

**CONCEPTUAL STUDY ON MADHUMEHA (DIABETES MELLITUS
TYPE 2) THROUGH AYURVEDA: A REVIEW**

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ABSTRACT

Prameha has been a disease of great concern since Vedic period. Acharya Charaka has called it Anushanginam whereas in Sushruta & Astanga Hridaya it has been mentioned in Ashta-mahagada which itself emphasizes its dreadfulness. As this is a Tridoshaja Vyadhi and involve every Dhatu except Asthi .So it is not easy to cure and in longterm, if untreated converts to Madhumeha. Passing turbid urine in excess quantity and with increased frequency of urination is known as Prameha. Diabetes is a disease known from the dawn of civilization. Sedentary life style, Lack of exercise, Faulty food habits and improper medication and Urbanization precipitate the disease. They were

treating this problem very effectively. Diabetes is also known as Madhumeha in Ayurveda. According to Ayurveda, prameha is divided in 3 major types. 1. Kapha type (again divided into 10 types) 2. Pitta type (again divided into 6 types) 3. Vata type (divided into 4 types). Diabetes mellitus is a common chronic metabolic disorder prevalent all over the world. It has turned out to be the biggest “silent killer” today in the world. Diabetes

mellitus is a group of metabolic diseases characterized by hyperglycemia resulting from defects in Insulin secretion, Insulin action or both.

KEYWORDS: Anushanginam, Ashta-mahagada, Tridoshaja Vyadhi, Madhumeha, silent killer, Diabetes mellitus.

INTRODUCTION

The word diabetes has been derived from two words, diabetes (Greek) which means 'siphon through' and mellitus (Latin) which means 'sweetened with honey'. Diabetes mellitus is a metabolic disorder, i.e. it is caused due to the malfunctioning of the pancreas, which is responsible for the production of the hormone insulin. Diabetes mellitus (madhumeha) is one amongst the refractory disease conditions recognized by medical scholars of ancient India. Ayurvedic literatures vividly describe about the etiology, pathogenesis, prognosis, complications, its management and scientifically attributed the causal relationship of dietary, lifestyle, environmental and genetic factors. All those patients who pass urine, which is sweet and resembles honey and the body also becomes sweet are said to be suffering from Madhumeha. (A.H.Ni. 10/21).

Ayurvedic remedies for Madhumeha (diabetes mellitus) are the oldest among all the available therapies, which includes in the prameha category. The word Prameha is derived from, Pra – means excess, Meha – ksharane - passing of urine. So Prameha is passing excessive urine and turbid in color ('prabhootha avila mootrata'). Pramehas are a list of urinary disorders, especially characterized by profuse urination with several abnormal qualities due to doshic imbalances. The main causes of prameha are lack of exercise and improper food habits in excess food intake which falls in the category of ushna, snigdha and guru are the primal cause of this disease - Fish, curd are good example. Foods that increase kapha, medhas and mootra are the etiological factors for prameha. The problem with diabetes mellitus is that it is very difficult to diagnose in the early stages. However, when a person sticks to an Ayurvedic preventive strategy right from the beginning can easily prevent this disease or control it if already suffering. It is a medical condition in which there is hyperglycemia (increase blood glucose level) and glycosuria (excretion of the glucose into the urine) both occurs.

MATERIAL AND METHODS

Present work has been done based on critical review of classical information, published research works, modern literature and research works conducted at various institutes. The

possible correlation has been made between collected information and has been presented in systematic way.

HISTORICAL REVIEW

History is the knowledge of past story which we can assess the matter from past to present. We can divide from Veda to the present time into four stages to know the chronological description of prameha. 1. Vedika Period, 2. Pauranika Period, 3. Samhita Period, 4. Sangraha Period.

1. Vedika Period

Vedas are most ethical & oldest collection of knowledge in the world. There are four Vedas. Kausika sutra of Atharva Veda describes madhumeha by different name as asrava. (Ath. 1/2/4). Asrava means to flow. Acharya Sayana (Commentator of Vedas) described Mutratisara or excessive urination. So in Vedas only a condition of Madhumeha is described. A drug for its control is also described which is named as Visanaka. (Ath. 6/44/3).

