



Review Article

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

Sinha Kaushal *¹, Sahu Lalravi ¹, Shailesh ¹, BA Lohith ²¹PG scholar, Department of Panchakarma, SDM College of Ayurveda And Hospital, Hassan, Karnataka, India²Professor 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 *Samtarpana* (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. *Apatarpana* (depleting) is the first line of treatment affected in *santarpanajanya vyadhi*. *Shodhana* (purification) is cleansing of body according to *Ayurveda*. *Shodhana karma (purification procedure)* is planned for ablution 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 population¹. *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* (decoction enema), *Vamana* (Therapeutic Vomiting), *Virechana* (purgation therapy), *Nasya* (nasal administration) and *Raktamokshana*² (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 cause³. 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 *vaya* (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 *Acharya's* based on *bahudoshavastha*.

Classification

Table 1: Classification of *Prameha*

Sl no.	Classification	Types
1	<i>Hetu Bheda</i>	<i>Sahaja</i> (Hereditary) <i>Apathya Nimitaja</i> (Acquired)
2	<i>Dosik Bheda</i>	<i>Kaphaja</i> - 10 subtypes <i>Pittaja</i> - 6 subtypes <i>Vataja</i> - 4 subtypes
3	<i>Deha Prakriti Bheda</i>	<i>Sthula Prameha</i> <i>Krishya Prameha</i>
4	According to <i>Sadhya</i> <i>Asadhyata</i>	<i>Sadhya</i> <i>Yapya</i> <i>Asadhya</i>

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) - *Samsarjana karma*

Poorva Karma**Rookshana**

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

and Vishamagni person *Rookshana Poorvaka Shodhana* is mentioned by *Vagbhata*. As *Prameha* is one of the *bhuri dosa* *Pradhana vyadhi* or *Kelda Pradhana vyadhi Shodhana Poorva Rookshana* is designated as a line of management. *Rookshana* can be performed either *bahya* or through *Abhyantara*, and *Udavartana* is a modality by which *bahya Rookshana* is achieved⁵.

Abhyantara Rookshana can be achieved by administering *pana-Takrapaana*. *Kashayapaana*

Pragada Udavartana

Acharya Charaka has mentioned *Pragada Udavartana* (powder massage) in *Prameha* while explaining *Chikitsa*. In the *samprapti* of *Prameha Bahu Drava shlesma & Abaddha meda* are important among the *Dosha & Dushyas*, indicating excessive *Aap Dhatu* in the body. In this the main line of treatment is *shoshana*⁶, which is done by *Rookshana*. Certain drugs used for *Udwaratana* are

- *Aragvadhadi choorna*,
- *Triphaladi choorna*
- *Kolakulathadi churna*
- *Shyleyadi churna*

Snehana karma

Direct *Snehapana* (internal oleation) is contraindicated in *Prameha*. As in *Prameha medas* and *kapha* will be in *uthklishtha Avastha* *Ati Snehana* is contra indicated⁷.

Shodhananga Snehana

Acharya Chakrapani opines that In *uthsanna kapha medasaam*, *Abhishyanna Drava Pradhana shlesma vyadhi*, *Abhishyandi marmastha vyadhi*, *Shodhananga Snehapana* has to be administered after *virookshana*⁸. 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 *pravriddakapha 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*, *Trikantakdya taila*⁹, Acc to *Sushruta*, *Priyangvadi siddha gritha*, *Dhanwantara gritha*, *Nikumbadi taila*¹⁰, Acc. to *Bhavaprakash Prakasha*, *Dhanwantara gritha*, *Simhamrutha gritha*, *Arjunaadya taila*¹¹.

Swedana karma

Swedana Karma (Sweating therapy) is contraindicated in *Prameha*¹². but *Acharya Charaka* has clearly mentioned that *Swedana* does *utklehsana* and *vilayana* of *doshas* adhered to the *dushyas*¹³, but in diseases like *Prameha doshas* are in *uthklishtha Avastha*, so there is no need of *Swedana*, *Prameha* is characterized by *shithilatha* of *Dhatu*s, due to involvement of excessive vitiated *kapha-meda* and *udaka*, if *Swedana* is done it causes depletion of *Dhatu*s 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

Vamana karma

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. *Dalhana* commented that we cannot go for *Vamana karma* in *Rooksha* (dryness) patients. By adopting proper *Shodhana* at proper time i.e. *Samsodhana*, through *Vamana* (*Langhana*) *Kaphaja Prameha* can be curable. Here *ullekana* (vomiting) refers to *Vamana karma*¹⁴.

Vamana yogas in *Prameha*: *Madanaphala*, *Ikshuvaka*¹⁵.

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. *Tikshna Virechana* mentioned in *Susruta*¹⁷. As *abhada medas* is difficult to remove out of the body so in view of elimination of *uthklishtha Dosha* *Tikshna Virechana* has been advised by our *Acharya's*. Example: *jayapala beeja*, *Arka ksheera*, *Snuhi 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* are important. Both procedures mainly deal with the *Koshta* (alimentary tract) and *Agni* (digestion). Both procedures helps to drawn 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* (decoction enema). In *Madhumeha* *vata* is predominant *Dosha*. So *basti* is the ideal treatment. *Sushruta* indicated *Asthapana* in *Prameha* (diabetes mellitus), *Kushtha* (psoriasis), *Sthaulya* (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 Shastra bala*, *vyadhibala*
- Type of *Meha* (diabetes) i.e. *Kevala Vataja* or *avaranajanya*²⁰.

