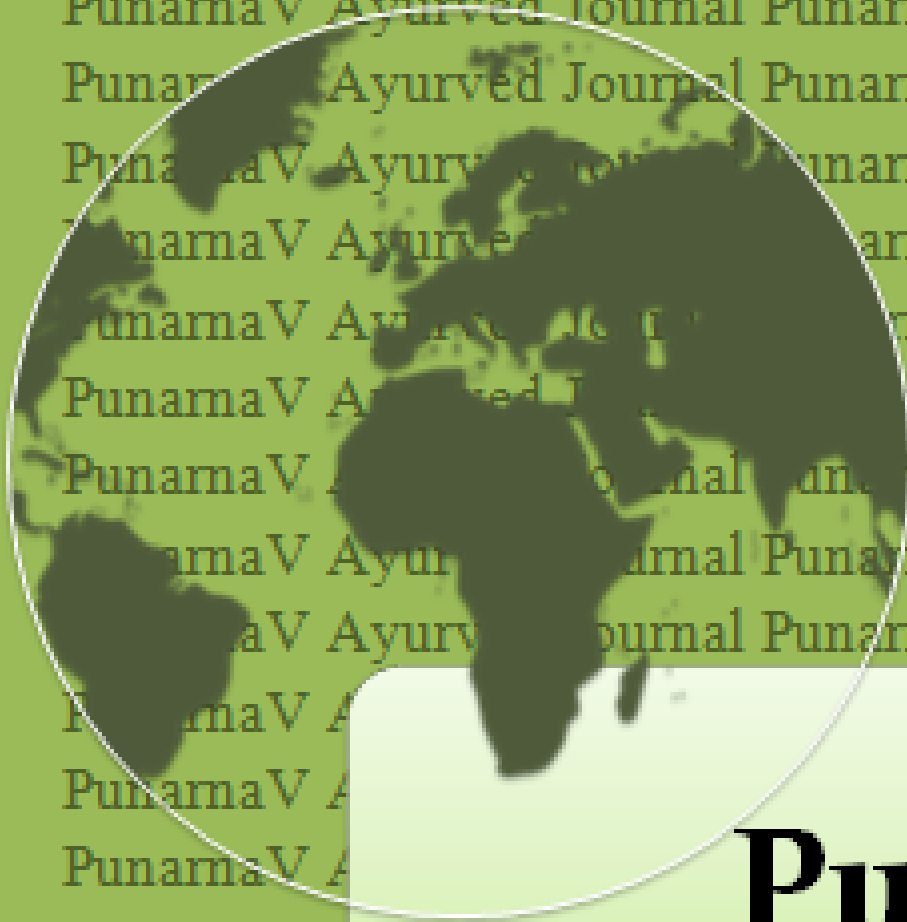


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ANALYTICAL STUDY ON MADHUMEHA

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ABSTRACT:

Madhumeha is rich man disease because people have been turned to sedentary life style adaptation, now-a-days Madhumeha a biggest silent killer in the world. In Āyurveda Madhumeha have been described under the heading of 'Prameha', which are further divided into 2 categories, Dhātukṣayajanya Madhumeha and Āvarañajanya Madhumeha by Vāgbhaṭṭa. Caraka also described similar type of classification - Apararṇajanya and Saṁtarṇajanya. The Dhātukṣayajanya Madhumeha can be correlated with Apararṇajanya Madhumeha, while the Āvarañajanya Madhumeha can be correlated with Saṁtarṇajanya Madhumeha. Āyurvedika science has being successfully treating Madhumeha since ancient era. According to most of Āyurvedika texts, all types of Madhumeha have been considered as 'Meda Pradoṣaja Vikāra'. Madhumeha is Tridoṣakopanimittaja disease with the dominance of Vāta – Kapha Doṣa. The clinical features of Madhumeha like Prabhuta Mūtratā, Śarīra Gaurava, Akasmāt Mutra Nirgama, Kaṣāya-Madhura-Rukṣa Mutra, Mukha Mādhurya and Śarīra Mādhurya are described in different Saṁhitā. Bṛhatrayī have mentioned the Cikitsā as Śodhana followed by Śamana for Madhumeha. In the management of Āvarañajanya Madhumeha (Sthūla Madhumeḥī), the Śodhana therapy must be done followed by Śamana Cikitsā. Keeping the above facts in view this study has been planned to evaluate the role of Śodhana and Śamana drugs in the management of Madhumeha.

