

INTRODUCTION OF PANCHAKARMA W.S.R. TO DIABETES MELLITUS - AN AYURVEDIC ASPECT

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ABSTRACT

Panchakarma is a specialty of *Kayachikitsa* (Medicine). Pancha means 'five' and Karma means 'action', so *Panchakarma* means five actions. Panchakarma (five major BioPurification Therapies) a) Vamana, b) Virechana, c) Basti, d) Nasya, e) Raktamokshan. These five procedures use for internal purification of the body through the nearest possible route. Such purification allows the biological system to return to homeostasis and to rejuvenate rapidly and also facilitates the desired pharmacokinetic effect of medicines administered thereafter. Panchakarma provides a comprehensive therapy role as a promoter, preventive, curative & rehabilitative procedure. Diabetes mellitus is one of the most common non-communicable diseases in the world. Diabetes management in India confronts various obstacles, including increased incidence in urban and rural regions, a lack of disease awareness among the general public, inadequate health care facilities,

high treatment costs, inefficient glycaemic control, and an increase in the prevalence of diabetic complications. Diabetes is a chronic condition that arises when the pancreas does not create enough insulin or when the body cannot adequately use the insulin that is produced. Panchakarma therapy has curative aspect as well as preventive for diabetes mellitus. So, the Panchakarma may be used as preventive measure for Diabetic mellitus. in Ayurveda as *Vataja pramehas*, which can be managed conservatively with exercise, nutrition, and internal treatment.

KEYWORDS: *Panchakarma, Vamana, Virechana, Basti, Nasya, Raktamokshan.. Diabetes mellitus, Madhumeha.*

INTRODUCTION

Ayurved deals with the preventive and curative aspects of health. Panchakarma therapies are popular in the field of Ayurvedic disease management. Though their effect and safety is well established by the evidence of experiences since many centuries. This therapy restores balance with natural law to maintain the equilibrium of doshas and stabilize the internal milieu of body. Panchakarma helps to eliminates toxins in a more stable way, allowing healing of tissues, cleaning of *srotas* (channels), improving digestion and mental functions. Panchakarma a specialty of *Kayachikitsa* presents a unique approach of *Ayurved* with specially designed five procedures of internal purification of the body through the nearest possible route. *Shodhana* is appropriate for person those possess good strength, *Mandagni* and severity of disease. According to Ayurvedic texts our body is a network of *Srotas*. Diseases occur when toxins get accumulated in body and clog these *Srotas*. accumulated toxins have to be expelled out in order to keep the body healthy. Through Panchakarma therapy these toxic clogs are cleared to restore normal physiological process. Panchakarma therapy is not only for diseased person it can also be administered to a normal person to prevent diseases and keep his body healthy. Therefore, it is an important therapy for maintaining the health of individuals and also regulates with imbalance *doshas* to cure the diseases. The word 'Panchakarma' means five karmas. The "Pancha" word is a symbol of blessing of the god called "*Mangalam*" and this represents that all the procedures of treatment should requires the presence of God. There is reference that all constituent of universe forms body or *Pancha mahabhuta* are main constituents of the body. All living and non-living things are a combination of *pancha bhuta* (*prithvi, apa, thejas, vayu, akasa*). To regulate the living body, *Acharyas* concised *pancha bhutas* into *tri doshas* (*vata, pitta, kapha*) and therefore the main aim of treatment is to stabilize the equilibrium among these *doshas*. 'Karma' word may be defined as method, procedures, techniques etc. Here it can be described as procedures of treatment and preventive measures. According to *Ayurveda*, *vyadhi* has been defined as the state in which both the body and mind are subjected to pain and misery. This is the state of imbalance of three doshas. The measures undertaken to restore the *doshika* equilibrium is called *chikitsa*.

Diabetes mellitus has recently received widespread condemnation as the world's leading silent killer. According to WHO, the number of people with diabetes rose from 108 million in 1980 to 422 million in 2014. Prevalence has risen faster in low and middle income nations than in high-income countries. Diabetes is a leading cause of blindness, kidney failure, heart attacks, stroke, and amputation of lower limbs. Diabetes death rates by age increased by 3% between 2000 and 2019. In 2019, diabetes and kidney disease due to diabetes caused an estimated 2 million deaths. A nutritious diet, regular physical activity, maintaining a normal body weight, and abstaining from tobacco use are all approaches to avoid or postpone the onset of type 2 diabetes. Diabetes can be controlled and its repercussions prevented or postponed through diet, exercise, medication, and regular screening and treatment for complications. Diabetes mellitus is a disease of inadequate control of blood levels of glucose. Diabetes mellitus is derived from the Greek word diabetes, which means syphon- to pass through, and the Latin word mellitus, which means sweet.

