



CRITICAL REVIEW ON IMPORTANCE OF SHODANA AS A TREATMENT MODALITY IN PRAMEHA

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ABSTRACT

Prameha is one of the *Meda Dhatu Vikruthijanya Vyadhi*, characterized by *Prabhuta Avila Mutrata*. Considering the lakshana of *Prameha*, it can be correlated to Diabetes mellitus in the present day. Diabetes mellitus (DM) refers to a group of common metabolic disorders that share the phenotype of hyperglycemia. There are two broad categories of DM, designated type 1 and type 2. The rise in prevalence is more for type-2 diabetes than for type-1. It is anticipated that by the year 2030, the number of diabetics globally will double from the present figure of 250 million. The treatment modalities for *Prameha* include *Sodhana Chikitsa & Shamana Chikitsa* and *Apatarpana Chikitsa & Santarpana Chikitsa* based on the type of *Prameha* namely *Sthula Pramehi* and *Krusha Pramehi*. In this article, an attempt is made to understand the treatment principles of *Prameha* with special reference to *Shodana* and its probable mode of action.

Key Words: Prameha, Shodhana Chikitsa, Sthula Pramehi, Krusha Pramehi.

INTRODUCTION:

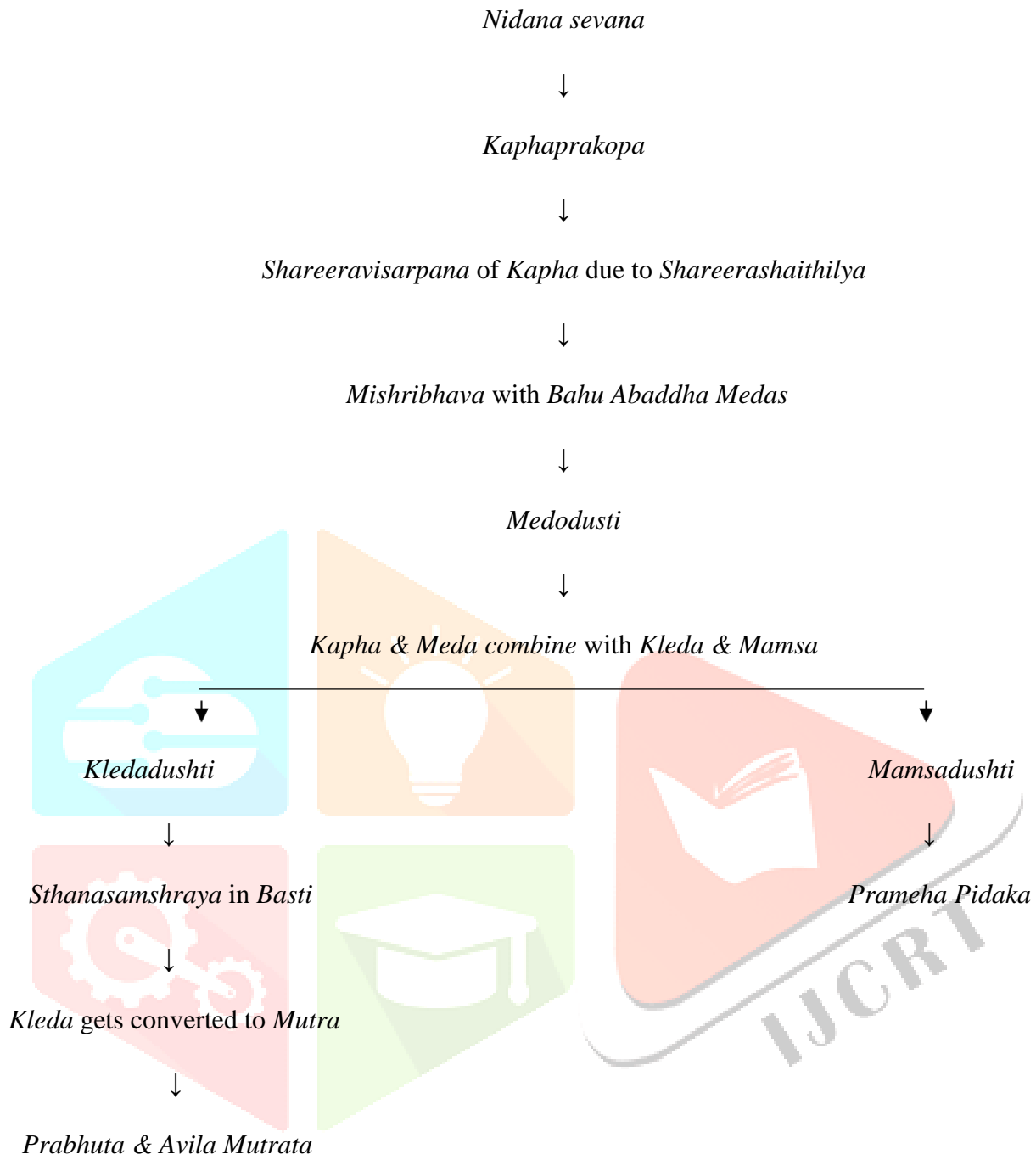
Ayurveda, the science of life is a time-tested knowledge that gives importance to three sub-pillars- *Ahara, Nidra and Brahmacharya*¹. *Ahara* plays an important role in maintaining health and causing disease and *Prameha* is one among that where *Aharaja nidana* has a major contribution. Excessive consumption of *Ahara* which does *Pradoshana* of *Kapha, Meda, and Mutra*, and *Santarpana Ahara* are the main causative

