



## ROLE OF PATHYA APATHYA IN MADHUMEHA (TYPE -2 DIABETES MELLITUS) – AN AYURVEDIC REVIEW

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<https://doi.org/10.46607/iamj1911012023>

(Published Online: January 2023)

Open Access

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Article Received: 28/12/2022 - Peer Reviewed: 04/01/2023 - Accepted for Publication: 09/01/2023.



### ABSTRACT

At the global level, nearly a 40million people will die every year at the premature stage of 30-59 years. This is mainly because of non-communicable diseases. India is home to 77 million diabetics second only to China and has become a leading cause of death at the premature stage. Many countries have shown that along with urbanization and economic growth, nutrition transition is the main factor that has led to the development of these non-communicable diseases. As this risk factor is modifiable, replacing these faulty food habits with a healthy diet is the only way to battle this global epidemic.

**Keywords:** *Madhumeha, Pathya, Apathya, Diabetes mellitus*

### INTRODUCTION

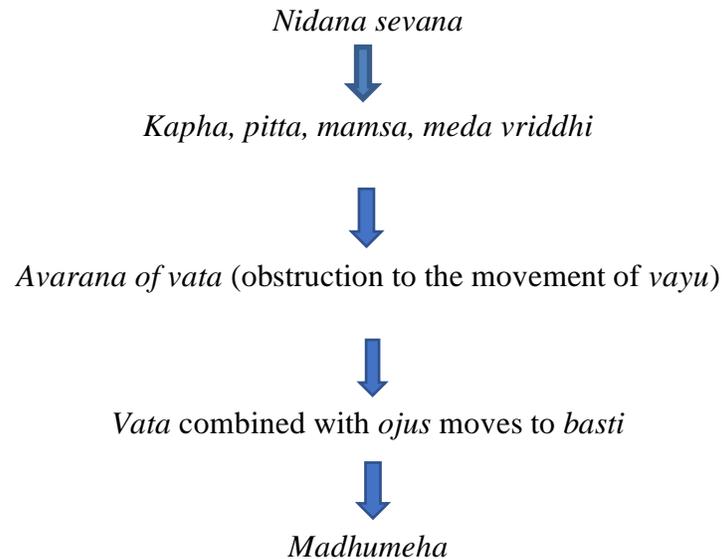
*Ahara* is given prime importance among *Trayoupas-tambha*. While saying the importance of *ahara* it is said that *ahara* is responsible for the causation of *vastu*(body) and *roga*(disease)<sup>1</sup>. Type-2 Diabetes mellitus is a metabolic disorder, characterized by hyperglycemia due to absolute or relative deficiency

of insulin. In Charaka Samhita, *Madhumeha* has been described as a type of *Vataja Prameha* characterized by the voiding of urine which resembles honey<sup>2</sup>. When all 20 types of *pramehas* are left untreated will lead to *madhumeha* which is *asadhya* in nature. *Nidana* mentioned for the development of

*madhumeha* is the excessive intake of heavy, unctuous, salty, and sour foods, new cereals, and fresh wine consumption in large quantities, excessive

sleep, sedentary lifestyle, not indulging in any kind of physical mental exercise and one who doesn't undergo purificatory procedures (*shodhana*)<sup>3</sup>.

#### PATHOPHYSIOLOGY OF MADHUMEHA<sup>4</sup>.



#### CONCEPT OF PATHYA AND APATHYA

Patha means the path or channels of the body which play a vital role in the proper formation of dhatus, supplying nutrition to all the dhatus and maintaining life. *Pathya* is that food article which maintains the normal patency of the srotases(channels)<sup>5</sup>. *Pathya* can be *sharirika* or *manasika* and can be classified as *Aharaja pathya* and *Viharaja pathya*. *Aharaja pathya* includes dietary regimen and *viharaja pathya* includes physical activity and lifestyle and *manasika pathya* includes codes of conduct. The principles of treatment in a diabetic patient may be classified as *Sthoola pramehi*(obese) and *Krusha pramehi*(lean)<sup>6</sup>. Advising *pathya* according to the body constitution