Pathogenesis

The beta cells of the pancreatic islets of Langerhans are in charge of secreting the hormone insulin. Among other things, insulin is critical for the proper utilisation of carbohydrates in our bodies. If insulin is not present owing to a metabolic condition or is not executing its tasks effectively, these carbs accumulate in the bloodstream as glucose. The glucose then gathers in the urine, which is one of the fundamental hallmarks of diabetes mellitus. As a result, this can be classified as either a shortfall in pancreatic insulin production or a dysfunction of pancreatic insulin production.

Madhumeha (Prameha)

Ayurvedic remedies for Madhumeha (diabetes mellitus) are the oldest and are classified as Prameha. Pramehas are a group of urinary illnesses characterised by excessive urination and many aberrant features caused by Doshic imbalances. Prameha is caused primarily by a lack of exercise and poor dietary habits. The basic causes of this ailment include excessive food intake in the categories of Ushna, Snigdha, and Guru- fish and curd are good examples. The etiological causes for Prameha are foods that enhance Kapha, Medhas, and Moothra. Prameha is derived from the words Pra (overflow) and Meha (Ksharane) (urine passing). Prameha is passing turbid urine as a result (Prabhootha avila mootrata).

Causes

Lack of exercise, excessive sleep, excess use of milk, use of newly harvested cereals, laziness, sedentary habits, consumes food and drink which are cold.

Classification

1. *Prameha* is classified aetiologically in *Sahaja* (defect in sperm or ovum or both at the level of chromosome or gene) and *Apathya Nimittaja* (Unwholesome things- food and exercise etc.)

2. On the basis of body constitution

- *Sthoola* (obese)
- *Krishha* (Emaciated).

3. On the basis of dominant Dosha

- *Kaphaja*- ten types
- *Pittaja*- six types
- *Vataja*- four types.

Out of these, diabetes mellitus is termed as *Madhumeha*. It is one of the four *Vataja pramehas*.

Sampraptighatakas

Dosha- Kapha predominant Tridosha

Dushya- Meda predominant along with Rasa, Asrik,

Mansa, Majja, Vasa, Shukra, Oja, Lasika, Kleda & Sweda.

Srotasa- Medovaha, Mutravaha, Udakavaha

Srortodushti- Atipravritti

Agni- Vaishamya of all Agni (Dhatwagnimandya)

Adhishthana- Vasti, Sarva sharir

Udbhavasthana- Amashaya

Ama- Medogata

Sanchara- Rasayani.

Premonitory symptoms

We can discover descriptions of early symptoms of the disease in Ayurveda. They are filth accumulation on the teeth (mouth, eyes, nose, and ears), a burning sensation in the palms and soles, stickiness of the skin all over the body, thirst, and a sweet taste in the mouth, among other things, and *Moothra madhuryam* (sweetness of urine).

Clinical Symptoms

The chief symptoms of *Prameha* are *Prabhootha mutrata* (polyuria), *Avila mutrata* (turbid urine), and *Medo dushti lakshanas*.

Specific Ayurvedic symptoms

- Kara Pada Daha
- Mukha talu kantha shosha
- Pipasa
- Aalasya
- Kaya Malam
- Shatpadapipilikabhi – Mutrabhisaranam
- Gala Talushosha
- Dantadinam Maladhyatam.

Main Symptoms (Modern science)

- Polydipsia
- Polyurea
- Polyphagia
- Giddiness
- Bodyache
- Numbness and tingling
- Visual disturbance

Prognosis

Sadhya

a) *Kaphaja Prameha*- All the *Kaphaja Prameha* are curable because Kapha is impregnated in the *Meda* which has same qualities. *Dosha* and *Dushya* are having same qualities and having

same treatment (*Samakriyatvaccha*). This is due to *Vyadhi Prabhava* otherwise disease having *Dosha* and *dushya* of same quality are difficult to treat.

b) *Pittaja Prameha*- *Pittaja Prameha* can be curable if *Meda* is not vitiated in excess, and if these ailments are not preceded by premonitory signs and symptoms.

c) *Vataja Prameha*- According to *Chakrapani Vataja Prameha* originating due to secondarily aggaravation of *Vayu* when *Kapha* or *Pitta* is diminished.

***Krichhrasadhya* (Difficult to treat)**

Madhumeha resulted because of *Avaranjanya* pathogenesis is said to be difficult to treat i.e., *Krichhasadhya*. Here aggravated *Kapha* and *Meda* cause the *Avrana* and so hampers the movement of *Vayu* causing its aggravation. So, any therapeutic measure like mild *Samshodhan* can work here to treat the disease.

Pittaja Prameha is palliable that means the disease needs continued treatment.

***Asadhya* (Incurable)**

Vataja depicts an incurable form of *Prameha* and inherited diabetes, as well as a *Krishha* (lean) patient suffering from the *Sahaja* variation.

Treatment

For every disease, a specific line of treatment is given in classics which ensure success. Acharya Charaka says that patient with *Prameha* can be divided in two categories.