KEY WORDS: Madhumeha, Prameha, Dhātukṣayajanya Madhumeha, Āvarañajanya Madhumeha, Śodhana, Śamana.

INTRODUCTION

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The present era is full of confusion, stress & strain due to life style modifications, change in dietary habits, urbanization and industrialization. This has lead in the upsurge of many diseases and one of them is *Madhumeha*. Though *Madhumeha* is a disease known since ancient times to the mankind, its upsurge is quiet alarming. On the basis of its symptomatology *Madhumeha* can be correlated to the features of Diabetes mellitus.

Etymology of *Madhumeha*-

Madhumeha consists of two words- *Madhu* and *Meha*. The word *Madhu* is derived from the root “*manayante viśeṣeṇa jananti jana yasmin*”. In *Saṁskṛta* literature, *Madhu* word is used in various contexts like *Puṣparasa*, *Makaranda*, *Mākṣikam*, *Kṣīra*, *Jala*, *Madhura Rasa* etc.

Now the etymology gets 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*.

Nirukti of Madhumeha-

“*meheṣu ucca madhu iva madhuram mehati*” (*vaidyakaśabdasindhu*)

Definition of *Madhumeha*-

‘*Meha*’ word is mainly related with the excretions through urine. So the definition is the clinical entity in which patient voids the urine having concordance with *Madhu* i.e. of *Kaṣāya* and *Madhura* taste, *Rūkṣa* (dry) texture and honey like colour and body acquires sweetness called *Madhumeha*¹. However, *Suśruta* has used the term *Kṣaudrameha* in place of *Madhumeha*. *Kṣaudra* is nothing but variety of *Madhu* (honey), which is *Kapila* (tawny) in colour. So it is undoubtedly resembles with *Madhumeha*. Further, he asserted that when all the *Prameha* ill-treated or neglected is converted into *Madhumeha* and especially he emphasized that the disease *Prameha* along with *Piḍikā* should termed as *Madhumeha*.

Nidāna Pañcaka of Madhumeha***Nidāna*² -**

Nidāna of *Madhumeha* is divided into two types, *Saṁtarpaka* and *Apatarpaka* which is detailed in following table-

Table No. 1

<i>Samtarpaka</i>		<i>Apatarpaka</i>	
<i>Āhāraja</i>	<i>Vihāraja</i>	<i>Āhāraja</i>	<i>Vihāraja</i>
<i>Atidadhi Sevana</i>	<i>Āsya Sukha</i>	<i>Kaṭu Tikta Kaṣāya Rasa Atisevana</i>	<i>Kāma, Krodha, Śoka, Cintā, Bhaya</i>
<i>Grāmyaudaka, Ānupa Māmsa Sevana</i>	<i>Svapna Sukha</i>		
<i>Ikṣu Vikāra Ati Sevana</i>	<i>Snāna Tyāga</i>	<i>Karśana Prayoga</i>	<i>Vamana, Virecana, Āsthāpana Atisevana</i>
<i>Medavardhaka Āhāra</i>	<i>Vyāyāma Tyāga</i>	<i>Anaśana</i>	<i>Ātapa Sevana</i>
<i>Navīna Anna Dhānya Sevana</i>	<i>Divāsvapana</i>	<i>Viṣamāśana</i>	
<i>Nava Pānīya Pāna Sevana</i>	<i>Ālasya</i>		
<i>Madya Pāna</i>			

Pūrvarupa

Pūrvarupa of Madhumeha, according to different *Āyurvedika* classics are summarized in the following table –