2. Pauranika Period

Agni Purana:- Two types of prameha – Kshaudrameha and Akshaudrameha and their management with drugs like Darviphala, Visanaka Kvatha, Dhatri rasa and Rajani kalka are mentioned in Agni Purana. (Agni Purana 287/15).

Garuda Purana: Garuda Purana describes that in this disease whole body becomes sweet (madhura) so it is called Madhumeha. (Garuda Purana 59/8).

3. Samhita Period

Charaka Samhita:- This is the oldest and important text of Ayurveda. In Charaka Samhita two chapters of Prameha are separately mentioned and it has been also described at various places. Ch.Su.17:80-81, Ch.Su. 19/2 & 9, Ch.Ni.4, Ch.Chi.6.

Sushruta Samhita:- Sushruta described Prameha nidana and chikitsa in four different chapters in the following ways: Su.Ni.6, Su.Chi.13, Su.Chi.12, Su.Chi.11.

Astanga Sangraha:- A.S.Ni.10, A.S.Chi. 14.

Astanga Hridaya:- A.H.Ni.10, A.H.Chi.

Madhava Nidana (7th A.D.): - Etiopathogenesis, Prodermal Symptoms, Clinical features, description of 20 types of Prameha and Complications.

Cakradatta (11th A.D.): - In 35th Chapter.

Sharngadhara Samhita (13th A.D.) :- Sa.Sm.Pk. 1/60-64.

ETYMOLOGY OF WORD MADHUMEHA

The word madhumeha consists of two words

1. Madhu and 2. Meha The word Madhu is derived from the root “manyante visheshena jananti jana yasmin”. In Sanskrita literature madhu word is used in various contexts like Pusparasa, makaranda, makshikam, madyam, kshiram, jalam, madhura rasa etc. Now the etymology get concise and specific, that the disease in which the excretion is having quality concordant with madhu (honey) in its colour, taste, smell and consistency called madhumeha.

DEFINITION OF MADHUMEHA

So the meha word here mainly related with the excretions through urine. The clinical entity in which patient voids the urine having concordance with Madhu i.e. of kashaya and madhura taste, ruksha (dry) texture and honey like colour. Body acquires sweetness called madhumeha. (Ch.Ni. 4:44, A.H.Ni. 10:18-21). Sushruta narrated the term in place of madhumeha is Kshaudrameha. Kshaudra is nothing but subtype and synonym of madhu (honey). So it is undoubtedly resembles with Madhumeha. Further he asserted that when all the prameha ill-treated or neglected get converted into Madhumeha. Especially he emphasized that the disease prameha along with pidika should termed as Madhumeha.

SYNONYMS

Ojomeha, Kshaudrameha, Pushpameha.

ETIOLOGY^[1]

Intake of food having cold, oily, sweet quality, dairy product like cheese and curd, consuming grains and pulses which are new, meat of aquatic animals, sweets like jiggery, Sleeping in day time, lack of exercise, Laziness, Sedentary habits, sweet and fatty items etc.

CLASSIFICATION^[2]

I. Prameha is classified aetiologically in to Sahaja (Hereditary) and Apathya nimittaja (Unwholesome things – food and exercise etc.). Sahaja means due to Matapitabheejadoshakruit (Chromosomal defect from parents).

II. According to the doshic causes, these pramehas are classified as twenty types^[3]

- i. Vataja pramehas – There are totally four vataja pramehas.
- ii. Pittaja pramehas – There are totally six pittaja pramehas.
- iii. Kaphaja pramehas – There are totally ten kaphaja pramehas.

Out of these, diabetes mellitus is termed as madhumeha. It is one of the four Vataja pramehas.

III. According to physical management

- i. Apatharpana uthaja prameha describing the lean diabetic.
- ii. Santharpana uthaja prameha relating the obese diabetic.