1. Those who are *Sthoola* (obese) and *Balwan* (strong). In these patients *Doshas* are in excess and so they should be administered *Samshodana Karma* (Purification therapy).
2. Those who are *Krishha* (emaciated) and *Paridurbal* (weak), so *Santarpanakarma* (nourishing) should be given. In this category *Vayu* can be aggravated if *Shodhana* is employed.

General treatment of *Prameha*- This is the basic treatment that applied to all type of *Prameha* and includes

- ***Nidana Parivarjana***: As without *Nidana* no disease can occur, so, *Nidanaparivarjana* is the first treatment for any disease.

- **Shodhana chikitsa:** According to *Acharya Sushruta* and *Acharya Vagbhata* the process of *Samshodhana* should be done according to the strength of patient. In *Prameha Vamana*, *Virechana* are indicated.
- **Vamana:** This is specially indicated in *Kaphaja Prameha*. According to *Acharya Sushruta* after considering the strength of patient, firstly *Tikshana Vamana* should be given to a well oleated patient.
- **Virechana:** This is indicated in *Pittaja* type of *Prameha*. According to *Sushruta*, *Vamana* should be followed by *Virehana karma*.
- **Shamana Chikitsa:** The patient of *Prameha* who is not fit for *Samsodhana* therapy should be treated with *Shamana* treatment.
- **Aptarpana Chikitsa:** As *Prameha* is an outcome of aggravated *Kleda* and *Kapha*, so in the beginning patients should be administered the depletion therapy (*Aptarpana Chikitsa*) in *Kaphaja* and *Pittaja Prameha*. *Acharya Charaka* has mentioned that the treatment principles which are described for *Santarpanajanya Vyadhi* can be applied here.
- **Rasayana chikitsa:** As *Prameha* is a *Anushangi vyadhi* and in its Various types- there is a condition of *Dhatukshaya*.

Role of Panchkarma in 'Diabetes

Panchkarma, here can be advised according to the dosha and dushya involvement and specific treatment according to any complications.

- Abhyantara snehapana, abhyanga, mridu swedana vamana, virechana, basti, nasya all are beneficial Mridu swedana is indicated. Excessive swedana is contraindicated in prameha as swedana cause utkleshana (Aggravation) and vilayana of doshas which are deeply adhered to the dushyas. But in prameha, doshas are already in aggravated state so doesn't require swedana.
- Abhyanga relaxes muscles, improves circulation which further causes increased glucose absorption and the amount of insulin required for impaired glucose level also decreases. It also open the pores, cleanses system through skin and toxins are excreted through sweat.

- As ayurveda describes prameha patients as of two types – *sthula* and *krisha*. So, in *sthoola* pramehi rukshana can be done which provides better relief in the signs and symptoms, fasting blood sugar, postprandial blood sugar, urine sugar, weight and BMI.

- *Sarvanga udwartana* is also beneficial. *Teekshna rooksha udurartana* is useful in obese patients.

- *Dhanyamala parisheka*; all these methods give compatness and *medas pravilayana*.

- *Vamana and virechana* are mainly indicated in *sthula pramehi*. Most of the texts prohibit the use of *vamana and virechana karma* due to inability of the patient to bear the potency of medicine and therapy. But *shodhana* procedures have their effect as it clears *avarana, srotorodha* and thus brings back homeostasis. It has been proved by several research work that *vamana and virechana* provides significant improvement in general condition of patients. Basti also plays an important role. Lekhana basti is indicated in obese patients. Several basti are indicated like

- *Panchprasrutika basti*

- *Madhutailaka basti*

- *Nagrodadi gana basti*

- *Salasaradigana basti*.

Anuvasana basti is mainly done with *vidangodi taila, triphaladi taila*. Several *panchkarma* procedures are also helpful in diabetes complications. Some of them are given below

1. *Neem lepa & Parisheka* is beneficial in underlying skin diseases, itching, diabetic carbuncles and diabetic foot.

2. *Jaluka method* is helpful in *prameha pidika* (diabetic carbuncles), skin diseases.

3. *Nasya/Murdha taila* helps in diabetic neuropathy likewise, *siroabhyanga, siropichu, sirodhara* with either *tailadhara, takradhara, kashayadhara* are helpful. Several oils are used in *sirodhara* like *mahanarayana taila, ksheerbala taila, balaashwangandha lakshadi taila*, etc.

4. *Pizichilli & Navarakizhi* also helps in diabetic neuropathy by strengthening nerves and increases immunity.

5. *Netra tarpana & aschyottan* is useful in diabetic retinopathy. This can be done using *triphala ghrita, maha triphala ghrita, patoladhi ghrita, jeevanthiyadhi ghrita*, etc. *Putpaka* method is also equally beneficial. *Anjanas* can also be applied like *chandrothaya varti anjana, nalekeera anjana, Vimala anjana, vinayaka anjana*.

6. *Basti karma* with *gokshur (Gokshuradiniruha basti)* and *dashmoola (Dashmooladi niruha basti)* are beneficial in diabetic nephropathy patients.

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