Table No. 2

<i>Pūrvarupa</i>	<i>Caraka</i>	<i>Suśruta</i>	<i>Aṣṭāṅga Saṁgraha</i>	<i>Aṣṭāṅga Hradaya</i>	<i>Mādhava Nidāna</i>
<i>Keśeṣu Jaṭilībhāvaṁ</i>	+	+	+	-	-
<i>Āsya Mādhurya</i>	+	-	+	+	+
<i>Kara-Pāda Dāha</i>	+	+	+	+	+
<i>Kara-Pāda Suptatā</i>	+	-	-	-	-
<i>Mukha-Tālu-Kaṇṭha Śoṣa</i>	+	-	+	+	-
<i>Pipāsā</i>	+	+	+	-	+
<i>Ālasya</i>	+	-	+	-	-
<i>Kāya Malam</i>	+	-	+	-	-
<i>Kāya Chidreṣu Upadeha</i>	+	-	+	-	-
<i>Aṁgeṣu Paridāha</i>	+	-	-	-	-
<i>ṣaṭpada Pipīlikādi Śarīra Mutrābhisaraṇaṁ</i>	+	-	+	+	-
<i>Mutre Ca Mutradoṣān</i>	+	-	-	-	-
<i>Visra Śarīragandhaṁ</i>	+	+	+	+	-
<i>Nidrā Sarvakālam</i>	+	-	+	-	-

<i>Tandrā Sarvakālam</i>	+	+	+	-	-
<i>Sveda</i>	+	-	+	+	-
<i>Śithilāngatā</i>	+	-	-	+	-
<i>Śayyā-Āsana-Svapna Sukhe Rati</i>	+	-	-	+	-
<i>Hradaya-Netra-Jihvā-Śravaṇa Upadeha</i>	+	-	-	+	-
<i>Ghanāṅgatā</i>	+	-	-	+	-
<i>Keśa-Nakha Ativrddhi</i>	+	+	-	+	-
<i>Śīta Priyatvaṁ</i>	+	-	+	+	-
<i>Snigdha Gātratā</i>	-	+	+	-	-
<i>Picchila Gātratā</i>	-	+	-	-	-
<i>Guru Gātratā</i>	-	+	-	-	-
<i>Madhura Mūtratā</i>	-	+	-	-	-
<i>Śukla Mūtratā</i>	-	+	+	-	-
<i>Sāda</i>	-	+	-	-	-
<i>Śvāsa</i>	-	+	+	-	-
<i>Deha Cikannatā</i>	-	-	-	-	+
<i>Dantādīnām Malāḍhyatvam</i>	-	-	-	-	+

Rupa

Rupa of *Madhumeha*, according to different *Āyurvedika* classics are summarized in the following table –

Table No.3

<i>Rupa</i>	<i>Caraka</i>	<i>Suśruta</i>	<i>Aṣṭāṅga Hradaya</i>	<i>Mādhava Nidāna</i>	<i>Kāśyapa</i>
<i>Prabhuta Mūtratā</i>	-	+	+	+	-
<i>Āvila Mūtratā</i>	-	+	-	+	-
<i>Śarīra Gaurava</i>	-	-	-	-	+
<i>Vibandha</i>	-	-	-	-	+
<i>Śarīra Jāḍyatā</i>	-	-	-	-	+
<i>Akasmāt Mutra Nirgama</i>	-	-	-	-	+
<i>Kaṣāya-Madhura- Rukṣa Mutra</i>	+	-	-	+	-

<i>Pāṇḍu Varṇa Mutra</i>	+	-	-	-	-
<i>Śveta Ghana Mutra</i>	-	-	-	-	+
<i>Mukha Mādhurya</i>	-	-	+	-	-
<i>Śarīra Mādhurya</i>	-	-	+	-	-

