

A SCIENTIFIC AND EXPERIENTIAL REVIEW ON KATENKATERYADI KWATHA IN PRAMEHA (DIABETES MELLITUS)

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ABSTRACT

Diabetes Mellitus is a chronic metabolic disorder characterised by hyperglycemia and complications affecting multiple systems. *Prameha*, a disorder linked to metabolic imbalances and poor glucose metabolism, is comparable to diabetes mellitus in Ayurveda. Traditional medicines are becoming more popular since, despite their effectiveness, contemporary medications can have undesirable interactions and cause drug resistance if taken for an extended period. An Ayurvedic polyherbal composition called *Katenkateryadi Kwatha*, comprised of *Daruharidra*, *Yashtimadhu*, *Chitraka*, *Haritaki*, *Vibhitaki*, and *Amalaki*, provides an effective method of managing diabetes. Known for its *kapha-shamana* properties, the formulation employs *kashaya* (astringent) and *tikta* (bitter) tastes to promote *sroto-shodhana* (channel cleansing), *agni-deepana* (digestive stimulation), and *kledaharana* (fluid absorption). Prepared as a decoction, it serves as a natural, complementary therapy for diabetes. Integrating traditional knowledge with scientific validation is crucial to establishing its therapeutic efficacy and expanding its applications for managing *Prameha* and associated complications.

Keywords: *Katenkateryadi Kwatha*, *Prameha*, Diabetes Mellitus, Diabetes

INTRODUCTION

According to Ayurvedic literature, the pancreas is vital in understanding metabolic abnormalities in the context of Prameha. The disorder, which is defined by abnormalities in glucose metabolism, closely resembles how Diabetes mellitus is currently understood.[1] Ayurvedic viewpoints associate Prameha with pancreatic dysfunction and highlight the pancreas' involvement in controlling blood sugar levels.[2] By connecting traditional knowledge with current knowledge of pancreatic health and metabolic problems, investigating this relationship offers insightful information on holistic approaches to Prameha management.

Prameha is associated with diabetes, which is characterised by elevated blood sugar, frequent urination, and the presence of sugar in the urine, among other symptoms. Acharya Charaka classified it into *Sthula Pramehi* and *Krusha Pramehi*, as well as *Santapanajanya* and *Apatarpana janya Prameha*. [3] Ayurveda classified Prameha as *sadhya* (curable), *yapya* (paliabile), and *asadhya* (incurable) based on the dosha involved.

Diabetes Mellitus (DM) is a complicated metabolic illness that affects multiple bodily systems. According to the WHO, "Diabetes mellitus is a heterogeneous metabolic disorder characterised by common features of chronic hyperglycemia with disturbance of carbohydrate, fat and protein metabolism due to absolute or relative deficiency in insulin secretion and/or action or both." [4] Diabetes Mellitus (DM) is a metabolic disease marked by chronic hyperglycemia, which is frequently accompanied by vascular problems and symptoms including thirst, hunger, and excessive urination. Type I, Type II, gestational diabetes, and disease-associated diabetes are the four main categories into which it is divided.

According to the reports, about 62 million people in India suffer from DM. [5]

India is thought to be the diabetes capital of the globe. The nation is on the verge of reaching the milestones of 69.9 million diabetics by 2025 and 80 million by 2030.[6]

The disease Prameha, its aetiology, types, pathology, and trajectory of treatment in both preventative and curative aspects have all been well described in the traditional Ayurvedic treatises. A multitude of drugs are available in contemporary medicine to treat diabetic mellitus (DM). However, long-term use can lead to drug resistance. Herbal and Ayurvedic remedies, which are seen to be more reliable and affordable options, have gained popularity because of these hurdles. Even though more than 400 plant species are recognised to have anti-diabetic qualities, many of them still lack profound scientific support. Sharangadhara Acharya explains the effectiveness of polyherbal formulations in *Sharangadhara Samhita*. This book claims that blending many herbs with specific ratios enhances medicinal efficacy while diminishing toxicity.[7] *Katenkateryadi Kwatha*, a blend of six therapeutic herbs—*Daruharidra*, *Yastimadhu*, *Chitraka*, *Haritaki*, *Bibhitaki*, and *Amalaki*—is one such composition.[8] This formulation is being scientifically explored as a potential safe, effective, and toxicity-free remedy for diabetes. According to the studies, the flavonoids, alkaloids, and polyphenols included in *Katenkateryadi Kwatha's* constituents may help control hyperglycemia and enhance lipid profiles. Preliminary research on diabetic rats showed remarkable improvements in lipid profiles, restoring normal blood glucose levels and shielding pancreatic tissue from harm inflicted by diabetes. [9]

