

THE CONCEPT OF MADHUMEHA IN AYURVEDA¹Dr. Shaival Mishra, ²*Dr. Ram Kumar Agarwal and ³Dr. Sharda Mishra

India.

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Corresponding Author*Dr. Ram Kumar Agarwal**

India.

ABSTRACT

Madhumeha as a disease described in Great - trio of Ayurveda. Apart from Madhumeha, Ksaudrameha and Ojomeha word are also described. Ojas is considered as one of the Dusyas in Origin of Prameha and is the predominant factor that is lost through urine in Madhumeha. Madhumeha is one of the type of vatic prameha and the last in the list of twenty types of prameha. Madhumeha constitutes a growing concern in population all over the world. According to WHO report it is a global problem especially in developing countries. This increases

in explained by progressively more sedentary life, over abundance, attractive food source and increase in life expectancy leading to diabetogenic aging. Today the world over, there is a great deal of interest in Ayurvedic system of medicine for the better management.

KEYWORDS: Madhumeha Ksaudrameha and Ojomeha prameha.**INTRODUCTION**

Prameha is fairly common and one of the chronic diseases described in ayurvedic text. It is twenty types classified on the basis of dosas. Among them Madhumeha or Ksaudrameha falls under the category of Vataja pramehas. The Madhumeha derived from "Madhu" meaning sweet/sweetness and "Meha" excessive urination. The earliest description of Madhumeha is found in the Atharvaveda.

The etiology, symptomatology, pathology, prognosis and management principles of prameha are described in detail in Brhatrayi. Its origin is described in Caraka Samhita as "Hawisaprasat pramehakusthanam"(meaning rich calorie food made by fatty material) at the time of yajna of daksaprajapati.^[1]

Definition

Caraka defined Madhumeha as the disease in which the patient passes astringent, sweet and rough urine. He had described Prameha as "Anusangi".^[2] Acarya Susruta was stated that, in this condition, urine resembles honey and acquires a sweet taste. He had first time described, Prameha nivriti laksanas.^[3] Vagbhata, agreed with Caraka but added that the sweetness is present also in the whole body after the avoidance of all other Pramehas.^[4]

Etiology of Prameha

Samanya Nidana (General etiology)^[5,6]

- (1) **Aharaja-** New grain, Hayanaka, Yavaka, cinaka, black gram, tila, tilapisti, sugar cane juice, milk and its product, fresh wine, dadhivikara, meat soup etc.
- (2) **Viharaja-** Lack of exercise, Laziness, excessive sleep during day and night.
- (3) **Manas-** Excitement, anxiety, Excessive blood letting, vigils, anger etc.(specific nidana of vataja and pittaja Prameha) and all stress producing factor.^[7]
- (4) **Sahaja-** Environment, diet and behaviors of parents specially mother after fertilization and also during intrauterine life.

Visesa Nidana (Specific etiology)

- (1) If a person eats heavy and uncunctous, sour and saline substances in excessive quantity and also the new grains and fresh drinks, having over sleep and sedentary habits, having abstained from physical and mental work and also neglecting evacuation.^[8]
- (2) The person who uses astringent, pungent, bitter, rough, light, cold, sexual intercourse, physical exercise, emesis, purgation, non unctuous enema and head evacuation in excess, suppression of natural urges, the sun excitement, anxiety, excessive blood letting, vigils and uneven body postures.^[9]
- (3) The over indulgence of madhura rasa by mother during pregnancy is likely to induce Prameha.
- (4) All types of Prameha if not treated in time, are converted into Madhumeha., when they become incurable.^[10]

Purvarupa of Prameha^[11 12 13]

| S.No. | Ayurvedic Term | Meaning | C. | S. | A.s. | AH. |
|-------|-------------------------|--|----|----|------|-----|
| I. | djkn;ks% lqIrknkgkS | Numberness & burning sensation of limb | + | + | + | + |
| II. | ifjnkga lqIrrk pkaxs"qk | Burning & numbness in various organs | + | | | |

| | | | | | | |
|-------|--|---|---|---|---|---|
| III. | ek/kq;ZekL;L; | Sweetness in mouth | + | | + | + |
| IV. | "kVinfiuhfydkfHk'p 'kjhew=kfHklj.ka | Attraction of body & urine by insects & ants | + | | | + |
| V. | eq[krkyq d.B 'kks"ka | Dryness in mouth, palate & throat | + | | + | + |
| VI. | fiiklke rankz | Third drowsiness | + | + | + | |
| VII. | Losnksaxa/k% | Excessive sweating & foul smelling of the body | | | + | + |
| VIII. | f'kfFkykaxrk | Loosness of the body | | | | + |
| IX. | vkyL; | Laziness | + | + | + | - |
| X. | eya dk;s | Dirtiness in the body | + | | | |
| XI. | tfVyhHkkods'ks"qk | Matting of hairs | + | + | + | |
| XII. | ds'kykseu[kkfro`f)% | Excessive growth of hair & nail | | + | + | + |
| XIII. | ew=nks"kku~ | Abnormalities in urine | + | | | |
| XIV. | 'okl | Dyspnoea | - | + | | + |

Samanya rupa (General features)^[14 15]

- (1) Prabhutamutrata means excessive urination.
- (2) Avila mutrata means turbidity in urine.