Samprāpti

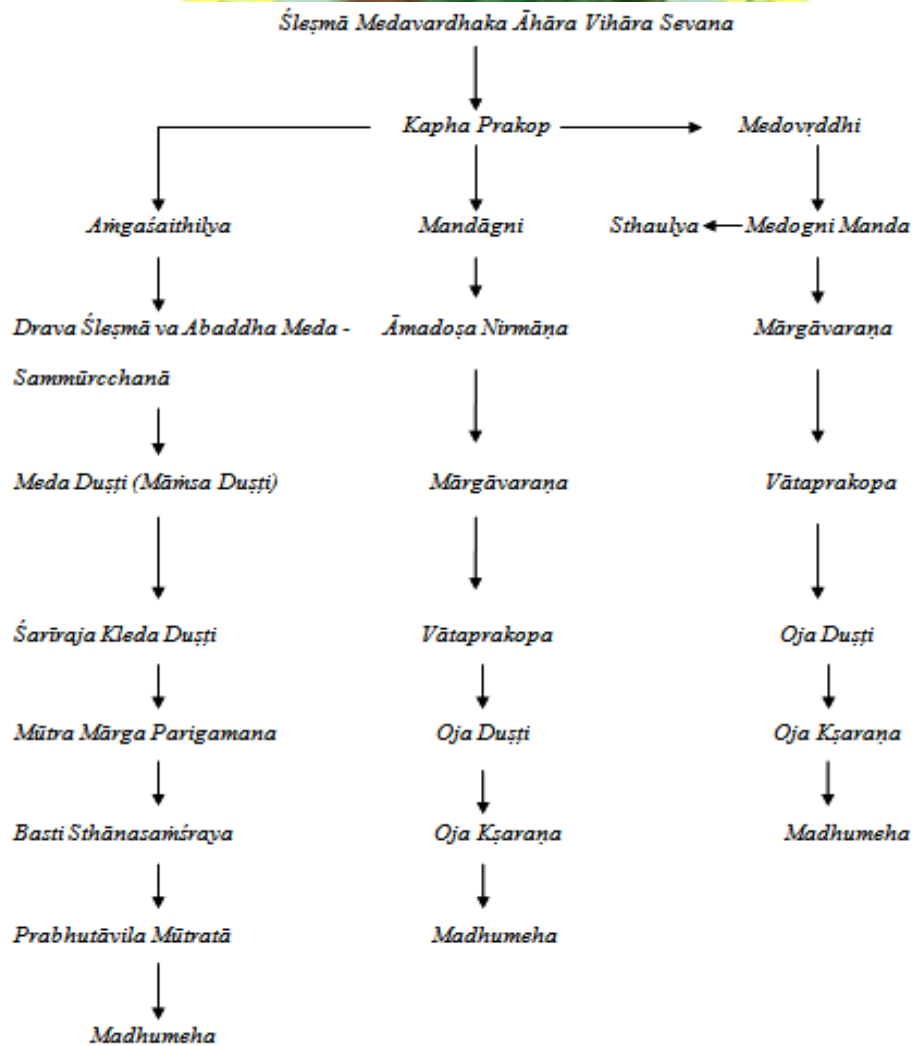
Samprāpti shows the complete process of occurrence of disease. *Ācārya* have described the *Samprāpti* for *Prameha* in general, is taken as for *Madhumeha* also.

General Samprapti of Prameha-

Kapha Doṣa causes *Prameha* by affecting *Meda* (lipid metabolism), *Māmsa* and *Kleda* (body fluid) situated in urinary

passage. *Pitta Doṣa* aggravated by hot things causes the same by affecting as mentioned above. *Vāyu* on relative diminution of other two *Doṣa* draws on *dhātu* in urinary bladder & thus cause *Prameha*. *Doṣa* produce respective types of *Prameha* by reaching the urinary bladder and affecting the urine³.

Samprapti of Madhumeha-



Due to depletion of *Kapha* and *Pitta*, *Vāta* gets aggravated and causes excretion of *oja* through urinary tract resulting in *Vātaja Prameha*. *Oja* being *madhura* in nature. When *rukṣa* vitiated *Vāta* mixes with *oja*, it changes its *madhura rasa* into *kaṣāya rasa*, carrying it into urinary bladder resulting in passage of

excessive and sweet urine like honey. This is termed as '*Madhumeha*⁴'

Doṣika Dominance in Madhumeha-

According to *Caraka*, *Suśruta* and *Vāgabhaṭa* *Vāta Doṣa* is dominance in *Madhumeha*.

Samprāpti ghaṭaka of Madhumeha-⁵

Table No. 4

Samprāpti ghaṭaka of Madhumeha

1. <i>Doṣa</i>	<i>Drava śleṣma pradhāna Tridoṣa, apāna-vyāna vāyu</i>
2. <i>Dūṣya</i>	<i>Abaddha meda, māmsa, kleda, śukra, śoṇita, vasā, majjā, lasikā, rasa and oja</i>
3. <i>Srotasa</i>	<i>Mutra and medovaha</i>
4. <i>Agni</i>	<i>Dhātvāgnimāndhya</i>
5. <i>Srotodūṣṭi Prakāra</i>	<i>Samga and Atipravratī</i>
6. <i>Udbhavasthāna</i>	<i>Āmāśaya and Pakvāśaya</i>
7. <i>Samcāra Sthāna</i>	<i>Rasāyanī</i>
8. <i>Adhiṣṭāna</i>	<i>Vasti, Sarva śarīra</i>
9. <i>Rogamārga</i>	<i>Bāhya</i>
10. <i>Svabhāva</i>	<i>Cirakārī</i>

