

ROLE OF PATHYA & APATHYA IN MADHUMEHA: A REVIEW

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ABSTRACT

Diabetes affects one billion people worldwide, according to the WHO. These people struggle against this disease every day.^[1] The world's best scientists have discovered many drugs to cure this disease. There are 20 different types of *Prameha* in Ayurveda. *Madhumeha* (DM-2) is one type of these. *Acharya Charak* says, "*Pramehoanushanginam*," which means "that which is present throughout life." As a result we provide the best *Aushadh*, *chikitsa*, *pathya Aahar* and *vihar* According to *dosh- dushya* and *dehprakriti* which are mentioned in Ayurveda. *Aahar* is considered one of the *Trayoupasthambha*. *Pathya Aahar* is the main component of this disease, which provides many proteins, vitamins, and minerals. Mainly, Ayurveda focuses on a nutritional diet to cure diabetes. *Pathya-Apathya* plays a supportive role in *Yapya Vyadhi* management, similar to *Madhumeha*. Type-2 DM can be correlated with *Madhumeha* in Ayurveda.

KEYWORDS: *Pathya, Apathya, Prameha, Madhumeha, Diabetes and Ayurved.***INTRODUCTION**

In Ayurveda *samhita* describe *Madhumeha* is a *Vataj* type of the *Prameha*. In Ayurveda, *Nidana* (etiological factors) of *Madhumeha* include excessive intake of unctuous, heavy, and delicious foods; large quantities of new cereals and fresh wine consumption; a sedentary lifestyle with no physical or mental exercise and no bio-purification of the body (*Shodhana*). *Madhumeha* is classified as a *Maha Roga*² (Major Disease) because, if not treated in time, it can lead to several complications in the body, including eye problems (Diabetic retinopathy), joint pains, kidney failure (Diabetic nephropathy), impotency (*Klaivya*) and urologic problems. According *Vagabhatta*- "कालेनोपेक्षिताः सर्वे यद्यन्ति मधुमेहताम्"॥ (A.H. Ni.10/ 20) All types of *Prameha* will convert into *Madhumeha* if they are not properly treated as expected³. The Modern System of Medicine refers to Type 2 Diabetes Mellitus as "Richman's Disease" because it typically affects people who are able to enjoy life without engaging in perceptible physical activity. *Madhumeha* is a *Chirakari Vyadhi*, and the *Yapya* of the *Vyadhi* must be carried out with the help of *Aushadha*, *Aahara*, and *Vihara*. *Pathya Aahara-Vihara* refers to the practises that are appropriate for *Madhumehi rugna*, while *Apathya*

refers to the factors that cause the disease.

MATERIALS AND METHODS

- The concept of lifestyle modifications was studied in detail.
- The Ayurvedic classics and modern science were used to study the diseases *Prameha* and Diabetes Mellitus, respectively.
- The *Pathya-Apathya* references for *Madhumeha* are compiled after being researched and compiled from various Ayurvedic classic text books.

Definition

"मधुरं यच्च सर्वेषु प्रायो मष्टिव मेहति।

सर्वेऽपि मधुमेहाख्या माधुर्याच्च तनोरतः"॥ (A.H. Ni.10/21)

"कषायं मधुरं रुक्षं क्षौद्रमेहेन मेहति"॥

"मधुमेह मधुसमं जायते" ॥36॥

(Yogratnakar Mehnidanm)

The *Meha* word here is mainly related to excretions through urine. So the clinical entity in which the patient voids the urine, such as a *Madhu*, *Kashay* and *Madhura* taste, *Ruksha* texture and honey like colour.

Madhumeha

It is mentioned as a type of *Kulaj Vikar* in *Yog Ratnakar* and Many *Aacharya*. Because it is a subtype of *Vataja prameha*, it is only necessary to emphasize the disease *Prameha* as a whole in order to comprehend its iatrogenicity, pathophysiology, complications, and treatment in the beginning. *Madhumeha* is a disease caused by a combination of metabolic derangement and genetic predisposition.

Synonyms- *Pushpameha, Ojomeha, Kshodrameha*

Classification- Based on *dosha* dominance, three important ancient Ayurvedic treatises classified the disease *Prameha* into 20 types. *Madhumeha* is described as a type of *Vataj Prameha*.