factors of *Prameha*². *Prameha Chikitsa* is classified based on the type of *Prameha*. *Sthula Pramehi* is advised with *Apatarpana Chikitsa* and *Krishna Pramehi* with *Santarpana Chikitsa*.

Diabetes mellitus is a clinical syndrome characterized by an increase in plasma blood glucose (hyperglycemia). Factors contributing to hyperglycemia include reduced insulin secretion, decreased glucose utilization, and increased glucose production³. It is one of the global problems of the present day and it is gaining more attention as it is a leading cause of morbidity and mortality the world over. India is among the top 5 countries with the highest prevalence of DM, estimated at 7% of the adult population (approximately 65 million affected people), largely due to genetic susceptibility combined with changing lifestyle of low activity and high-calorie diet in the growing Indian middle class. In this article let us discuss mainly about *Shodhana* type of *Apatarpana Chikitsa* in *Prameha Vyadhi*.

MATERIAL AND METHODS

Prameha is one of the *Meda Dhatu Vikruthijanya Roga*. *Ahara* has been given prime importance as a causative factor of *Prameha*. Excessive consumption of *Santarpana Ahara* causes *Prameha*⁴. Excessive consumption of food which increases *Meda*, *Mutra* & *Kapha* will result in the formation of *Prameha*⁵. The *Aharasambandhi Nidana* includes excessive consumption of *Sheeta*, *Snigdha*, *Madhura*, *Amla*, *Lavana*, *Aahara*, *Dravanna Pana*, *Gramya*, *Anupa*, and *Audaka Mamsa*, freshly harvested *Hayanaka*, *Yavaka*, *Chena*, *Koddhalaka*, *Naishadha*, *Utkata*, *Mukundaka*, *Mahavrihi*, *Pramodaka*, *Sugandhaka*, *Harenu*, *Masha*, *Supa*. Along with this *Shaka*, *Tila*, *Palala*, *Pishtanna*, *Payasa*, *Krushara*, *Vilepi*, *Ikshu Vikara*, excessive *Ksheera Pana*, *Navamadyapana*, *Mandaka Dadhi*. *Viharasambandhi Nidana* like *Mrija Varjana*, *Vyayama Varjana*, *Swapna-Asya-Shayana Sukha*, *Diwaswapna*, *Alasya*^{6,7}. Acharya has considered *Prameha* as *Beejadoshaja Vyadhi*⁸.