Sādhyatā -Asādhyatā⁶

If *Prameha* is having dominance of single *Kapha* then it is *Sādhyā* due to *samakriyatvāt*, when it is *Pittaja* then it is *Yāpyā* due to *viṣamakriyatvāt*. But it is dominance of *Vāta* it is *Asādhyā* due to *mahātyaya* and *Madhumeha* is *sahaja* or

kulaja is also *Asādhyā*. If patient is having certain complains like *Trṣṇā*, *Balahāni Agnimāndhya*, and *Pidika* then it is *Asādhyā*.

Pathya – Apathya⁷-

Nidāna sevana results into various pathological changes in the body that creates a disease. *Nidāna Parivarjana* will stop further pathogenesis in the body. Therefore *Pathya* & *Apathya* have a great role with each disease.

- **Pathya-** *Laghu Anna, Tikta Śāka, Purāṇa Dhānya, Jāngala Māmsa, Mudga, Nimba, Patola, Dantī, Ingudī, Atasī, Tṛṇa Dhānya, Triphalā, Śāli, ṣaṣṭika, Yava, Godhūma, Masūra, Pāna, Pariṣeka, Camkramaṇa, laghu Vyāyāma* – etc.
- **Apathya-** *Guru Anna, Amla Rasa, Dugdha, Dahī, Ānūpa Māmsa, Guḍa, Tila, Kulattha, Māṣa, Iksu-vikāra, Vidāhī, Viṣṭambhī, Viruddha, Viṣama Āhāra, Divā-Svapna, Swedana, Vegadhāraṇa* etc.

Cikitsā -Sūtra:

In general it is an accepted fact that the *Madhumeha* are time consuming as far as the treatment is concerned i.e. not easily cured, long standing & requires patience in treatment. Generally there are 3 types of treatment- *Nidāna Parivarjana, Śodhana Cikitsā* & *Śamana Cikitsā*.

1. Nidāna Parivarjana

2. Śodhana Cikitsā - In *Prabhūta Doṣa, Śodhana Cikitsā* is indicated. In *Śodhana Cikitsā Snehana* should be done as *Pūrvakarma*. *Swedana* is contra indicated in *Madhumeha*. After proper *Pūrvakarma Śodhana* procedures such as *Vamana, Virechana, and Vasti* etc. should be done

according to *Doṣa* predominance and *saṁtarpaka anna-pāna* should be followed after *Śodhana* along with *Śamana* medicines.

- **Ābhyantara Snehana-** *Madhumeha* is *Vāta* predominant diseases so *Triphla ghr̥ta, Pippalī ghr̥ta*, suitable for *Snehapāna*.⁸
- **Vamana Karma-** For *Vamana Tuvarka taila, Priyangu sādhitā ghr̥ta* or *taila*.⁹
- **Virechana Karma-** For *Virechana Karma Tuvarka taila, Priyangu sādhitā ghr̥ta* or *taila*.¹⁰
- **Vasti Karma- Āsthāpana- Pañca Tikta, Pañca Prasṛta Niruha Vasti**¹¹.
*Mustādi Yāpana Vasti*¹², *Pramehahara Āsthāpana Vasti*¹³, *Mādhutailika Vasti*¹⁴

3. Śamana Cikitsā- After completing the *Śodhana Karma, Śamana Cikitsā* is indicated to subside the residual *Doṣa*. If *Doṣa kopa* is less, then *Śamana Cikitsā* is enough and if the patient is very weak, then only *Śamana Cikitsā* can be used even in *Prabhūta Doṣa* condition.