1. *Sthoola pramehi*: In *sthoola pramehi*, we have to apply *shodhana* (purification process) and *apatarpana chikitsa* – reduction in body weight by using *ahara dravyas* which possess *kapha* and *medohara* properties.
2. *Krusha pramehi*: In *krusha pramehi*, such foods should be used which enhance the strength of the patient and which do *dhatu poshana* without disturbing the doshas involved. *Brahmana* therapy is to be done for *krusha pramehi*

#### MODE OF ACTION

“*Sarvada sarvabhaavanam samanyam vridhikaranam*” Similarity in all aspects of substance (*dravyatah, gunatah, karmatah*) is always the cause of increase while dissimilarity is the cause of the decrease. So, the usage of *kaphakara ahara* by *sthoola pramehi* will worsen the condition, and usage of *vatakarta, and laghu ahara* will worsen the condition in *krusha pramehi*.

**PATHYA IN MADHUMEHA** As *madhumeha* is *asadya roga*, following *pathya ahara* will help to prevent complications and to lead a comfortable life. In all the classics, *ahara dravyas* are described in detail such as:

1. ***Shukadhanya varga (cereals)*** – *purana shali, shashtika shali, and rakta shali* are useful as these are *laghu* in nature and *tridoshaghna*<sup>8</sup>. *Yava* is employed as a principal diet for *pramehi* specially *sthula prameha rogi*. It is *Madhura, Kashaya* in *rasa, sheeta veerya, and kapha pittaghna*. *Yava* and *venu yava* have properties like *mutra prabaddha*<sup>9</sup> (reduced frequency of micturition) and aids in the reduction of polyuria associated with a condition. The above-mentioned *shukadhanya* are

high in fiber, and low in carbohydrates thus preventing constipation and helping to maintain body weight.

2. **Shimbivarga (pulses)** – *mudga* (green gram), *kulatha* (horse gram), *aadhaki* (pigeon pea), *masura* (lentil), *chanaka* (Bengal gram) and *aalasaandra* (cow pea) can be taken<sup>10</sup>. These pulses are rich in antioxidants and high in fiber, low in glycemic index. Helps to maintain cholesterol level and blood sugar levels.
3. **Kudhanya varga (millets)** – specially mentioned by Acharya Sushruta. *Kangu* (proso millet), *shyamaka* (Indian millet), *madhulika* (finger millet), *kodrava* (kodo millet), and *priyangu* (foxtail millet) can be advised. They have *Kashaya rasa*, *ushna veerya*, and *katu vipaka* and are best advised in *sthula pramehi*<sup>11</sup>. These are low in glycemic index and contain probiotics that support the growth of good gut bacteria and aid in proper digestion.
4. **Mamsa varga (flesh)** – the meat of *harina* (black deer) is specially mentioned for *prameha roga* in Sushruta Samhita, also the meat of *ena* (spotted deer), and *kukkuta* (meat of wild cock) are advisable in *krshaja pramehi* where there is *dhatu kshaya*<sup>12</sup>.
5. **Shaka varga (leafy vegetables)** – *karavellaka* (bitter gourd), *patola* (pointed guard), *koshataki* (ridge gourd), *bimbi* (scarlet guard), *mulaka* (radish), *Surana* (elephant yam), *lashuna* (garlic), *palandu* (onion) can be advised. They possess *Kashaya rasa*, and *ushna veerya* and help to alleviate *kapha* and *vata*<sup>13</sup>.
6. **Phala varga (fruits)** – *dadima* (pomegranate), *Kapitha* (wood apple), *Jambu* (Jambun fruit) and *amalaka* (Indian gooseberry), *eranda* *Karkati* (papaya) are advisable as they have a low glycemic index, rich in antioxidants and also increases insulin sensitivity and glucose uptake by skeletal muscles. *Kharjura* (dates) are especially advisable for *krusha pramehi* for *bal-yartha* (nourishment).
7. **Harita varga (leafy vegetables)** – *methika* (fenugreek), *guduchi* (giloy), *kakamachi* (black nightshade), and *shigrū* (drumstick) can be advised. These possess *tikta* and *kashaya rasa*, *ushna virya*, and alleviates *vata* and *kapha*<sup>14</sup>.

