

**CONCEPTUAL REVIEW ON UTILITY OF MADHU IN AYURVEDIC PROCEDURES  
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Ayurveda, an ancient system of natural healthcare, emphasises the role of *Panchakarma* (purificatory therapy) in disease management, mainly through *Shodhana Chikitsa* (detoxification procedure), which eliminates the root causes of illness. *Madhu* (honey) holds a central place in ayurvedic healing, both as a medicinal and nutritional agent. As part of the *Panchamrita* (five elixirs), it is crucial in detoxification therapies like *Vamana* (Therapeutic Emesis), *Virechana* (Therapeutic Purgation), *Vasti* (Medicated Enema) and *Nasya* (Nasal Insufflation). Ayurvedic texts, including the *Charaka Samhita* and *Sushruta Samhita*, describe honey's therapeutic properties, such as *Ruksha* (dry), *Ashukari* (quick-acting) and *Yogavahi* (enhancing absorption of other medicines). These qualities make honey ideal for clearing toxins, balancing *Doshas* (Functional units of body) and nourishing tissues. In *Panchakarma*, honey is used for its effects on *Kapha dosha* (one among the 3 functional units of body), promoting detoxification and restoring health. The wisdom of Ayurveda continues to recognize honey's multifaceted therapeutic potential, offering valuable insights into holistic health practices applicable in the modern world.

**Keywords:** *Madhu*, Honey, *Panchakarma*

## INTRODUCTION

Honey, a naturally occurring viscous liquid, is prized for its sweetness and extensive nutritional and therapeutic properties. Its composition and versatility make it an invaluable resource in both dietary practices and medicinal formulations. It is a mixture of nectar and the pollen of flowers. It contains 20.06% water, 71.41% carbohydrates in the form of two sugars – fructose and glucose, 0.38% protein, small quantities of formic acid and vitamin B. Honey is widely recognised as a sweetener and a potent therapeutic agent. In Ayurveda, honey is considered as *Rasayana* (rejuvenating) and is believed to have numerous health benefits. It is often used as an *Anupana* (vehicle) to administer herbs and other medicinal formulations<sup>[1]</sup>. The diversity of honey – from its color and flavor to its healing properties – demonstrates why it has been regarded as a superfood and a sacred elixir throughout the ages. The earliest references on honey in India trace back to the Vedic period, when it was the only natural sweetening agent, as stated in the Vedas and Upanishads, which date back to about 1200 BC. The Vedic texts mention honey as one of the most revered substances in rituals, offerings, and therapies. In Ayurveda, it is described as a product of the *Makshika* (honeybee), which collects nectar from flowers (*Puspasava* - Nectar). The word *Madhu* appears in several classical Ayurvedic texts, where it is celebrated for its multiple healing properties. Ayurveda has extensively advocated using *Madhu* in various diseases associated with *Kapha Dosh* and *Medo Dhatu* (Adipose tissue). *Acharyas* have described *Madhu* as being *Yogavahi*, which means it potentiates the quality of the drug combined with it due to its versatility. Ayurveda categorises *Madhu* into various types, each with specific properties and therapeutic applications. The eight principal types of honey are *Pauttika*, *Bhramara*, *Kshaudra*, *Makshika*, *Chatra*, *Ardhya*, *Auddalaka* and *Dala*. *Madhu* is much more than just a sweetener in Ayurveda. Its healing properties, as detailed in classical Ayurvedic texts, make it an essential part of the therapeutic toolbox.

*Panchakarma*, the cornerstone of Ayurvedic detoxification and rejuvenation therapies, offers a holistic