Pathophysiology:

Sedentary lifestyles and pleasurable sleep patterns primarily bring about Prameha. The main contributing factors of Prameha, as per Ayurveda, are curds and other milk preparations, sugarcane products like jaggery, freshly harvested food items, freshly made alcoholic beverages, and soup made from the meat of domesticated and aquatic animals.[10]

Bahudrava shleshma and *Bahu abaddha meda* are the primary winding pathological factors for Prameha, according to Ayurveda. Besides that, *Nidana Sevana* aggravates *Kapha dosha* along with other doshas, which vitiates *Medodhatu* and *Mamsadhatu*. The increased *Dhatwagni* causes excess *Kleda*, which gets

eliminated through *Mootra* (urine), vitiating the *Mutravaha srotas*. The various kinds of *Prameha* are caused by different doshas that have entered the urinary system in vitiated circumstances. [11]

The three foremost characteristics of *Prameha* are *Medo dushti lakshanas*, *Avila mutrata*, and *Prabhuta mutrata*. Other symptoms include *Krishna*, *Rauksha*, *Bahu Pipasa*, *Parisaranasila*, *Sthula*, *Snigdha*, *delayed healing after any injury*, *urinary dysfunction*, *disturbed appetite*, and *Prameha Pidaka skin manifestation*. [12] Twenty varieties of *Prameha* emerge as a result of the inevitably vitiated *Doshas* (*Kapha*, *Pitta*, *Vata*) and *Dooshyas* (*Meda*, *Shukra*, *Ambu* (body fluid), *Vasa* (body fat), *Lasika* (lymph), *Majja*, *Rasa*, *Oja*, and *Mamsa*). [13]

Aim and Objective:

To study the therapeutic action of Katenkateryadi Kwatha from a scientific and experimental point of view.

Materials and Methods:

Related subject materials are compiled from research monographs, journals, *Samhita granthas*, *Sangraha*

granthas, contemporary literature, and personal clinical experiences.

Ingredients:

<i>Daruharidra</i>	– Berberis aristata	–
root	– 1 part	
<i>Yashtimadhu</i>	– Glycyrrhiza glabra	–
rhizome	– 1 part	
<i>Chitraka</i>	– Plumbago zeylanica	– root
	– 1 part	
<i>Amalaki</i>	– Embelica officinalis	– fruit bark
	– 1 part	
<i>Vibhitaki</i>	– Terminalia bellerica	–
fruit bark	– 1 part	
<i>Haritaki</i>	– Terminalia chebula	–
fruit bark	– 1 part	

Method of Preparation:

All the ingredients are taken in equal quantity and powdered into a coarse powder. *Kashaya* is prepared by adding 16 parts of water and reducing it to 4 parts by boiling it on a low flame. It is then taken in divided doses with lukewarm water as *Anupama*.

Drug Review:

Properties	<i>Daruharidra</i>	<i>Yashtimadhu</i>	<i>Chitraka</i>	<i>Amalaki</i>	<i>Vibhitaki</i>	<i>Haritaki</i>
<i>Rasa</i>	<i>Tikta, Kashaya</i>	<i>Madhura</i>	<i>Katu</i>	<i>Amla pradhana pancharasa except lavana</i>	<i>Kashaya</i>	<i>Kashaya pradhana pancharasa except lavana</i>
<i>Guna</i>	<i>Laghu, Ruksha</i>	<i>Guru, Snigdha</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Laghu, Ruksha</i>	<i>Laghu, Ruksha</i>	<i>Laghu Ruksha</i>
<i>Vīrya</i>	<i>Ushma</i>	<i>Sita</i>	<i>Ushma</i>	<i>Sita</i>	<i>Ushma</i>	<i>Ushma</i>
<i>Vipaka</i>	<i>Katu</i>	<i>Madhura</i>	<i>Katu</i>	<i>Madhura</i>	<i>Madhura</i>	<i>Madhura</i>
<i>Prabhava</i>	<i>Kaphapittahara, Chedhana</i>	<i>Tridoshahara, Rasayana</i>	<i>Deepana, Pachana, Kapha-vatashamana</i>	<i>Tridoshahara, Kaphagna, Rasayana, Vayasthapana</i>	<i>Kapha-pittahara, Bhedana</i>	<i>Tridoshahara, Rasayana, Hridya, Lekhana</i>

