

**STUDY OF ETIOPATHOGENESIS OF MADHUMEHA IN AYURVEDA
WITH SPECIAL REFERENCE TO DIABETES MELLITUS**

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ABSTRACT

The present era is full of chaos, stress & strain due to life style modifications, change in dietary habits, urbanization and industrialization. the humans are gifted with lot of sophistication, luxuries but at the same time left with sedentary ways of life, stress induced hectic and unhealthy schedules. The prakrita karma of kapha is Bala, if there is derangements in the doshika equilibrium by repeated nidana sevana then jatharagni get vitiated followed by dhatvagni. On the other hand due to Aasyaasukhaadi nidana there is a marga Avarana & Dhatukshaya it may develop condition called Madhumeha. These along with indiscriminate dietary habits, over eating, consuming processed, high calorie foods and beverages propping into one's life are adversely influencing the homeostasis leading to the exhibition of number of pathologies one amongst them being, Diabetes Mellitus (DM).

KEYWORDS: *Madhumeha*, Diabetes mellitus, *Ayurveda*.

INTRODUCTION

Every 10 seconds a person dies from diabetes-related causes. Every 10 seconds two people develop diabetes. Seven of the 10 countries with the highest number of people living with diabetes are in the developing world. India has the largest diabetes population in the world with an estimated 41 million people, amounting to 6% of the adult population.

India is the kingdom of Diabetes, having more than 5 crore patients of it. Madhumeha is one of the Ashtau Mahagadas^[1] in which maximum number of Srotas or dhatus gets vitiated. The vitiation of almost all the Dhatus and Ojas due to which the condition of the patient afflicted with Madhumeha goes deteriorating. Here Ayurveda believes that it occurs mainly due to medodusti. This medodusti vitiates mamsa, rakta, kleda and ojas. All the dhatus, malas & three doshas are involved in the disease manifestation.

Madhumeha has been described as one among the 20 types of Prameha and is a sub-type of Vataja Prameha.^[2] Ayurveda can provide better management for Madhumeha without hazardous side effects. Vataja madhumeha said as asadhya, but by proper medicine and by following strict dietary restrictions we can control diabetes and prevent further complications.

METHODOLOGY

Concept of Madhumeha

Nirukti

Meha: mutra dosha (Raja nighantu).

Prameha: Bahu mootrata (Hemachandra).

Definition

The phrase “meha” is attributed to „Madhumeha“. And the phrase “Madhumeha” is applied to all “prameha”

Madhumeha is composed of two words, madhu + meha. It is a masculine gender.^[3]

Madhu – honey or sweet and Meha – passing urine.

NIDANA OF MADHUMEHA

Sthoulya as a nidanarthakara Roga

Sthoulya is the nidanarthakara roga for prameha.^[4] It is clear that samanya nidanas of sthoulya are similar to prameha. In sthoulya, the pathway of the vata gets obstructed by

medas, as a result there will be the vitiation of vayu, which in term stimulates the samana vayu resulting in the aggravation of digestive fire and causes increased absorption of food and the individual becomes heavy eater.

The Sthoola Madhumeha is due to Kapha, Pitta and doshavaranajanya Vata predominance. Vataprakopa is due to avarana caused, mainly by the vitiation of kapha and Pitta. In case of sthoulya, kapha vardhaka factors are the main causes.^[5]

By the above views, all nidanas of prameha are considered for Madhumeha.

Thus the causative factors of Madhumeha can be discussed under,

a) Sahaja and b) Apathyaja.

Sahaja nidanas

Charaka and Sushruta have agreed that beejadosha is also a cause for Madhumeha.^[6] While explaining the vikrita Garbha caused by beejadosha, Charaka said that, if that portion of beeja is defective, the body part developing from that portion of beeja will be defective.

The term beeja has been considered as shukra and shonita. Hence it can be understood that, the child born to Madhumehi, may or may not suffer from Madhumeha. It depends on the beejabhagavayava, which is defected. It is caused, because of the vitiated vatadi doshas present in the shukra and shonita of parents.^[7]

Acharyas explained that, Madhumeha is one of the Kulaja vikara. Sushruta has included Madhumeha, in adibala pravritaja vyadhis (Dal. on Su.Su.24/6).

Apathyaja (Acquired) Nidanas

It can be classified in to two types.

- Samanyaja (General) – Dadhi, Gramya, Odaka mamsa, Anupa mamsa, Paya etc.
- Vishesha (According to dosha)

Madhumeha Vishishta Nidaana

By looking into the samhitaas, we find only specific nidaana for madhumeha only in Charaka samhita.

a) Aharaja

b) Viharaja

c) Panchakarma apacharaja

d) Manasika

e) Beejadoshaja

1] Aaharaja: Rasa- Kashaya Katu, Tikta. Guna- Rooksha, Laghu, Sheeta.

2] Vihaaraja: Ati vyayama, Ati vyavaya, Vegadharana, Anashana, Aatapa sevi, Jagarana etc.

3] Panchakarma apacharaja:

The complications arising out of improper Shodhana lead to Vataprakopa and Dhatukshaya. Atiyoga of Vamana, Virechana, Asthapanabasti and Shirovirechana. Shonita Atiseka – excessive bloodletting.

4] Manasika Nidana: Udvega- anxiety, Shoka- grief

5] Paapakarma, which is mentioned in Basavaraajeeyam, i.e. intercourse with 'Mother' leads to - Madhumeha.

6] Beejadoshaja

Charaka and Sushruta both described the role of Beejadosha^[8] in the causation of Madhumeha. The explanation that a sibling of Madhumehi is also likely to get affected by Madhumeha signifies the hereditary nature of the disease.

By analyzing the Nidanas of Madhumeha it is evident that aetiological factors of Madhumeha are different from those of Prameha. For Prameha, Kapha and Medovridhikara Nidanas are mentioned whereas for Madhumeha, Vatavridhikara and Apatarpana Nidanas are mentioned.

The Nidanas mentioned for Madhumeha seem to be those of Dhatukshaya Madhumeha. The Nidanas of Avaranajanya Madhumeha are Santarpana in nature. Acharya Vagbhata opines that all Pramehas are initially caused by Kaphaprakopa but over a period of time Dhatukshaya occurs leading to Vataprakopa and the disease ends up in Madhumeha.

DISCUSSION AND CONCLUSION

Sushruta acharya while explaining types of meha, he said that first one is Sahaja and second is apathyanimittja. Sahaja meha can be taken as dhatukshaya meha because it is inherited to offspring's by parents and here there absolute deficiency of Insulin. In Apathya nimittaja meha there is margavarana to the rasayani dhamani due to santarpanata of shareera may considered as peripheral insulin receptor resistance.

Aasyaasukha, Swapna sukha, Madhura, snigdha bhojana etc are mentioned as nidanas for Madhumeha. The nidana which is kapha medovardhaka and causing the obstruction to the vata gati is responsible for the production of Avarana type of Madhumeha. Nidanas like katu, tikta, kashayarasa, laghuruksaahara, ativyayama, vegadharana, sodhana atiyoga etc are Vatavardhaka producing Dhatukshaya Madhumeha. The nidanas explained in common for the disease prameha are kapha medakara as the medodhusti is invariably present in all varieties irrespective of the doshas involved.

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