Aaharaj and Viharaja Nidan

“आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पयांसि।

नवान्नपानं गुडवैकृतं च प्रमेहेतुः कफकृच्च सर्वम्” ॥४॥

(Ch.Ci.6/4)

The person who consumes food substances with *guru* and *snigdha* qualities, excessive

- *Asyasukham* – interest in sedentary habits.
 - *Swapanasukham* – pleasure of sleep.
 - *Dadhini* – different arrangement of curd.
 - *Gramya, audaka, anoop rasa* – soups of meat of domesticated and aquatic animals belonging to marshy land.
 - *Payansi* – various dairy products.
 - *Navannapanam* – freshly harvested food articles, freshly prepared drinks.
 - *Guda vaikritam* – various preparations of jaggrey
- The *Samanya Nidans* described by *Sushruta* (Su.Ni.6/3) are the same as those described by *Charaka*. He has described two more *Nidanas* as follows: -
- *Medya sevinam*
 - *Drav-annasevinam*

Acharya Charak describes the *Nidan* of *Vataja Prameha*: *Kashaya, Katu Tikta, Rukshya, Laghu, Sheeta, Vyavay, Vyayama, Atiyoga* of *Panchakarma* Procedures (*Vaman, Virechan, Aasthapna, Shirovirechana*), *Vega samdharana, Abhigata, Shoka, Ratri jagan*.^[4]

Madhumeha Samprapti^[5]

According *Charak* - In *Medo purusha*, *Prakupita vata* travels around the body, and due to the *rukshata* of the *vayu*, it mixes with the *kashaya* and brings it to the *Basti* (bladder). Then *Madhumeha* appeared.

Specific etiology of Madhumeha^[6]

Acharya Charak mention *Avaranjanya Madhumeha* in *Kriyantahshirshiyam adhayama-*

“गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम् ।

नवमन्नं च पानं च निद्रामास्यासुखानि च ॥७८॥

त्यक्तव्यायामचिन्तानां संशोधनमकुर्वतामद्य श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते ॥७९॥

तैरावृतगतिर्वयुरोज आदाय गच्छतिद्य यदा बस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते” ॥८०॥ (Ch.Su. 17/80)

consumption of *Amla* and *Lavana rasa* substances, and *Navanna-pana*, excessive sleep, sitting in the same place for an extended period of time, avoiding exercises and the thinking process, and failing to perform the *shodhana* process on time. The specific factors that increase *Kapha, Pitta, Meda*, and *Mamsa*, which in turn lead to obstruction of *Vata*, cause *Avaranjanya Madhumeha*.

Vagbhata divided the *Madhumeha* into two types of etiology^[7]:-

1. *Dhatukshaya janya Vataprakopa*
2. *Avaranjanya Madhumeha*

Poorvarupa of Madhumeha^[8-9]

The *poorvarupa* of *Prameha* and *Madhumeha* will be similar because *Madhumeha* is classified as a subtype of *Vatika Prameha*.

<i>Kesheshu- Jatilibhava Mukh-talu-kanth shosh Kaya-Chhidreshu- Upadeha Shatpada-Pipilika Mutrabhisaranam Sarvakala Tandra Madhura Mutrata, Keshha-nakha- ativridhi Dehe chikkanata, Shithilangata AsyaMadhurya Pipasa, Alasya Paridaha Angeshu Mutre-cha Mutradosham Snigdha gastrata</i>	<i>Shukla Mutrata Sada Sheeta Priyata Dantadinam- Maladhyatvam Shaiya Asana Swapneshu Karpad daha Karpad suptata Kaye Malam Suptata Angeshu Sarvakala Nidra Visra-sharir Gandha Pichhila & Guru gatrata, Shwasa Sweda Hridaya-Netra- Jihwa-shravan- upadeha Ghanagata</i>
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Ashadhya Madhumeha^[10]

Ashadhya Laxan (Incurable Symptom) of *Madhumeha* is described by *Acharya Charak*: "When patients void urine, the following characters occur:"

- *Kashya*
- *Madhura*
- *Pandu*
- *Rukshya*

Pathya – Apathya Vivechana**A. Pathya Vivechana**

Acharya Charak mentions the importance of *Aahar, Vihar*, and *Vichar* in *Atulgotriya Shariradhyaya-*

“नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।

दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः”।१४६।।

(Ch.Sha.2/46)

When a person takes *Hita Aahar and Hita vihar*, they work carefully and honestly, forgiving the other person who serves the *Aaptajana*. They never get sick.