approach to health, distinguishing itself significantly from the system-based approach of Western medicine. Changing lifestyles and food habits have exposed humans to various stress conditions, leading to the enhanced incidence of different diseases like hypertension, cancer, atherosclerosis, and diabetes mellitus, resulting in a decreased lifespan of humans and increased mortality. Ayurveda addresses the whole person, aiming to balance the body, mind and spirit by eliminating *Ama* (toxins), *Agni* (improving digestion) and restoring harmony to the *Doshas* (*Vata*, *Pitta* and *Kapha*), while Western medicine often targets specific symptoms or diseases. *Panchakarma* in Ayurveda offers a comprehensive, whole-body detoxification process that contrasts with the targeted interventions of Western medicine. In this comprehensive therapeutic framework, *Madhu* plays an essential role, particularly in *Panchakarma* procedures such as *Vamana*, *Virechana*, *Vasti* and *Nasya*, where it is utilised for its detoxifying, nourishing and therapeutic properties. Honey's unique composition, rich in antioxidants, makes it especially valuable in counteracting the harmful effects of oxidative stress, which is a major contributor to cellular damage and various chronic diseases<sup>[2]</sup>. *Madhu* is an essential element in this detoxification system, particularly in therapies like *Vamana*, *Virechana*, *Vasti* and *Nasya*, where it is used to cleanse the body of excess *Kapha* and other imbalances while also providing antioxidant protection against oxidative stress<sup>[3]</sup>. Whether used in *Panchakarma* therapies, rejuvenating treatments or as a carrier of medicinal herbs, honey has shown to be a versatile, powerful, and natural remedy. The diversity of honey types, based on geographical and botanical factors, further adds to its broad range of medicinal applications, ensuring its place as a central element in ayurvedic and modern holistic health practices. Incorporating honey into daily life, especially during treatments like *Panchakarma*, provides a natural and effective way to support the body's detoxification, rejuvenation, and antioxidant defense, ultimately leading to greater well-being and longevity.

## MATERIALS AND METHOD

This article is based on a review of Ayurvedic literature. Literature on *Madhu*, *Panchakarma*, honey and other relevant topics has been collected. The main Ayurvedic texts used in this study are *Charaka Samhita*, *Sushruta Samhita*, *Astanga Samgraha*, *Astanga Hrudaya*, *Bhavaprakasha Nigantu* and available commentaries on these. Reviewed modern texts and explored various websites to gather information on the relevant topics.

## RESULT

*Madhu* is regarded as one of the most widely used medicines in Ayurveda, serving both internal and external purposes. It provides the base as a vehicle alongside other medicaments to improve the safety and efficacy profile of the medicine. As per Ayurveda, honey is classified into eight different types depending on the type of bee that collects it and the qualities that the honey possesses.

Properties	<i>Ashtanga Hridaya Sutrasthana</i> <sup>[4]</sup>	<i>Ashtanga Sangraha Sutrasthana</i> <sup>[5]</sup>	<i>Charaka Samhitha Sutrasthana</i> <sup>[6]</sup>	<i>Sushruta Samhitha Sutrasthana</i> <sup>[7]</sup>	<i>Bhavaprakasha Nighantu Purvakhanda Mishra Prakarana Madhu Varga</i> <sup>[8]</sup>
Rasa (taste)	<i>Kashaya</i> (astringent), <i>Madhura</i> (sweet)	<i>Kashaya</i> , <i>Madhura</i>	<i>Kashaya</i> , <i>Madhura</i>	<i>Madhura</i>	<i>Madhura</i>
Anurasa (Secondary taste)				<i>Kashaya</i>	
Guna (Attribute)	<i>Ruksha</i> (dry)	<i>Guru</i> (heavy), <i>Ruksha</i> , <i>Yogavahi</i>	<i>Guru</i> , <i>Ruksha</i>	<i>Laghu</i> (light), <i>Ruksha</i> , <i>Picchila</i> (Slimy)	<i>Laghu</i> , <i>Ruksha</i> , <i>Vishada</i> (Shiny), <i>Sukshma</i> (subtle)
Virya (Potency)	<i>Sheeta</i> (cold)	<i>Sheeta</i>	<i>Sheeta</i>	<i>Sheeta</i>	<i>Sheeta</i>
Doshagnata (action at functional level)	<i>Vatalam</i> (increases <i>vata</i> ), <i>Kapha-Pitta Nashaka</i> (Destroys <i>kapha</i> and <i>pitta</i> )	<i>Vatakara</i> (increases <i>vata</i> ), <i>Kapha-pitta nashaka</i>	<i>Vatalam</i> , <i>Rakta-pitta-kaphapaham</i> (reduces <i>rakta</i> , <i>pitta</i> and <i>kapha</i> )	<i>Tridosha shamana</i> (reduces all the 3 doshas – <i>vata</i> , <i>pitta</i> and <i>kapha</i> )	<i>Alpa Vata</i> , <i>Kapha – Pitta nashaka</i>