SAMANYA SAMPRAPTI OF PRAMEHA⁹**Samprapti Ghataka**

- Dosha** – *Kaphapradhana tridosha*
- Dushya** – *Meda, Mamsa, Kleda, Shukra, Shonita, Vasa, Majja, Lasika, Rasa, Ojas*
- Srotas** – *Medovaha, Mamsavaha, Udakavaha, Rasavaha, Mootravaha*
- Agni** – *Jathragni, Medodhatwagni*
- Ama** – *Jatharagnimandyajanaya*
- Srotodustiprakara** – *Atipravrutti, Sanga*
- Utpattisthana** – *Amashaya*
- Sancharasthana** – *Sarvashareera*

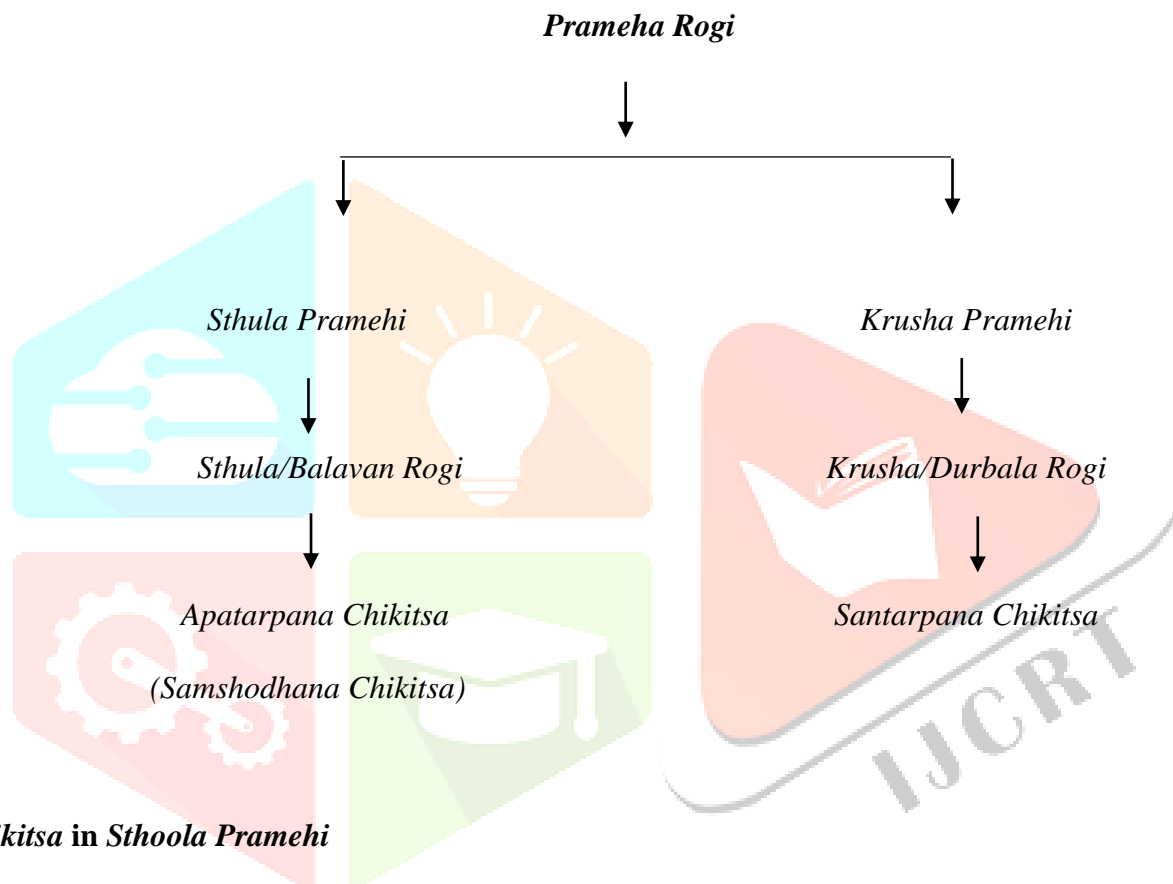
Adhithana – *Basti*

Vyaktasthana – *Sarvashareera*

CHIKITSA

The principle of treatment for all types of *Prameha* is *Apatarpana*¹⁰. This may be in the form of *Shodhana* or *Shamana*. From the point of management, *Prameha Vyadhi* can be divided into the following¹¹:

- *Sthoola Pramehi*
- *Krusha Pramehi*



Chikitsa in Sthoola Pramehi

In *Sthoola Pramehi* the line of treatment is *Shodhana*. The selection of patients for *Shodhana* depends on *Doshadhikya* and *Baladhikya*. *Shodhana* must be done in *Bahudoshavastha* and when the *Bala* of the patient is adequate. Here the term *Shodhana* refers to *Vamana*, *Virechana*, and *Basti*. In another context, *Charaka* has suggested *Vamana* for *Kaphaja Prameha* and *Virechana* for *Pittaja Prameha*¹². *Sushruta* has advised to carry out *Vamana*, followed by *Virechana* and *Niruhabasti*¹³.

Vamana in Prameha

As *Kapha* is the *Pradhanadosha* in *Prameha*, *Vamana* is the ideal treatment modality. *Sushruta* has advised specific *Taila* for *Snehapana* before *Teekshna Vamana*. These are *Kumbhadi Taila* or *Priyangwadi Siddha Ghrita*¹⁴.

Vamana Yoga for Pramehi are:

- Madanaphalamajja Churna + Arka Kashaya,
- Dhamargava Navayoga Kashaya,
- Madanaphalamajja Churna + Nimba Kashaya.