For *Śamana Cikitsā* following medicines are used in clinical practice-

- **Kaṣāya** – *Phala-Trikādi Kvātha*¹⁵ is effective in *Madhumeha* because it is indicated in all *Prameha, Dārvyādi Kvātha, Palāśa Puspa Kvātha,*

- Vidgamāga Kvātha*¹⁶, *Triphalā Kvātha*, *Sālasarādi Ghana Kvātha*.
- **Cūrṇa** – *Triphalā Cūrṇa* and *Nyogradhādhyā Cūrṇa* etc¹⁷.
 - **Ariṣṭa and Āsava Yoga-** *Madhvāsava*, *Lodhrāsava*, *Dantyaśava*, *Bhallātakāsava*, *Devadārvādi Ariṣṭa*.¹⁸
 - **Lehya Yoga-** *Sālasarādi leha*¹⁹, *Kuśāvaleha*, *Vaṅgāvleha* can be used.
 - **Vaṭī /Guggula-** *Candraprabhā vaṭī*²⁰, *Śivā guṭikā*, *Śilājatvādi vaṭī*, *Indra vaṭī*, *Trikaṭu vaṭī*²¹ also used.
 - **Ghṛta** – *Dāḍimādyā ghṛta*²², *Trikaṇṭakādyā ghṛta*, *Triphalādi ghṛta*, *Dhānvantara ghṛta*²³
 - **Taila-** *Pramehamihira taila*²⁴.
 - **Rasa** – *Basantakusumākara rasa*²⁵, *Svarṇa Vaṅga bhasma*²⁶, *bṛhata Vaṅgeśvara rasa*²⁷, *Tārakeśvara rasa*, *Svarṇa Mākṣika bhasma*²⁸.
 - **Rasāyana-** *Āmalakī rasāyana*, *Guggulu rasāyana*, *Lahaśuna rasāyana*, *Śilājatu rasāyana*²⁹.

DISCUSSION AND CONCLUSION

- Nature always doing better for all live being, but modern life style of human is away so far from the nature. In fact, there has been a drastic changes in his day by day activities including life style, food habits, sexual life, medication, environmental pollution and industrial and occupational hazardous.
- Ultimately, these all factors decline the human immunity day by day and due to less protective power and adulterative nutrient, so many diseases born and become rigid.
- In *Āyurveda*, the *Madhumeha* is detailed under the heading of *Prameha*. *Madhumeha* is produced invariably by the vitiation of the thirteen factors i.e. three *Doṣa* & ten *Dūṣya*.
- *Ācārya Charaka* has described 20 types of *Prameha*, amongst them 10 are regarded as *Kaphaja* and 6 as *Pittaja* and remaining 4 are *Vātaja*; *Madhumeha* is *Vātaja* types of *Prameha*.
- *Madhumeha* is very old disease mentioned in ancient science among the *Prameha*.
- *Madhumeha* categorized in different way i.e. *Kṣaudrameha*, *Ojomeha* and *Pauṣpameha*.
- All *Prameha* are having *Tridoṣaja* origin so, *Madhumeha* can be said in same way i.e. *Kapha* is responsible for *Kaṇḍu*, *Pitta* is

responsible for *Srāva* and *Śyāva* indicate the presence of *Vāta*.

- If *Vāta Prakopaka Āhāra, Vihāra* are taken in excessive quantity or constantly ovate gets immediately aggravated. *Ojas*, by nature is of sweet taste. When due to the roughness, *Vāta* converts it into that of astringent taste and takes it into the urinary bladder, due to its roughness, this causes *Madhumeha*.
- Modern science reach top of the hill by great advance particularly in endocrinology as topic is concerned and also availability of insulin, sulphonylureas, biguanides etc. but better management could not be searched out till today. Few drugs are available for symptomatic relief only. Their indiscriminate use is most undesirable.

- Whole world is gradually turning towards *Āyurveda* for safe and complete cure of diseases. Especially in the field of hormonal and life style disorder. *Āyurveda* can contribute remarkably.
- *Nidāna Parivarjana, Śodhana Cikitsā & Śamana Cikitsā* are main route of treatment for any disease.
- *Śodhana* may be recommended for *Bahudoṣa*, but *Śamana* also essential for removing the remained *Doṣa* after *Śodhana* process.
- If *Doṣa kopa* is less and the patient is very weak, then only *Śamana Cikitsā* can be used even in *Prabhūta Doṣa* condition.

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