**TABLE 1: PROPERTIES OF MADHU AS DESCRIBED BY VARIOUS ACHARYAS**

As shown in **TABLE 1**, *Madhu* is *Chakshushya* (good for eyes), *Chedi* (it curtails solidified elements and fat) and relieves *Trishna* (Thirst), *Kapha*, *Visha* (poison), *Hidma* (hiccups), *Raktapitta* (bleeding disorders), *Prameha* (diabetes), *Kushta* (skin disease), *Krimi* (worm infestations), *Chardi* (vomiting), *Shwasa* (dyspnoea), *Kasa* (cough) and *Atisara* (diarrhea). *Acharya Sushruta* describes *Madhu* as *tridosha shamaka*<sup>[7]</sup>, but *Acharya Charaka* and *Acharya Vagbhata* say it increases *Vata Dosh* and decreases *Kapha – Pitta*<sup>[4,6]</sup>. Commentator *Acharya Hemadri* explained that when *Vata* is vitiated along with *Pitta* or

*Kapha*, *Madhu* is used with *Vata Shamaka Dravya*, which works as *Tridosha Shamaka*. Otherwise, when there is only *Vata* vitiation and if *Madhu* is used without mixing any other *Dravya*, it increases *Vata Dosh*. Also, *Acharya Charaka* mentions *Madhu* as a *Guru* and for *Acharya Sushruta*, it is *Laghu*. Here *Madhu* has *Guru Guna*, but its *Vipaka* (metabolic end-effect) has *Laghu* property. *Guru Guna* means it requires more time for digestion. *Laghu Vipaka* means it obstructs stool and urine after digestion and increases *Vata*. *Madhu*, which is *Pakva* (digested), mitigates *Tridosha*, while *Apakva* (undigested) *Madhu* vitiates *Tridosha* and is of *Amla Rasa* (sour taste). *Nava*

*Madhu* (new honey) is *Brimhaneeya* (nourishes the body), does not decrease *Kapha* very much and has *Sara* (laxative) properties<sup>[8]</sup>. *Purana Madhu* (old honey) is *Medhoghna* (reduce fat in adipose tissue), *Grahi* (constipating), *Ruksha* and *Ati-lekhana* (highly scraping)<sup>[8]</sup>. Different types of *Madhu* are explained in Ayurveda, with their properties. *Madhu* is one of the best *Yogavahi* substances said in Ayurveda, i.e., without changing its properties, it carries and enhances the properties of the drug added to it.

*Madhu* plays a crucial role in *Panchakarma*, the Ayurvedic system of detoxification and rejuvenation, which seeks to purge vitiated *Doshas* (imbalances of the body's energy forces) and restore the body's natural harmony. *Panchakarma* is a series of treatments designed to detoxify the body, balance the *doshas*, and promote overall well-being. These treatments include *Vamana*, *Virechana*, *Vasti*, *Nasya* and *Raktamokshana* (bloodletting), with *Madhu* being widely used in several of these therapies due to its nourishing, cleansing and balancing properties.

**VAMANA:** *Vamana* is one of the five *Panchakarma* therapies in Ayurveda, and it is a therapeutic emesis treatment designed to eliminate *Kapha Dosh* and excess *Ama* from the body, especially from the upper respiratory and digestive systems. It is considered preventive, curative, and critical in restoring balance by purging excess *Kapha*, toxins, and other vitiated *Doshas*. *Madhu* is essential in *Vamana*, particularly as an *Anupana*, to aid the elimination process and enhance the treatment's effectiveness. *Vamana* is a well-established and integral aspect of ayurvedic *Panchakarma* treatments, with a dual-purpose encompassing preventive and curative applications. *Vamana* is a *Shodhana Chikitsa* in which *Kapha Pradhana Utklishta Doshas* are expelled orally. While doing *Vamana*, according to different *Doshic* involvement, mainly for *Pitta* and *Kapha Dosh*, *Madhu* is mentioned as *Anupana*. In all *Vamana* formulations, *Madhu* should be added for *Vilayana* (liquefying) and *Chedana* (separation) of

