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 Brahmacharya⁴. 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. Prameha Chikitsa is classified based on the type of Prameha. Sthula Pramehi is advised with Apatarpana Chikitsa and Krisha 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 production. 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. Excessive consumption of food which increases Meda, Mutra & Kapha will result in the formation of Prameha. 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, Kodhalaka, Naishadha, Utkata, Mukundaka, Mahavrihi, Pramodaka, Sugandhaka, Harenu, Masha, Supa. Along with this Shaka, Tila, Palata, 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. Acharya has considered Prameha as Beejadoshaja Vyadhi.
SAMANYA SAMPRAPTI OF PRAMEHA⁹

Nidana sevana

↓

Kaphaprakopa

↓

Shareeravisarpana of Kapha due to Shareerashaithilya

↓

Mishribhava with Bahu Abaddha Medas

↓

Medodusti

↓

Kapha & Meda combine with Kleda & Mamsa

↓

Kledadushti

↓

Sthanasamshraya in Basti

Kleda gets converted to Mutra

↓

Prabhuta & Avila Mutrata

↓

Kledadushti

↓

Mamsadushti

↓

Prameha Pidaka

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
Adhisthana – Basti
Vyaktasthana – Sarvashareera

CHIKITSA

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

- Sthoola Pramehi
- Krusha Pramehi

Prameha Rogi

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. Sushruta has advised to carry out Vamana, followed by Virechana and Niruhabasti.

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.
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\(^6\). 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 necessary\(^17\).

<table>
<thead>
<tr>
<th>Basti</th>
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<tbody>
<tr>
<td>Salasaradigana basti</td>
<td>Su.Chi.11/7</td>
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<tr>
<td>Rasnadi niruha basti</td>
<td>Cha.Si.3/61,64</td>
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<tr>
<td>Saindhavadya taila anuvasana basti</td>
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<tr>
<td>Vidangadi taila anuvasana basti</td>
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<td>Chatu prasaritika basti</td>
<td>Cha.Si.8/8</td>
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<td>Madhitailika basti</td>
<td>Cha.Si.12/18</td>
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<tr>
<td>Lekhana basti</td>
<td>Su.Chi. 38/82</td>
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<tr>
<td>Panchatiktaka Panchaprastrika basti</td>
<td>Cha.Si.8/8</td>
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<td>Prameha hara basti</td>
<td>Cha.Si.10/43</td>
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<tr>
<td>Patola Nimbadi basti</td>
<td>Cha.Si.10/43</td>
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<td>Su.Chi.11/7</td>
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<tr>
<td>Rajayapana basti</td>
<td>Cha.Si.12/15, Su.Chi.38/105-110, A.H.Kal. 4/37-43</td>
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<tr>
<td>Surasadigana Kashaya</td>
<td>A.H.Ka.12/3</td>
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**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 necessary\(^1\). 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 root\(^1\). 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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15. 