Samprapti Ghataka

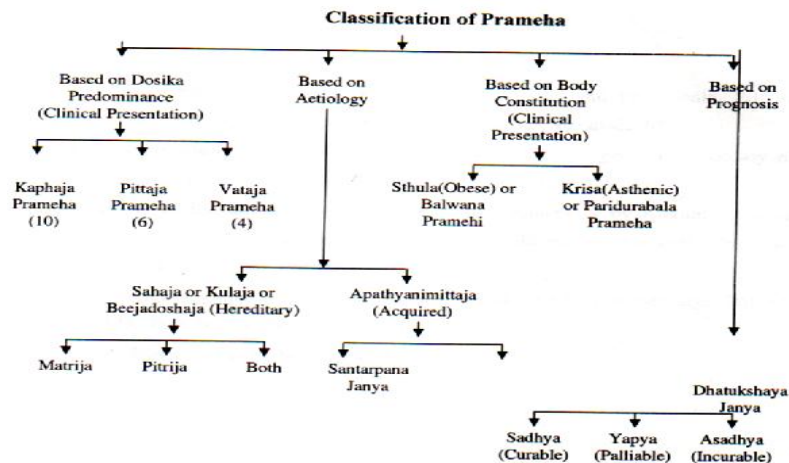
| | | |
|--------------------------|---|---|
| Dosa | - | Being the tridosas vyana and apana vayu are responsible to produce prameha alongwith kapha. ^[16] |
| Dusya | - | Rasa, Rakta, lasika, mamsa, Medas, Vasa Majja, Ojas, Sukra, jala |
| Srotodusti | - | Rasavaha, Raktavaha, Medovaha, Mutravaha, Udakavaha, Mamsavaha, Majjavaha, Sukravaha (Mostly Rasavaha nd Mutravaha) |
| Srotodusti | - | Atipravriti and Sanga |
| Adisthana | - | Basti (Urinary system) |
| Pratyatmalakshana | - | Prabhutavila Mutrata |
| Rogamarga | - | Abhyanara |
| Sancara | - | Sarvanga sharira via Rasavahi dhamani |
| Sadhyasadhyata | - | Kahaja-Sadhya, Pittaja-Yapya, Vataja-Asadhya |
| Vyadhi Svabhava | - | Cirakari |

Caraka has given three ideas on different places regarding the pathogenesis of Madhumeha

(I) A person eating heavy and uncunctous, sour and saline substances in excessive quantity and also the new grains and fresh drinks, having over sleep and sedentary habits, having abstained from physical and mental work and also neglecting evacuation kapha. pitta. mamsa and medas aggravate excessively and they obstruct the path of vata which carries the ojas to bashes and thus the obstinate Madhumeha arises.^[17]

(2) In nidanasthana while describing the type of prameha according to predominance of dosas he says that the vitiated vata by its causative factors spreads with roughness into the whole body, convert the sweet nature of ojas into astringent and finally carry to urinary bladder and excretes the ojas along with urine and men I festated Madhumeha.^[18]

(3) In cikitsasthana while describing common pathogenesis of Vataja Prameha Caraka stated that when vayu gets relatively aggravated (with kapha and Pitta in subnormal state), it draws the dhatus into basti and gives rise to Vataja P'rameha.^[19]



Prognosis

1. The kaphaja Prameha are curable because they are located in fat having similar properties, kapha is predominant and similar to treat.^[20]
2. The pittaja Prameha are palliable because of their causation by combined dosas, location in medas and contradictory treatment.^[21]
3. The vataja Prameha are incurable because of great severity and contradictory treatment.^[22]

Upadrasvas

Thirst, fever, diarrhoea, burning sensation. debility, anorexia, indigestions, gangrene, boils, carbuncles, abscesses etc.^[23]

Managenient of prameha

Cikitsa sutra (Principles of treatment)

In all types of Pramehas. kapha gets vitiated, but in Madhumeha comparatively vata is often aggravated as well. Therefore therapies will be directed at both kapha and vata simultaneously.

Cikitsa (Management)

1. Ausadhi (The Medicines)
2. Ahara (Diet)
3. Vihara (Exercise & Yoga)

DISCUSSION AND CONCLUSION

After Survey of Ayurvedic literature in reference to prameha and Madhumeha, we can conclude that prameha may be defined as a tridosic disease having predominance of Kapha Dosa and characterized by Prabhutavila mutrata (large quantity of turbid urination). Madhumeha is one of the Vataja Variety of Prameha in which there is affliction of Ojas. In this case the patient passes large quantity turbid urin resembling madhu (honey) Historical consideration, evolutionary review of prameha in order of vedic Kala, Samhitakala, Samgrahakala, Adhunika Kala have been described under this topic, here nirukti and definition of prameha both samanya and vises nidana, prodromal symptoms have been described. The samanya rupa as well as visesa rupa have been discussed. The article broadly covered all type of Samprapti (pathogenesis) of prameha as well as samprapti of madhumeha given in Ayurvedic literature detail description of classification, updravas (complication) and prognosis and at last summary of management of prameha have been given.

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