



## Review Article

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### CONCEPTUAL OVERVIEW OF EFFICACY OF VIRECHANA KARMA IN MADHUMEHA WITH SPECIAL REFERENCE TO DIABETES MELLITUS TYPE 2

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#### ABSTRACT

The lifestyle of human beings in the present era is full of stress and strain due to busy work schedules and changes in dietary habits. This leads to various lifestyle disorders, out of which Madhumeha (Diabetes mellitus) is the burning one. Diabetes has become the leading cause of death nowadays because it is the single most important metabolic disease that affects nearly every organ/system of the body. So, its treatment is crucial. The word Madhumeha combines two words, “Madhu” and “Meha”, which means sweet and excessive urine flow. In Ayurvedic classics, 20 types of Prameha are described, and Madhumeha has been described as a subtype of Vatik Prameha. There are two types of Prameha rogi according to Charaka Samhita, i.e., sthula pramehi and krisha pramehi. In sthula pramehi, kapha and pitta are predominant and in krisha pramehi, vata is predominant. So, for krisha pramehi, brahmana chikitsa is indicated, and for sthula pramehi, samshodhan chikitsa is indicated to expel out vitiated doshas. In the former type, patients are usually asthenic and can be correlated with Diabetes Mellitus type I and in the latter type, patients are obese and can be equated with type II Diabetes Mellitus. Virechana karma, by its mode of action, not only works on pitta dosha but also on vata and kapha dosha and hence helps regulate high blood sugar levels.

**Keywords:** Diabetes mellitus, Madhumeha, Virechana, Samshodhan, Panchakarma

#### INTRODUCTION

In Ayurvedic classical literature, Madhumeha has been described under eight maharoga<sup>1</sup>. It is one of the most dreadful diseases and possesses a special place in medical science due to its high prevalence in society and increased incidence. There are 20 types of Prameha, i.e., kaphaja (10 types), pittaja (6 types), and vataja (4 types) are described, and Madhumeha has been described as a sub-type of Vatik Prameha. Acharya Vagbhata has classified Madhumeha into two categories: dhatukshaya-janaya Madhumeha and avarana-janya Madhumeha.

The factors which provoke vata directly cause apatarparjanya Madhumeha, and the factors which induce kapha and pitta cause santarpanjanya Madhumeha. Santarpanjanya Madhumeha is correlated with type 2 Diabetes mellitus. Under samprapti of santarpanjanya Madhumeha or in sthula madhumehi, the vitiated kapha and pitta obstruct the path of vata, causing its provocation<sup>2</sup>. So, shodhana, i.e., virechana karma, may be the preferred treatment for eliminating doshas. Virechana karma though indicated for pitta dosha, eliminates vata dosha by pakwashaya shuddhi (defecation) and kapha dosha by its tikshana (pungent) guna.

**Aim and Objective:** Our ancient works of literature have miraculous effective measures to prevent Madhumeha. All the references regarding Madhumeha and virechana karma are collected from bruhatrayee and laghutrayee. Based on this background, virechana karma was evaluated in the management

of Madhumeha with particular regard to Diabetes mellitus type 2.

#### Literature Review

**In Charaka Samhita:** Nidana 4<sup>th</sup> and chikitsa 6<sup>th</sup> chapter in Charaka Samhita describes a complete description of Madhumeha.

**In Sushruta Samhita:** Sushruta also explained the Madhumeha elaborately with a separate chapter on its management. He used the ‘Kshaudrameha’ synonym for Madhumeha in nidana 6<sup>th</sup> chapter.

**In Ashtanga Hridaya:** Vagbhata categorized the disease under the heading ‘Mutraatipravrttija’ and mentioned two types of Madhumeha, i.e., dhatukshyat and avaritpathat and added sveda in the dusysangraha<sup>3</sup>.

**In Haritha Samhita:** Mentioned it as papajanya and enumerated 13 types of Prameha with nomenclature different than above treatise like puyameha, ghritameha etc<sup>4</sup>.

**In Bhela Samhita:** He described Prameha as of two types, i.e., svakrita and prakritameha<sup>5</sup>.

**In Kashyapa Samhita:** He just mentioned the symptoms of pramehi child in ‘vedanadyaya’ and noted the disease as chirakari<sup>6</sup>.

### **Nidana (Etiology)**

Acharya Charaka says that sleeping in the daytime, lack of exercise, laziness, sedentary habits, consuming food and drinks which are cold, unctuous, sweet and fatty items etc., (fat rich diet) are the leading cause of occurrence of Madhumeha<sup>7</sup>.