*Kapha*<sup>[9]</sup>. *Takra Yoga* prepared using the pulp of *Ikshvaku* should be mixed with *Madhu* and *Saindhava* may be taken for *Vamana*. In the *Atiyoga* of *Vamana*, the patient should be given *Mantha* prepared with *Ghrita*, *Madhu* and *Sharkara*. If *Atiyoga* is manifested with *Udgara* and *Murcha*, powdered *Dhanyaka*, *Musta*, *Rasanjana* etc., the *Mantha* added with *Madhu* is given<sup>[9]</sup>. In most *Vamana Yoga*, *Madhu* is added some exception like *Ghreya Yoga*. *Kshaudra* is explicitly added during the preparation of *Vamana Kashaya* using *Vatsaka* to specify the excess qualities compared with other *Vamana Yoga* to eliminate *Pitta* and *Kapha*<sup>[9]</sup>.

**VIRECHANA:** *Virechana* is one of the *Shodhana* procedures, which expels morbid *Doshas* and helps to maintain the health of an individual, which can be done by *Virechana Yoga* using drugs like powder of *Trivrut* is added with *Madhu* and *Sarpi*<sup>[9]</sup>. Preparations of *Virechana* are mentioned in **TABLE 2** with indications. The *Lehya* so prepared is taken along with *Sitopala* because of *Virechana*. For mild *Virechana* in patients suffering from *Sannipataja Jwara* (fever caused by the aggravation of all three doshas), *Stambha* (stiffness), *Daha* (burning sensation), and *trishna* (thirst), powder of *Ajaganda*, *Tugaksheera*, *Vidari*, *Sharkara* and *Trivrut* should be added with *Madhu* and *Ghrita*. *Acharya Charaka* mentions *Rutuanusara Virechana*, *Madhu* is mixed with powder of *Trivrut*, *Indrayava Beeja*, *Pippali*, *Vishwabheshaja*, and *Draksha* is useful for *Virechana* in *Varsha Rtu*. In the treatment for *Virechana Atiyoga*, *Peya* is made using *Vata Shrunaga* added with *Madhu* and *Kshira* with *Samgrahi* that pacifies excess bowel movements like the *Priyngvadi gana*<sup>[9]</sup>. For *Virechana* in delicate and tender persons, *Acharya Charaka* has mentioned *Kshaudradi Lehya*. *Madhu* is not mentioned in *Yoga* for *Virechana* in *Sharad*, *Hemanta* and *Grishma Rtu*. *Sauviraka*, *Tushodaka*, and *Trivrut Shadava Yoga* are mentioned for *Virechana* but do not include *Madhu*<sup>[9]</sup>.

<i>Virechana Yoga</i>	Method of preparation	Indication
<i>Trivrut Lehya</i>	Powder of <i>Trivrut</i> is added with <i>Madhu Sarpi</i> and taken along with <i>Sitopala</i>	Causes <i>Virechana</i>