DISCUSSION

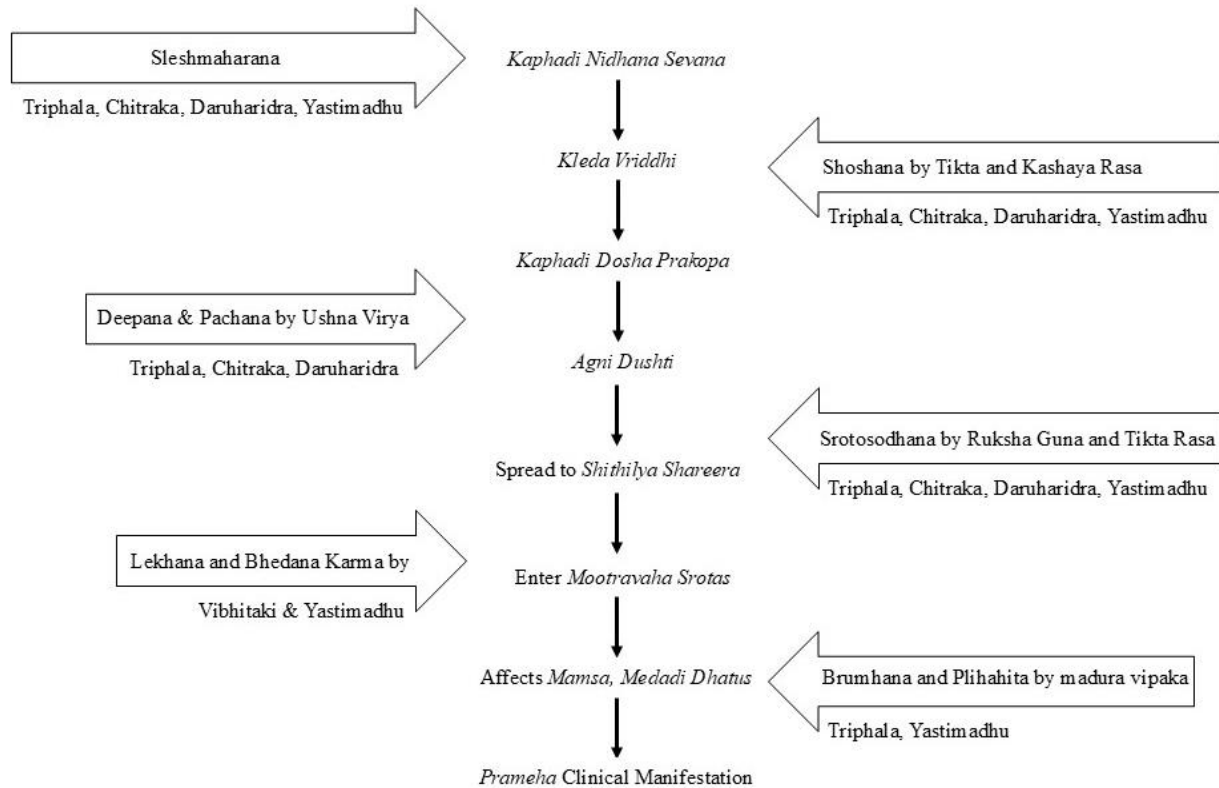
Katenkateryadi Kwatha is an herbal formulation composed of *Triphala*, *Chitraka*, *Yashtimadhu*, and *Daruharidra*, which are known for their *kapha-*

shamana effects. These ingredients primarily exhibit *kashaya* and *tikta rasas*, promoting *kledaharana* and *agni-deepana karmas*. The *kashaya rasa* helps absorb bodily fluids due to its *sharira-kledasya-upayokta* properties, whereas *tikta rasa* supports *sroto-*

shodhana through its *lekhana* action. These effects are attributed to their *laghu*, *ruksha*, and *Shoshana gunas*.

Triphala, *Daruharidra*, and *Chitraka*, with their *ushna virya*, contribute to *agni-deepana* and *amapachana*. The *lekhana* and *Bhedana* properties of *Yastimadhu* and *Vibhitaki* further aid in *sroto-shodhana* and *mala-nirharana*. Additionally, *Daruharidra*, *Chitraka*, *Amalaki*, and *Haritaki* are regarded as

yakrut-uttejaka and play a key role in glucose metabolism. The ingredients in this formulation are also known for their *brahmana* and *plihahita* actions, indicating their ability to normalise dysfunctional pancreatic cells and correct metabolism.



CONCLUSION

The potential of traditional herbs with antidiabetic and antilipidemic qualities to supplement or replace current treatments is drawing more attention. This move towards herbal medicine emphasises how crucial it is to combine ancient wisdom with contemporary research to provide affordable and efficient therapies for *Prameha* and its repercussions.

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