- Ikshuvaku Kalka with Mamsarasa

All these are specially indicated in *Kaphaja Prameha*.

Virechana in Prameha

Virechana should be followed by Vamana. In *Pittaja Prameha*, Virechana can be done without Vamana^{15a,b}.

Following Yoga can be used for Virechana:

- Danti Leha Yoga
- Kalyanaka Guda
- Kamsa Haritaki
- Abhayadimodaka
- Sneha Yoga of Danti-Dravanti Haritaki Yoga
- Pippalyadi Kashaya + Haritaki Kalka + Vidanga+ Saindhava+ Nagara + Trivrut+ Maricha+ Gomutra.
- Manibhadraguda

Basti in Prameha

Sushruta has advised *Niruha Basti* after *Virechana*¹⁶. Even though *Acharya Charaka* has contra-indicated Basti karma for *Prameha*, he has mentioned various *Basti* preparations which can be administered in *Prameha Rogi*. *Acharya Sushruta* opines that *Basti* can be given in *Pramehi* if necessary¹⁷.

Basti	Reference
<i>Salasaradigana basti</i>	Su.Chi.11/7
<i>Rasnadi niruha basti</i>	Cha.Si.3/61,64
<i>Saindhavadya taila anuvasana basti</i>	Cha.Si.4/13-17
<i>Vidangadi taila anuvasana basti</i>	Cha.Si.4/18-21
<i>Chatu prasaritika basti</i>	Cha.Si.8/8
<i>Madhitailika basti</i>	Cha.Si.12/18

<i>Lekhana basti</i>	Su.Chi. 38/82
<i>Panchatiktaka Panchaprasritika basti</i>	Cha.Si.8/8
<i>Prameha hara basti</i>	Cha.Si.10/43
<i>Patola Nimbadi basti</i>	Cha.Si.10/43
<i>Nyagrodadigana basti</i>	Su.Chi.11/7
<i>Rajayapana basti</i>	Cha.Si.12/15, Su.Chi.38/105-110, A.H.Kal. 4/37-43
<i>Surasadigana Kashaya</i>	A.H.Ka.12/3

Raktamokshana and Nasya:

Even though *Raktamokshana* and *Nasya* are not directly mentioned in *Prameha Chikitsa*, these can be done in *Prameha Upadrava* like *Siravyada* type of *Raktamokshana* in *Prameha Pidaka* and *Nasya* with *Panchendriya Vardhana Taila* in *Timira* (diabetic retinopathy).