<i>Ajagandhadi Lehya</i>	Powder of <i>Ajagandha</i> , <i>Tugaksheera</i> , <i>Vidari</i> , <i>Sharkara</i> and <i>Trivrut</i> is added with <i>Madhu</i> and <i>Ghrta</i>	It causes mild <i>Virechana</i> for patients suffering from <i>Sannipataja Jwara</i> , <i>Stambha</i> , <i>Daha</i> and <i>Trishna</i>
<i>Kshaudradi Lehya</i>	<i>Sharkara</i> should be boiled with <i>Madhu</i> in a new earthen pot. After it is cooked and cooled, the powder of <i>Trivrut</i> , along with <i>Twak</i> , <i>Patra</i> and <i>Maricha</i> , is added.	This <i>Lehya</i> in appropriate dose is applicable as <i>Virechana</i> for persons belonging to <i>Ishwaranama</i>
<i>Ikshurasadi Trivrut Lehya</i>	One <i>Kudava</i> juice of each, <i>Ikshu Rasa</i> and <i>Draksha</i> , <i>Pilu</i> and <i>Parushaka</i> , one <i>Pala</i> of <i>Sitopala</i> and half <i>Kudava</i> of <i>Madhu</i> are cooked and then added with powder of <i>Trivrut</i> .	This is good for <i>Virechana</i> in people having excessively aggravated <i>Pitta</i> .
<i>Matulungadi Lehya</i>	<i>Matulunga</i> , <i>Abhaya</i> , <i>Dhatri</i> , <i>Shriparni</i> , <i>Kola</i> , and <i>Dadima</i> juice are squeezed and cooked in oil by adding the pulp of <i>Sahakara</i> , <i>Kapittha</i> and sour fruits. When it becomes thick, the powder of the <i>Trivrut Mula</i> , along with the powder of <i>Twak</i> , <i>Patra</i> , <i>Keshara</i> and <i>Ela</i> , should be added. To this, <i>Madhu</i> should be added.	Intake of this in appropriate dose is beneficial as <i>Virechana</i> in delicate persons having aggravated <i>Kapha</i>
<i>Tarpana Yoga</i>	It should be prepared from the powder of one-part <i>Bhringa</i> , one-part <i>Ela</i> , two parts <i>Nili</i> , three parts <i>Trivrut</i> and seven parts <i>Sharkara</i> by adding the juice of <i>Dadima Phala Rasa</i> , <i>Madhu</i> and <i>Saktu</i>	<i>Virechana Yoga</i> is administered for patients suffering from diseases caused by <i>Vata</i> , <i>Pitta</i> and <i>Kapha</i> , for people who have less digestive power and with a delicate constitution.
<i>Modaka Yoga</i>	<i>Modaka</i> should be prepared using <i>Madhu</i> along with <i>Sharkara</i> , <i>Haritaki</i> , <i>Vibhitaki</i> , <i>Amalaka</i> , <i>Trivrut</i> and <i>Pippali</i>	Intake of this causes <i>Virechana</i> cure <i>Sannipataja Roga</i> , <i>Urdhvaga Rakta Pitta</i> (bleeding disorder from the upper opening of the body) and <i>Jwara</i> (fever).
<i>Lodhra Leha Yoga</i>	<i>Leha</i> should be prepared by adding the powder of <i>Lodhra</i> , <i>Ghrta</i> , <i>Madhu</i> and <i>Phanita</i> with the decoction of <i>Triphala</i>	It is excellently helpful for <i>Virechana</i> purposes.

TABLE – 2 : VIRECHANA YOGA WITH INDICATION

Ayurvedic measurements : 1. 1 *Kudava* – 192g 2. 1 *Pala* – 48g

**VASTI:** *Vasti Chikitsa* is regarded as the prime treatment modality among *Panchakarma*. *Acharya Charaka* has said it is *Ardha Chikitsa*<sup>[9]</sup>, while some consider it *Poorna Chikitsa*<sup>[10]</sup>. It is best for *Vata Dosha* and equally effective in correcting the vitiated *Pitta*, *Kapha* and *Rakta*<sup>[11]</sup>. *Vagbhata* has mentioned that *Madhu*, which is warm, is not contraindicated in medicines used for *Vamana* and *Kashaya Vasti* since it is evacuated before digestion in this condition<sup>[4]</sup>. *Niruha Vasti* is prepared by the *Shodhana* group of drugs. Thus, its action is *Lekhana*. It is the only mode that removes *Kapha-Pitta* from the site of *Vata*,

whereas *Sneha Vasti* is *Brihmana*. *Madhu* is listed as one of the primary ingredients used to prepare medicated enemas. *Vishesha Vasti* preparations are mentioned in **TABLE 3**. The dosage of *Madhu* is mentioned as two *Prasrutas* (4 *Pala* = 192g) in *Vasti*<sup>[9]</sup>. In the treatment of *Mala Kshaya*, if a patient has excessive purgation and suffers from *Kshina Vit*, administration of *Kulmasha* with *Masha Yusha* or *Sura* or *Madhu*. *Kshaudra* is among the ingredients of *Vasti* given for *Pitta* and *Kapha* disorders. In treating *Pari-kartika*, *Ksheera Saditha Vasti* is added with *Madhu* and *Sharkara* is administered as cold *Vasti*. For treating the complications due to overaction of *Vasti*, *Ksheera Vasti* mixed with *Kshaudra*, *Rasanjana* and