SAMPRAPTI GHATAK^[4]:- (favorable things for disease)

- Dosha (humur) – vata, pitta, kapha
- Dushya – abadha meda, mamsa, kleda, shukra, rakta, vasa, majja, lasika, rasa and ojas
- Srotas (channel) – mootravaha
- Srotodusti – sanga, atipravrutti
- Agni – dhatvagnimandhya
- Udhbhavasthana – antha kostha(aampakvashya)
- Vyaktasthana – mootravaha srotas(urinary tract)

SAMPRAPTI (PATHOGENESIS)^[5]

Kapha undergoing increase by the etiological factors, reaches various dooshyas like rasa (plasma), rakta (blood) etc., As there is a shaithilyata (looseness) in the body and it being fluid predominant, spreads all over the body and gets vitiated, while spreading it gets mixed with medas (fat – adipose tissue), mamsa (muscle) and kleda (body fluids). Body fluids which got vitiated draw them to the urinary bladder and produces prameha; similarly the Pitta affects them, Vata also brings about vitiation in them and produce prameha.

PREMONITORY SYMPTOMS^[6]

In Ayurveda we can find the described of early symptoms of the disease. They are accumulation of dirt on the teeth (mouth, eyes, nose, and ears), a feeling of burning sensation in the palms and soles, stickiness of the skin all over the body, thirst and a sweet taste in the mouth etc., and moothra madhuryam (sweetness of urine).

CLINICAL FEATURES^[7]

Prabhootha mutrata (Poly uria), Avila mutrata (Turbid Urine) and Medo dushti lakshanas are the main clinical features of prameha.

According to Modern science^[8]

1.Polyuria (Excessive Urine) 2.Polyphagia (Excessive Hunger) 3.Polydipsia (Excessive Thirst) 4.Exhaustion/Tiredness 5.Body ache 6.Giddiness 7.Polyneuritis (Numbness / Tingling) 8.Visual disturbance.

According to Ayurveda^[9]

1. Malina danta (Tartar in teeth)
2. Hasta pada daha(Burning sensation of hands and feet)
3. Deha chikkanata (Excess glossy/ oily skin)
4. Trishna (Excessive thirst)
5. Madhuryamasya (Feeling sweetness in mouth)
6. Prabhuta mutrata (Excessive urination)
7. Avila mutrata (Turbid urination)
8. Madhu samana varna (Urine having colour of honey)
9. Sweda (Excess perspiration)
10. Anga gandha (Bad body odour)
11. Shithilangata (Flaccidity of muscles)
12. Shayana asana Swapna sukha (Desire for sedentary life)
13. Shitapriyatwa (Desire for cold food & environment)
14. Gala-talu shosha (Dryness of palate & throat)

PROGNOSIS^[10]

Charaka describes the prognosis in three categories

- (i) Sadhya (Curable):- Patients who have diagnosed early in the onset, those who are sthoola (obese) and the origin of their disease in apathyaja.
- (ii) Yapyya (Palliable):- Pittaja prameha and certain types of kaphaja pramehas are however helps control with treatment (palliative management).
- (iii) Asadhya (Incurable):- Vataja describes the incurable version of prameha and inherited diabetes, a krisha (lean) patient who is suffering with Sahaja variety.

TREATMENT^[11]

The principles of treatment in a diabetic patient may be classified as under

There are two types of diabetics: 1. Sthaulya (Obese) 2. Krasha (Asthenic)

1. In Sthaulya (Obese).

The treatment must be mainly based on proper utilization of excess fat i.e. he should be give:

- (i) Shodhana (purification process)- Cleansing therapies vamana (induction of emesis), virecana (induction of purgation), basti (applicatin of medicine through the anal route).
- (ii) Apatarpana - reduction in body weight by way of diet control or drugs, Vyayama (exercise) etc., Fasting, Diet control.

2. In krasha (Lean patient)

Asthenic type the treatment should be mainly based on the line of increasing stamina and vitality by way of tonics (bramhana) diet, drugs etc., and the patient should never be given excessive Langhana or Apatarpana i.e. he should not be starved.

CONCLUSION

Ayurveda portray distinct concepts and principles of management of diabetes and efforts being made to generate evidence on extent of use and efficacy of its approaches. Ayurveda does not regard diabetes mellitus as a disease that can be treated by mere medicine or by a dietary regimen. Though it is a yapyya (not totally curable / difficult to cure) disease, the prolonged use of the above treatment procedure will not only generate the person free from Diabetes Mellitus but protect to live a long life (deergha jeevanam), healthy (sukhayu) and will be useful to the society (hitayu). Diabetes Mellitus has been recognized as one among the refractory life style related condition since ages.

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