8. **Madya varga (alcoholic preparations)** – *Tushodaka* (prepared by fermenting barley with husk), *kanjika* (scum of cereals allowed to ferment), *Souviraka* (prepared by fermenting raw barley without husk) can be taken. These are *teekshna* (sharp) and *lekhana* (scraping in nature) and alleviate *vata* and *kapha*<sup>15</sup>.
9. **Taila varga (edible oils)** – *sarshapa taila* (mustard oil) and *atasi taila* (flaxseed oil) can be used<sup>16</sup>. These are rich in antioxidants, boost metabolism and improve the action of insulin
10. **Ikshu varga (products of sugarcane)** – *jeerna guda* (old jaggery) and *purana madya* can be advisable. According to *bhojana Kutuhalam*, *purana guda* is *tridoshaghna* and specially indicated in *prameha* and acts as *rasayana*. *Purana madhu* is *lekhana* and *kaphahara* in nature and best suited in *sthula pramehi*.
11. **Gorasa varga (milk and dairy products)** – *ajadodge* (goat's milk), *Ushtra dugdha* (camel's milk), and *takra* (buttermilk) are advised. In *Bhojana Kutuhalam takra* is praised as *amrita* which is not available even to the lord Shiva and Vishnu. *Takra* is *tridoshaghna*, *laghu* in nature, low in glycemic index, and aids in the weight loss.
12. **Aharopyogi varga** – *hingū*, *lashuna*, *haridra*, *saindhava lavana*, and *maricha* are advisable<sup>17</sup>. These are *ushna* in *veerya* and *vata-kaphahara* in nature
13. **Kritanna varga (cooked food preparations)** – *mudga yusha* (Greengram soup), *kulattha yusha* (horse gram soup), *yava saktu* (fried flour), *lajja* (fried paddy), *yava rotika* (roti prepared from barley) can be taken<sup>17</sup>.

#### CONCEPT OF SAMSKARA

“*Samskaaro hi naama gunatharaadhaanamuchyate*”. *Samskara* means processing the food substance which brings transformation in their inherent qualities. This can be brought by *toya sannikarsha* (treating with water), *agni sannikarsha* (heating, boiling, etc), *manthana* (churning), etc procedures. The aim of *samskara* is to make *ahara* either *laghu* or *guru*. For example, *tandula* which is a *guru* becomes *laghu* in nature after *agni sannikarsha* and *rakta shali* which is already *laghu* in nature once again its *laaghavata* increases after *agni samyoga*<sup>18</sup>. So, this concept em-

phasizes the fact that the quality of food not only depends on its ingredients but also on its processing.

### APATHYA IN MADHUMEHA

*Mutravega* (suppression of urge of micturition), *dhumapana* (smoking), *swedana* (sudation therapy), *rakta mokshana* (bloodletting therapy), *sadasana* (constant sitting), *divanidra* (day sleep), *nava anna* (newly harvested food grains), *Viruddhashana* (incompatible food items), *kushmanda* (pumpkin), *dush-tambu* (impure water), excessive consumption of *Swadu* (sweet), *amla* (sour) and *lavana* (salty) *rasa*<sup>19</sup>. According to Acharya Sushruta varieties of alcoholic preparations like *sauviraka*, *tushodaka*, *maireyaka*, *sura*, *asava*, *toya* (excess water consumption), *ghrita* (ghee), *taila* (oil), *ikshu vikara* (sugarcane preparations), *dadhi* (curd), *panaka* (different juice preparations), *anupa mamsa* (meat of marshy land animals) are *apathya* in *madhumeha*<sup>20</sup>.

### CONCLUSION

A Chikitsa Granth of the medieval period "Vaidya Jivanam" by Lolimbaraja has stated the importance of *pathya* and *apathya*. *Pathyesatigadartasya kimoushasanishevanaihi* which means if a person follows the dietary rules for a particular there is very little or no use of medicines. If a person doesn't follow *pahya* then even hundreds of medicines can't cure the disease. This emphasizes the significance of *pathya ahara*. *Pathya- apathya* plays a supportive role in the management of diseases.

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**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Vijayalaxmi S Kamatar et al: Role of Pathya Apathya in Madhumeha (Type -2 Diabetes Mellitus) – An Ayurvedic Review. International Ayurvedic Medical Journal {online} 2023 {cited January 2023} Available from: [http://www.iamj.in/posts/images/upload/130\\_134.pdf](http://www.iamj.in/posts/images/upload/130_134.pdf)