

ROLE OF AYURVEDA IN PREVENTION AND CURE OF MADHUMEHA

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ABSTRACT

In Ayurveda, *Madhumeha* is described as one of the type of *Vataj Prameha* and it is compared with Diabetes mellitus because of having similarities of disease in respect to etiopathogenesis, clinical features and prognosis. WHO list of most common lifestyle disorders is as CVD's, Diabetes mellitus, COPD, Cancer, Asthama, Diseases of digestive system like peptic ulcers, GERD etc, Genitourinary conditions like Nephritis, CKD etc, Neuropsychiatric disorders like depression, anxiety, stress etc. Lifestyle disorders are those who's occurrence is based on the daily habits of people and are a result of an inappropriate relationship of people with their environment.^[1] The main factors contributing to lifestyle disorders include bad food habits, physical inactivity, wrong body posture and disturbed biological clock. Now a days due to changing lifestyle, urbanization and fascination of western culture there is noticeable change in food habits and preparatory methods between early time and in present era. Ayurveda is age old, time tested and holistic science. It offers various methods to manage *Madhumeha* by following *Pathyapathya*, *Dincharya*, *Ratricharya*, *Rituchratya*, *Panchakarma* and also by including *Rasayana* therapy. This type of ayurvedic lifestyle promotes physical, mental as well as social health and ultimately leads to symptomatic improvement also improvement in the quality of life and thus help in the prevention and management of *Madhumeha*.

KEYWORDS: *Ayurveda, Madhumeha, Nidanparivarjana, Pathya Apathya.*

INTRODUCTION

According to Ayurveda, a body is in its healthiest state if and when *Vata*, *Pitta* and *Kapha* are in balance. Any imbalance will lead to health ailments.

"आहारशयनाब्रह्मचर्यैयुक्त्या प्रयोजितैः।" अ.ह.सु.७/११^[2]

The *Ahara*, *Nidra* and *Brahmacharya* are the three pillar's of *Shareera* and basis of healthy life. From the Ayurvedic perspective the key cause is found in lifestyle and diet choices that disrupt balance. Ayurveda views *Prameha* as something that should be corrected before it can contribute to other health problems.

The word "*Madhumeha*" is combination of two terms '*Madhu*' and '*Meha*' (meaning honey and excessive flow respectively). *Madhumeha* is a disease entity, characterized by the sweetness of the body tissues along with the passage of the turbid and sweet urine in excessive amount which is due to various physical and

chemical changes of body tissue. *Madhumeha* is classified as a *Maha Roga* (Major Disease) because, if not treated in time, it can lead to several complications in the body, including eye problems, joint pains, impotency, kidney failure, sexual and urologic problems, and more. Diabetes is a metabolic disorder and it cannot be merely treated by controlling sugar levels. The treatment recommended in Ayurveda is aimed at rejuvenating the body to not only balance sugar levels, but also ensuring that no further complication is caused.

Over 30 million have now been diagnosed with diabetes in India. The CPR (Crude prevalence rate) in the urban areas of India is thought to be 9 per cent. In rural areas, the prevalence is approximately 3 per cent of the total population. WHO estimated that there were 31.7 million persons with diabetes in India in 2000 and that this number is likely to be 71.4 million in 2030.^[3] India has the distinction of having the largest number of diabetic in the world.

The treatment applied by the Indian holistic medicine aims not only to balance blood sugar levels, but also to rejuvenate the body and promote a positive change in the patient's life. Ayurvedic herbal medicines and therapies are focused on the main cause of the disease, as they aim to strengthen the immune system and improve digestion, and help the patient to have a healthy lifestyle.

The healing herbal remedies and the recommended therapies for treatment of diabetes rejuvenate the cells of the organism, allowing them to re-produce insulin properly. Knowledge of Pathya Apathya is essential for proper management of disease and maintenance of health. So Ayurveda emphasizes that the successful treatment of any disease is not only depends upon the proper medication but proper diet and proper lifestyle is equally important.

AIMS AND OBJECTIVES

- To assessment the role of Ayurveda in the prevention and management of lifestyle disorder *Madhumeha*.
- To assessment the Ayurvedic literature useful in *Madhumeha*.
- To assessment *Ahara, Vihara, Dinacharya, Ritucharya, Yoga, Rasayana* are described which have good role in prevention and cure of lifestyle disorder *Madhumeha*.