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 *Pramehagna* 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) *Dosha* 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 Vata*²³. Thus, the normalized *Vata* helps to stop the depletion of vital *Dhatu*s (body elements) through urine vitiation of *Vyana* and *Apana vata*. The vitiated *Tridosha* by different ways vitiated *meda*, *mamasa* (muscle) and *Kelda* (wetness) etc. and draws out them into the *basti* and vitiate the *mootravaha shrothas*. Here in the Pathophysiology of *Prameha* mainly, *kapha*, *kleda*, *meda* are the main vitiated body elements. And the *Sthanasamsraya* and *Vyaktasthana* occur at *basti*. This is one of the seats of *Vata Dosha*. So, by means of above reference *Basti* prepared with *Pramehagna* 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 counteracting 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. *Surasadigana dravya basti* in *Kaphaja* condition *Nyagrodadi gana dravya basti* in *Pittaja* condition²¹. *Acharya Charaka* has mentioned indication of *Rasnadi Niruha basti* in *Prameha*, in the context of *kapha nashaka Niruha basti*²². *Patola nimbadhi basti* explained in *Charaka siddhithana*²³. According to *Ashtanga Sangraha*, *Madhutailik basti*, *Rajayapana basti* are indicted in *Prameha*²⁴.

Nasya karma

Medicated drugs are administered through the nose is known as *Nasya* (*errhine therapy*). Only *Acharya Sushruta* has given the reference regarding *nasya* i.e. *Tuvarak taila nasya* for 50 days which increases *Bala* of the patient²⁵.

Raktamokshana

Raktamokshana (blood letting therapy) is a procedure of removing the vitiated *Rakta* in disease caused mainly by *Rakta* and *Pitta*. It is mainly divided into two types:

Table 2: Type of Raktamokshana

Shastra	Ashastra
Pracchana	Jalouka
siravyadha	Sringa
	Alabu

If the *Shodhana* has not administer in the early stage it leads to manifestation of *Pidikas* that is *Rakta Dhatu* get vitiated and combines with *Dushita mamsa* resulting in the formation of *Shopha* and in this condition *Sira mokshana* is advised²⁶.

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, Kledakaraka, Abhishyandi Ahara* and lifestyle are important contributing factors. Furthermore, all the other factors which vitiate the *Kapha Dosha* combines with vitiated *Meda, Mamsa*, and *Kleda* resides in bladder and results in *Prameha*. *Rasadushti* along with *Medodushti* suggestive of their close relation as *Sushruta* already mentioned *Rasadushti* is the cause for *Sthaulya* and *Karshya*. The factors which provoke *vata* directly cause *apatarpanajanaya 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 *Vyatka Avastha* of *Madhumeha* where, due to continued *Madhura Ahara savanna*, the *sweda, mutra* and *shlesma* attain *Madhura Bhava* and hence it should be treated with *ubayathaha samshodhna*. i.e. *Vamana, 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 *avaranajanya Madhumeha* due to its complexity (*Sneha vyapad*). 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 *kaphasupremacy, Vishamagni*

and *Snehasatmya* before *Shodhana*. *Rukshana dravya* have the predominance of *Tikta, Katu, kashaya rasa, Ruksha Laghu, Tikshna, Ushna, Vishada guna* which are opposite to the *Nidana* of *Prameha*, thus helping in the *samprapti vighatana*. *Bahya Shodhana* i.e. *Rookshana karma* is indicated as a *vishista Poorvakarma* in the form of *Udavartana Takra dhara*. It does the *Medaspravilayanam*. If it is adopted in the early stage further manifestation of a disease progression of the can be avoided. In *sthoola* and *balawan mehi* should be administer *Vamana* and *rechana* after *snehadi karmas*. So that it does the *kleda Prashamana*. *Vamana karma* is effective in pacifying symptoms like *prabhuta mutrata* and *Avilamutrata*, because both symptoms are mainly due to *kapha prakopa* and *abhada meda* and for this *Vamana* is an option for management²⁷. In symptoms such as *kara paada daaha, atisweda* and *Nidra, Tandra, virechana karma* which gives relief, because *kara pada tala daaha* 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 *sthana samshraya* of *kapha* is in *basti pradasha*.so, so *Virechana* will aid in mitigating this *kapha*. In *Madhumeha* pathogenesis enlodgement 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*²⁸.

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*), healthy (*sukhayu*) and will be useful to the society (*hitayu*). *Samsodhana* i.e. *Vamana, 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 *Sthula pramehi*, we should definitely adopt the *Shodhana* line of treatment i.e. *Vamana Virechana* and *Asthanapana 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 *Krishna Prameha* we must adopt *Brimhana* (*nourishing*) line of treatment including *yapana basti* and *matra 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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