Based on the above principle, we can cure *Madhumehi*. There are two types of *Madhumehi* in Ayurveda: *Sthula Madhumehi* and *Krishna Madhumehi*. *Kaphaja Laxanas* are typically present in *Sthoola Madhumehi*. When he is *Balavan*. There is *Kapha & Medo vridhi*, which does the *Avarana* of *Vayu*, leading to *Anubandhatva* of *Dushta Vayu*. Here, *Apatarpana*, which also includes *Aushadha* and *Ahara Vihara & Vichara*, is suggested as a treatment option. In other words *Aahara* should be *Virukshana*, *Chedaneya & Lekhana*. *Vihara* should be *Pragadha Udvartana*, *Vyayama*.^[11]

Pathya (favorable diet)

<i>Yava</i>	<i>Methika</i>	<i>Kharjura</i>
<i>Godhoom</i>	<i>Nimba</i>	<i>Kamala</i>
<i>Shyamaka</i>	<i>Karavellaka</i>	<i>Utpala</i>
<i>Kodrava</i>	<i>Patola</i>	<i>Jangal</i>
<i>Bajara</i>	<i>Rasona</i>	<i>Mansa</i>
<i>Mudga</i>	<i>Udumbar</i>	<i>Purana Sura</i>
<i>Chanaka</i>	<i>Tala Phala</i>	<i>Sarsapa</i>
<i>Tikta Shaka</i>		<i>Ingudi</i>
		<i>Goghrita</i>

Aamalki: According to *Sushruta* *Aamalki* is *Amla ras, Samadhura Tika Kashaya, Katu Sarm, Chkshuya, Sarvadoshaghanam, Vrishya, Vatahar* because of *Amla rasa, Pittahar* because of *Madhurya* and *Shaitya*, and *kaphahar* because of *Rukshya*. *Amla* fruits are a relevant source of protein, minerals such as (iron, calcium, and phosphorous) and fat An important component found in *Amla* fruit is ascorbic acid (Vita-C). So it used in cure to *Madhumeha*.^[12]

Haridra: According to *Sharangdhar* *Haridra* is *Katuka, Tikta, Rukshya, Ushna, kaphavataha, varnya* and *Panduvarnapah*. so it can be included in the diet on a regular basis.^[13]

Yava: *Yava* is *Ruksha, Sheeta, Guru, Madhura, Rasa Pradhana, Kashaya*. It is *Kaphahara, Sthairyakara & Balya* hence is best for both *Krusha & Sthoola Madhumehis*. That is why numerous preparations of *Yava* have been advised.

Madhu: *Guru, Ruksha, Kashaya* and *Sheeta Veerya* & it is *Pitta, Rakta & Kaphahara*, Moreover it is *Yogavahi* which means it has *Samananukari Dravyaprabhodhita Shakti*. In other words *Madhu* due to its *Prabhava* assumes & magnifies *Gunas* of whatever *Dravya* is used along with it. Hence *Madhu*

is used along with most of the *Ahara & Aushadha* which are *Kaphamedo* and *Mehahara* but *Madhu* should be used in small quantities otherwise it causes *Vatavrudhi*.

Tikta Rasa: It is *Ruksha, Laghu & Pitta Kapha Shoshaka* & hence is prescribed to be used predominantly in the form of *Tikta Shaka*.

Karvellaka: The main constituents of bitter melon that are responsible for the antidiabetic effects are triterpene, proteid, steroid, alkaloid, inorganic, lipid, and phenolic compounds. Several glycosides isolated from the stem and fruit of *M. charantia* have been classified as cucurbitanetype triterpenoids. It helps lower blood glucose levels because it contains charantin, a chemical that helps lower blood glucose levels, making it very effective for diabetics.^[14]

Methika: Fenugreek seed extracts have been reported to exhibit by delaying both gastric emptying times, it has anti-diabetic potential and rate of glucose absorption. It reduced the uptake of glucose in the small intestine mainly due to its high fibre content, which slows the metabolism of carbohydrates and lowers blood glucose. It also restores pancreatic tissue function, protects cells, and evaluates serum insulin levels, possibly through cell regeneration or stimulation of insulin release by existing islet cells.^[15]

Sahijan: Also known as the drumstick tree, *Moringa* leaves have also been used in traditional medicine for the treatment of DM. The leaves are rich in several bioactive compounds including beta-carotene, vitamins (B, C and E), polyphenols, phenolic acids, alkaloids, tannins, saponins, oxalates, phytates, and antioxidants.^[16] According to ayurveda *Moringa* is *Rasa- Katu (Pungent), Tikta (bitter), Guna - Laghu Rooksha Teekshna, Vipaka - katu, Veerya Ushna* and Balances *Kapha* and *Vata*.

