysiology of Prameha mainly, kapha, kleda, meda are the main vitiated body elements. And the Shthanasamsraya and Vyakstasana occur at basti. This is one of the seats of Vata Dosha. So, by means of above reference Basti prepared with Pramehagnna drugs may be a better remedy for the Prameha.
The probable mode of action of this basti therapy might be correcting the vitiation of vata to stabilize its normal functions and also countering the vitiated kapha, kleda, meda by the action of specific drugs used. Basti karma in Prameha mentioned in classics, Sushruta has indicated following basti in the context of Pramehachikitsa. Viz. Sarasadigama dravya basti in Kaphaja condition Nyagrodadi gana dravya basti in Pittaja condition. Acharya Charaka has mentioned indication of Rasnadi Niruha basti in Prameha, in the context of kapha nashaka Niruha basti. Patola nimbandi basti explained in Charaka Siddhantah. According to Ashtanga Sangastra, Madhutailik basti, Rajayapan basti are indicted in Prameha.

**DISCUSSION**

Sedentary life, lack of exercise, faulty food habits, suggestive of higher prevalence of the disease Madhumeha. Review on etiopathogenesis of Prameha reveals that the role of diet intake of Guru, Snigdha, Sheeta, Kledarakaram, Abhishandy, Ahara and lifestyle are important contributing factors. Furthermore, all the other factors which vitiates the Kapha Doshha combines with vitiated Meda, Mamsa, and Keda resides in bladder and results in Prameha. Rasadushhti along with Medodushhti suggestive of their close relation as Sushruta already mentioned Rasadushhti is the cause for Shthaulya and Kasrshya. The factors which provoke vata directly cause apataparamanaya Prameha. The etiological factor increases Pitta, kapha, Mamsa and Medas causing Avarana (obstruction) of Vata which in turn disturbs the homeostasis due to involvement of ojas. Shodhana is considered as an appropriate treatment which does internal purification of the body through nearest possible route. In the Vyakta Avestha of Madhumeha where, due to continued Madhura Ahara savanna, the sweeda, mutra and shlesma attain Madhura Bhava and hence it should be treated with ubayathaha samshodhna. i.e. Vanama, Virechana and basti. Application of Shodhana in corporate different strategy among them preparatory measure is being a significant one which determines the whole outcome of Shodhana. The annihilated Dosha are brought from Shakha to Kostha with the aid of Snehana and Svedana karma. Snehana is contradicted in avaranayujya Madhumeha due to its complexity (Neeha vyapaad). Increased oleation is a result of utilization of Snehana devoid of Rookshana in atisnigdha like obese diabetic patients. Acharya Vagbhata has quoted the utilization of Rookshana karma as preliminary approach of Snehana in mamsala, Madhura, those with kaphasuspremacy, Vishamagni and Snehasatmya before Shodhana, Rukshana dravya have the predominance of Tikta, Katu, kshaya rasa, Ruksha Laghu, Tikshna, Ushna, Vishada guna which are opposite to the Nidana of Prameha, thus helping in the xpaprapit viyaghatana. Bahya Shodhana i.e. Rookshana karma is indicated as a vishista Poorvakarma in the form of Ulavartana Tukra dhara. It does the Medasapraliyavanam. If it is adopted in the early stage further manifestation of a disease progression of the can be avoided. In sthoolda and balavan mehi should be administer Vanama and rechhana after snehadi karnas. So that it does the kleda Prashaman. Vanama karma is effective in pacifying symptoms like prabhuta mutrata and Avilamutratra, because both symptoms are mainly due to kapha prakopa and abhada meda and for this Vanama is an option for management. In symptoms such as kara pada adaha, atisweda and Nidra, Tandra, virechana karma which gives relief, because kara pada tala daha and atisweda are included under pitta prevalent characteristics and Virechana is supreme for pitta. Nidra and Tandra is kapha prevalent manifestation, but in Prameha the scenario is a bit different as the sithana samshraya of kapha is in basti pradesha.so, so Virechana will aid in mitigating this kapha. In Madhumeha pathogenesis enrollement of the elements occurs at Basti. Thus if these Two subcomponent of Vata get provokes then they affect the physiology of the whole body causes vitiation and depletion of the body components. Dalhana in commented that in Madhumeha all Dravadhatus tends to go towards Basti because of Apana and Vyana. hence basti Chikitsa is considered as prime line of treatment in madhumeha.

**CONCLUSION**

Prameha is very common ailment in this urbanised era. 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 yapya (not totally curable / difficult to cure) 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 (deergha jeevanam). We have to be useful to the society (hitay hitay), Samsodhana i.e. Vanama, Virechana, Basti has significant. In the contemporary science and in context with metabolic syndrome which includes raised blood sugar levels with insulin resistance being taken as Shhada pramehi, we should definitely adopt the Shodhana line of treatment i.e. Vanama Virechana and Asthapana basti (depending on dosha predominance). Where as in type1 diabetes mellitus or Juvenile onset of diabetes mellitus and long standing cases of uncontrolled blood sugars in type 2 diabetes mellitus with severe weight loss being taken as Krisha Prameha we must adopt Brimhana (nourishing) line of treatment including vapana basti and nutra basti. Hence, adopting proper line of treatment in proper stage by using yukti can prevent further manifestation of Prameha and helps in achieving fruitful result.
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