DISCUSSION:

Prameha being one of the *Mahagada*, *Shodhana Karma* plays an important role in improving the quality of life of patient by managing the disease effectively. *Acharya* has specifically mentioned *Shodhana Karma* for *Sthula Pramehi* where the *Rogi* is *Balavan* and with excessive involvement of *doshas*. In such cases suitable *Shodhana Karma* can be advised according to the condition.

As far as *Vamana* is concerned it alleviates primarily *Prakupita Kapha* and to some extent *Prakupita Pitta*. Here *Vamana* may reduce the peripheral insulin resistance in muscles by alleviating *Bahudrava Sleshma* and thereby it may increase glucose uptake. As *Vamana* also acts on *Meda Dhatu* it may promote the function of insulin by reducing the circulating free fatty acids in the body.

Virechana helps is *Agni Deepana* thereby corrects and stimulates *Jataragni* and *Dhatwagni* which are the root causes for *Vyadhi*. *Virechana* is advised for *Pitta Pradana Vyadhi*, and helps in eliminating *Prakupita Kapha* when it is in *Pitta Sthana*, thereby helping in *Samprathi Vighatana*.

As the role of *Virechana* is on the site of *Pitta* it can be understood that by acting primarily on the liver and pancreas it may help to reduce hepatic glucose production and overcome the impaired insulin secretion. As the liver is the main sight of all enzymatic activities thereby increasing metabolic activity. Thus, *Virechana* may correct the excessive production of glucose in the liver and bring a state of equilibrium by suppressing the signs and symptoms.

Acharya Sushruta opines that *Basti* can be given in *Pramehi* if necessary¹⁸. *Basti Karma* does both the action of *Brihmana* and *Karshana* with different combinations of drugs, based on the condition of the patient either one of the *Basti* can be given. In the case of *Sthula Pramehi*, *Karshana* type of *Basti* is advised. In the case of *Krusha Pramehi*, *Brihmana* type of *Basti* can be given. *Basti* also does *Deepana*, *Pachana*, *Lekhana*, and *Stroto Shodhana Karma* thereby helps in *Samprapti Vighatana*. Some of the drugs used in *Basti Karma* have *Pramehahara* action.

CONCLUSION

Prameha is a *Santarpanajanya Vyadhi*, for which *Shodana* is considered a prime treatment line. It is one among the *Astamahagada* which requires multiple treatment modalities to manage effectively. *Vamana* eliminates the excess amount of *Prakupita Kapha*, *Pitta*, *Kleda*, and *Anubanda Dosha* along with their *Mala*, which is helpful in *Samprati Vighatana*. *Virechana* helps to eliminate excessive *Dushita Pitta* along with *Kapha*, *Kleda*, and excessive *Ambu Dhatu*, thereby helping in correcting *Jataragni* and *Dhatwagni* with respect to *Medo Dhatwagni* and thereby checking on *Samprati Vighatana*. Acharya Sushruta has mentioned that though *Basti* is administered in the *Pakvashaya*, the *Virya* of *Basti Dravya* spreads all over the body through *Sukshma Srotas* in the same way as the water reaches all parts of the plant from its root¹⁸. Thereby in *Prameha*, *Basti* acts on *Vata Dosha* by its *Lekhana Karma* and *Bruhmana Karma* with suitable *Pramehahara Dravya* which helps in removing *Avarana* and does *Srotoshodana* and regulating *Prakrutha Vata Karma*.

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