Four *kaya Viharas- Vyayama, Nishi Gamana, Jagarana* and *Udvartana* are potent *Kaphamedohara Viharas* which can be performed in increased magnitude by a *Sthoola Madhumehi* as he is *Balavan*. In a *Krishna Madhumehi* these should be advised depending on his *Bala*. If a *Krusha Rogi* is unable to perform *Vyayama* then only *Mruja & Chankramana* can be advised with some *Vishama Shareera Nyasa*. Among *Viharas Vyayama* figures prominently in the classics as an effective *Kaphamedohara Vihara*. *Pragada Vyayama* can be performed depending on one's own interest & Knowledge & *Vishama Shareera Nyasa* can be performed by both *Sthoola & Krusha Pramehis* in the form of *Yogasanas* but one should be careful while performing these as they can be harmful if improperly performed. A regular & sustained. *Vyayama:* Any *karma* or action of the body that produces *Shareera Ayasa* is *Vyayama* is *Alasyahara, Sthoulya Apakarshana* and causes *Sthiratva Laghuta &*

Agnideepthi the person becomes *Klama*, *Pipasa*, *Ushna*, *Sheeta*, *Klesha Saha*. *Vyayama* should be performed to a man's *Ardhashakti* otherwise it can be harmful. *Vyayama* Thus is best in *Madhumeha* especially in *Sihoola & Balavan*.

Pathya Vihar (favorable life style)- *Chankramana*, mild to moderate *Vyayama*, *Snana*, *Udvartana*, *Pranayama*, *Yogasana* etc. Exercise daily for 30-45 minutes or walk 3-5 km

Mediation: Breathing exercise & meditation techniques are also beneficial in stress management. Thus acting synergistically in diabetic management. Meditative techniques like transcendental meditation of *Maharshi Mahesh yogi*, *Sudarshana Kriya* of Pandit Sri Sri Ravishankar are popular innovations in this field.

Yoga asana- following *yogasana* can be practiced-

- *Pashchimotanasana*
- *Kurmasana*
- *Halasana*
- *Mayurasana*
- *Suryananaskara*
- *Pranayama (Bhastrika)*.

Vichara: *Manas* is among the *Adhistana of Vyadhi*. *Rajas* and *Tamas* are the *Doshas of Manas*, which gets aggravated by *Udeerana of Dharaneeya Vegas* like *Ichchha*, *Dweshha Moha*, *Krodha*, *Irshya*, *Mada*, *Matsarya* and *Shrama*. The *Upaya for Dharana* of these *Vegas* is *Indriyajaya* or *Indriya Nigraha*. Due to *Prajnaparadha Rajo & Tamo Dusti* occurs. This leads to *Pragya-apradh*. All the above can be used as *Pathya* in both *Sihoola & Krusha Madumehis*.

B. *Apathya Vivechana Apathya* (unfavorable diet)

<i>Dugdha</i>	<i>Nava-Anna</i>
<i>Dadhi</i>	<i>Guda</i>
<i>Takra</i>	<i>Urada</i>
<i>Ikshuvikara</i>	<i>Gramya-Audaka</i>
<i>Pista-Anna</i>	<i>Anoopa Mansa</i>
<i>Madhur-Amla-</i>	<i>Naveen Sura</i>
<i>Lavana Rasadi</i>	<i>Kapha-Meda</i>
<i>Aahara</i>	<i>Vardhak Aahara</i>

Apathya Vihar (unfavorable life style)-

Sukha-Asana,
Sukha-Sayana
Diva-Sayana
Ati-Maithuna
Vegadharanadi.

DISCUSSION AND CONCLUSION

The majority of the *pathya* in *Madhumeha* possesses *Kaphavatahara*, *Tikta*, *Kasaya*, *Katu*, *Rasa Usna* *Veerya*, *Laghu*, *Ruksha Guna*, and *Katu Vipaka* properties. As a result, *Usna Veerya* and *Tikta Kashaya Rasa* contribute to the normalization of

Jathragni and *Dhatwagni's* functions. In turn, this aids in the development of *Dhatu*s that are proportional to *Samyak* qualities. *Bahudrava Shlesma soshan* and the reduction of vitiated *Meda- Kleda* are helped by *Laghu Ruksha Guna*. Thus, once these factors get normalised in the body, they in turn make clear the path of *Vata*, which stops the depletion of vital *Dhatu*s and restores normal physiology. *Madhumeha's* disease is thus alleviated. We get positive results from ayurvedic medicine treatment when we use *pathya* according to *dosha* and *dehprakriti*. As a result, the selection of *pathya* is the most potent subject for *Madhumehi Rugna*.

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