### **Purvaroop (Premonitory signs)**

Acharyas describe the signs and symptoms indicative of the disease Madhumeha occurrence in future. They are an accumulation of dirt on the teeth (mouth, eyes, nose, and ears), a feeling of burning sensation in the palms and soles, stickiness of the skin all over the body, thirst and a sweet taste in the mouth etc., and mootra madhuryam (the sweetness of urine).

### **Roopa (Clinical Features)**

Prabhootha mutrata (polyuria), avila mutrata (turbid urine) and medo dushti lakshanas are the main symptoms of prameha. Other symptoms include klama (fatigue), karapada suptata (numbness), karapada daha (burning sensation in hands and feet), and mukha shosha (dryness of the mouth)<sup>8</sup>.

### **Samprapti (Pathogenesis)**

According to Sushruta, the excessive indulgence in the etiological factors related to Prameha results in aparipakva vata, pitta, kapha and meda, which further proceed downward through the mutravaha srotas to get localized at basti mukha and thus lead to disease prameha<sup>9</sup>.

From a modern perspective, the beta cells of the islets of Langerhans in the pancreatic gland are responsible for the secretion of the hormone insulin. Among other things, insulin is essential for adequately utilising carbohydrates in our body<sup>10</sup>. If insulin is absent due to a metabolic disorder or is not performing its functions properly, these carbohydrates accumulate in the bloodstream in the form of glucose. The glucose then collects in the urine, which is one of the primary characteristics of diabetes mellitus is identified with. Hence, this can be said to be either A deficiency in the production of insulin by the pancreas or a dysfunction of the insulin produced by the pancreas<sup>11</sup>.

### **Virechana Karma**

Virechana Karma is indicated in Prameha in Charaka siddhi 2<sup>nd</sup> Chapter in virechana yoga. Virechana karma though suggested for pitta dosha, eliminates vata dosha by pakwashaya shuddhi and kapha dosha by its tikshana guna. So, it brings normalcy to tridosha. It acts at the microcellular level and helps maintain tissues' normal physiology. Virechana karma provides the better result as far as krurakostha is concerned. Once the proper metabolism starts, it prevents vata avarana and dhatu depletion, normalizes the agni and makes substratum suitable for the drug. Acharya Bhela has mentioned virechana karma in the sannipataj condition also. Acharya Vagbhata says there is no vitiation of doshas after doing samshodhana, i.e., virechana karma<sup>12</sup>.

### **DISCUSSION**

Madhumeha has been described as a subtype of Vatik Prameha. There are two types of prameha rogi according to Charaka Samhita, i.e., sthula pramehi and krisha pramehi. In sthula pramehi, the vitiated kapha and pitta obstruct the path of vata, causing its provocation. So, shodhana, i.e., virechana karma,

maybe the preferable treatment choice to eliminate doshas. Virechana is one therapy that helps to drive the vitiated doshas from adhobhaga and pacifies the vitiated Agni. It is a measure of choice for pitta prakopa and in conditions like pittapradhan dosha samshrista, kapha samshrita vata, and vata sthanagata kapha<sup>13</sup>. Icchabhedi rasa used in virechana karma contains Shunthi, Maricha, Kajjali, Tankan, Shuddha Parad, Shuddha Gandhak, Shuddha Jaipala having properties of katu rasa, ushna teekshna sara guna, katu vipaka and vatanulomana karma. All these properties attribute to the virechana action of Icchabhedi rasa<sup>14</sup>. Also, in Madhumeha, teekshna virechana is indicated by Acharya Sushruta. These properties help in the stimulation of teekshna virechana. Eranda taila clears obstruction in the srotas (body channels) and relieves vata vitiation. In Samhitas, it is mentioned to be vata kapha hara and adhobhaga doshahara (disorders of lower parts of the body)<sup>15</sup>. By all these properties, the Eranda taila also helps in virechana karma and is thus used in Madhumeha. Godugdha is vata pitta shamak and has purgative properties, so used in virechana karma.

### **CONCLUSION**

Madhumeha is a common disease that can damage our heart, blood vessels, eyes, kidneys and nerves. So, its treatment is crucial. In santarpanjanya Madhumeha or sthula madhumehi, the vitiated kapha and pitta obstruct the path of vata, causing its provocation. Virechana karma has a multidimensional effect on Madhumeha by rejuvenating every cell of the body by expelling out the vitiated doshas and nourishing the dhatu. By virechana karma, obstruction of the channel due to doshas gets washed out through the bowel, and the symptoms are relieved as teekshna virechana is advised in madhumeha rogi. So, virechana karma with Eranda taila with godugdha and Icchabhedi rasa is very beneficial in Madhumeha. All these drugs have vata kapha hara, adhobhaga doshahara (disorders of lower parts of the body) and vatanulomak properties, which help in doing teekshna virechana in Madhumeha.

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