*Ghrita* is used. *Jeevadana Nashaka Basti* prepared by mixing *Ghrita*, *Rasanjana*, *Kshaudra* and *Sharkara* should be administered after getting cool. The formulation containing *Madhuka*, *Draksha*, *Durva*, *Kashmarya* and *Chandana* should be prepared by adding *Kshaudra* and *Sharkara*, which is helpful in the treatment of *Raktapitta* and *Prameha*. Augmenting the potency of *Vasti* preparation, using *Yapana Vasti* recipes by adding *Madhu* makes a person exceedingly virile. When fortified with honey, they do not allow any *Atiyoga* or *Ayoga*. While the administration of *Uttara Basti*, if there is a burning sensation in the bladder, *Vasti* with the cold decoction of *Madhuyashti* or with the decoction of *Kshiri* group of drugs or with cold

milk, mixed with sugar and *Madhu* should be administered<sup>[9]</sup>. For *Vajikarana* benefits and conditions caused by *Rakta* and *Pitta*, a *Vasti* prepared with *Madhu*, *Ghrita* and *Peya* is recommended<sup>[9]</sup>. *Madhutailika Vasti* is one of the types of *Yapana Vasti*. This unique basti contains *Madhu* and *Taila* as the main ingredients<sup>[12]</sup>. Likewise, in *Yashtyadi*, *Niruha Basti* is administered for diseases caused by aggravated *Pitta* and does not include *Madhu*. *Madhu* is excluded from *Shodhana Vasti*<sup>[13]</sup>. For *Vajikarana* purposes in the *Vasti* preparation, *Madhu* is added slightly more quantity than other *Vasti*<sup>[9]</sup>.

<b>Vasti Yoga</b>	<b>Method of preparation</b>	<b>Indication</b>
<i>Sthiradi Niruha Vasti</i>	One <i>Prastha</i> of decoction of drug belongs to <i>Sthiradi Gana</i> , decoction of <i>Laghu Panchamula</i> and half <i>Prastha</i> of <i>Ajamamsa</i> should be cooked together till one <i>Prastha</i> of liquid remains. To this paste of <i>Priyangu</i> , <i>Krishna</i> and <i>Ghana</i> , <i>Taila</i> , <i>Madhu</i> , and <i>Saindhava Lavana</i> should be added.	Used for <i>Basti</i> , it stimulates <i>Agni</i> , <i>Mamsa Bala</i> (strength to muscle) and <i>Chakshu Bala</i> (promotes the strength of eyes)
<i>Palasha Basti</i>	8 <i>Pala</i> of <i>Palasha</i> should be added with two <i>Kamsa</i> of water boiled until the liquid is reduced to half <i>Adhaka</i> . The paste of one <i>Pala</i> , each <i>Vacha</i> and <i>Magadhika</i> , and two <i>Pala</i> of <i>Shatahwa</i> along with <i>Saindhava Lavana</i> , <i>Madhu</i> and <i>Taila</i> should be added to this decoction.	It is used for <i>Niruha Basti</i> in conditions like <i>Anaha</i> , <i>Parshwamaya</i> , <i>Yoni Dosh</i> , <i>Gulma</i> and <i>Udavarta</i> .
<i>Yashtyah Niruha Yoga</i>	Milk boiled by adding eight <i>Pala</i> of <i>Yastimadhu</i> should be mixed with the paste of <i>Shatahva</i> , <i>Madana Phala Pip-pali</i> , <i>Ghrita</i> and <i>Madhu</i> .	This recipe in the form of <i>Niruha Vasti</i> cures <i>Vatarakta</i> , <i>Vaishwarya</i> and <i>Visarpa</i>

**TABLE 3: VISHESHA VASTI PREPARATIONS AND ITS INDICATION**

Ayurvedic measurements : 1. 1 *Prastha* – 400g 2. 1 *Kamsa* – 3.072kg 3. 1 *Adhaka* – 2.97kg

**NASYA:** *Nasya* is the *Shodhana* procedure which can perform *Uttamanga Shudhi*. Different types of *nasya* are mentioned based on the mode of administration. *Virechana Nasya* indicated for *Shirashoola*, *Syanda*, *Galamaya* etc., should be done with *Sneha*, *Kalka*, *Kwatha*, *Madhu*, *Patu* and *Asava*, which are suitable to the disease and processed with appropriate drugs<sup>[14]</sup>.

Hence, in the management of *Ardhavabhedaka*, *Yastimadhu*, *Madhu* is mentioned for *Nasya Karma*. In emaciated persons and patients suffering from *Raktapitta*, *Madhu* is not included among the ingredients used for *Nasya*<sup>[14]</sup>.

## DISCUSSION

**The probable mode of action of *Madhu* in *Panchakarma***

Honey has been regarded as a valuable natural product since ancient times. Its diverse ingredients contribute to making it not only a sweet liquid but also a rich source of nutrition and medicinal benefits. Ayurveda recognises many different types of honey for their unique properties. This study, which is a comprehensive review of the Ayurvedic literature, highlights the utility of *Madhu* in *Panchakarma*. Being the best *Yogavahi* substance, *Madhu* is widely used in ayurvedic procedures, viz. *Panchakarma*. As *Madhu* is *Yogavahi* in nature, i.e, without changing its properties, it carries the effect of the drugs added to it. It means it enhances the properties and actions of the substance with which it combines. *Ashukari* is *Madhu's* property, making it penetrate the cellular level faster. *Virechana* preparation is mentioned to be administered along with *Madhu*, which is pleasing to the patient and prevents the tendency for vomiting. In *vamana*, the heated *Madhu* does not cause any *Virodha* (antagonism effect) to the body because it eliminates morbidity without undergoing digestion. Even the same principle is applied during the administration of *Vasti*. The impact of *Vasti* is believed to be due to its action by *Virya*. *Madhu* (honey) is known as *Saukumaryakaram*. It possesses characteristics such as *Pichhilatva* (sliminess) and *Bahulatva* and is traditionally used as *Mangalartha*. In *Vasti* preparation for *Vajikarana* purpose, *Madhu* is added slightly more quantity as it acts because of its *Prabhava* (*Madhu* used as one among *Prakshepaka Dravya*). *Kshaudra* is especially *Sheeta* (cold), *Laghu* (easy to digest) and *Lekhana* (scarificant) which is generally used in *Vasti* preparation. Typically, *Madhu* is added in *Vasti* preparations to prevent hypoglycemia after administration of *Vasti*. As *Madhu* has *Vedanasthapana*, *Daha Shamaka*, and *Rasayana Karma* helps relieve the symptoms when used for *Nasya*. *Madhu*, because of its *Yogavahi*, *Sookshmamarganusari* or *Ashukari* and *Rasayana* properties, is utilized as *Sahapana* and *Anupana* for different ayurvedic drugs and in *Panchakarma* therapies alongside a few arrangements. Honey has a distinct healing power, particularly in rejuvenating tissues, acting as a natural antibiotic, and enhancing cellular regeneration. This makes it especially effective in

the post-therapy recovery phase in *Panchakarma*. Also, it revealed that the medicinal effect of *Madhu* may be due to its antibacterial, anti-inflammatory, apoptotic and antioxidant properties. However, *Madhu* has been a valuable natural product since ancient times.

## CONCLUSION

Changing lifestyles and food habits have exposed humans to various stress conditions, leading to the enhanced incidence of different diseases like hypertension, cancer, atherosclerosis, and diabetes mellitus, resulting in a decreased lifespan of humans and increased mortality. Due to the adverse effects of synthetic drugs, researchers pay more attention to plant-based medicines. Apart from plant-based drugs, *Madhu*, a natural substance, has been used since ancient times for medicinal purposes. Due to the validation of ethnopharmacological claims, scientists have also accepted *Madhu* as a new and effective medicine for many diseases. It can be concluded that *Madhu* is an invaluable natural substance with many diverse usages. It strengthens immunity and helps maintain health by preventing various diseases, but it must be pure and genuine. *Madhu*, being a natural product, has plentiful benefits which, in combination with conventional therapy, can produce synergistic effects to ameliorate the oxidative stress in different body parts and produce positive effects in the management of several disease conditions, suggesting that *Madhu* can be used both as a nutrient and as medicine. Hence, the utility of *Madhu* in *Panchakarma* needs to be further explored.

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