MATERIALS AND METHOD

Different Ayurvedic classical books, research papers and journals were refereed to fulfill this part, it comprise of subsection dealing with prevention and management of *Madhumeha* in Ayurveda.

Madhumeha

Madhumeha is the disease of having merely metabolic derangement and genetic predisposition related with each constituent of the body, so having systemic consideration. To understand the Iatrogenicity, pathophysiology, complications and management first it is merely necessary to emphasize the disease *prameha* whole, as it is a subtype of *vataja prameha*.

Definition

=मधु इव मेहति।

=यस्मात् कारणात् मधु इव मेहति मधु सृष्टयं मेहति अस्मात् कारणात् मधुमेह संज्ञा।

So the *meha* word here mainly related with the excretions through urine. So the definition is the clinically entity in which patient voids the urine having concordance with *Madhu* i.e. of *kashay* and *Madhura* teste, *ruksha* texture and honey like colour. Sometimes term '*Madhumeha*' is used to indicate all *Pramehas*, so it is also necessary to know about word *Madhumeha*.

Synonyms- *Pushpameha, Ojomeha, Kshaudrameha*.

Classification- Three important Ayurvedic ancient treatises elaboratively classified the disease *prameha* in to 20 types on the basis of *dosha* dominance. *Madhumeha* is described as a type of *Vataja Prameha*.

Etiology of *Madhumeha*

Ayurvedic classics elaboratively describes about the general etiological factors of *prameha* and according to *Acharya Charaka*, this disease is *Tridoshaj* in origin.

Aharaja and Viharaja Nidan

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्योदकानूपरसाः पर्यासा
नवन्नपानं गुडवैकृतं च प्रमेहः हेतुः कफकृत्त्व सर्वम्॥(च.वि.६/४)^[4]

- *Asyasukham* – interest in sedentary habits.
- *Swapanasukham* – pleasure of sleep.
- *Dadhini* – over indulgence of various preparations of curds.
- *Gramya, audaka, anoop rasa* – soups of meat of domesticated and aquatic animals belonging to marshy land.
- *Payansi* – various milk preparations.
- *Navannapanam* – freshly harvested food articles, freshly prepared drinks.
- *Guda vaikritam* – various preparations of jaggary.

All factors that are responsible for the aggravation of *Kapha* can cause *Prameha*.^[5]

Samanya Nidans described by *Sushruta* are the same as that of described by *Charaka*. He has described two additional *Nidanas* as: (सु. नि. ६/३)

- *Medya sevinam* - overindulgence of fatty substances which are responsible for fat genesis in body.
- *Dravannasevinam* - excessive use of food in the form of liquid preparations.

Madhavakara has explained the same causes as that of *Charaka*.

Santarapanottha Nidan

According to *Charaka* (C.Su.23/3-5), all etiological factors mentioned for the manifestation of *Santarapanottha vikara* are also responsible for the development of *Prameha*.

Adibala Pravrtta

.....प्रभृतिर्गहणान्मेह क्षयादयः। (सु.सू. २४/७ डल्हण)^[6]

Prameha manifest due to morbidity of *Sukra* and *Sonita*.

Vagbhata

तेषां मेदोमूत्रकफावहम् । अन्नपानक्रियाजातं यत्प्रायस्तत्प्रवर्तकम्॥
(अ.ह.नि.१०/१-२)^[7]

Vagbhata has described the same fact in *Ashtanga Hridaya*. He has accused the food and behaviour pattern responsible for genesis of *Meda, Mutra* and *Kapha* in evolution of *Prameha*.

Sahaja & Apathyanimittaj^[8]

It manifests due to two main etiological factors i.e. *Sahaja* (Hereditary/Congenital) and *Apathyanimittaja* (due to incompatible dietetics and activities). *Sahaja* manifests due to defective sperm and ovum of the father and mother respectively. *Apathyanimittaja* manifests due to consumption of erratic dietetic pattern and activities.

Sahaja

Narrated by *sushruta*. When classified the *prameha* mainly. *Charak* also narrated *Jatapramehi* because of *bijadosha* emphasized it as *Kullaja vikara*. Also pointed out the incurability. Defect in *beeja* i.e. in sperm /ovum or defect in *bijavayara* i.e. chromosome.

Apathyanimittaja**Etiological Factors of General Prameha**

- *Asyasukham*
- *Swapnasukham*
- Excessive indulgence in *dadhini* i.e. various preparation of curd.
- *Gramya, Audaka, Anupa mamsa* i.e. meat of domestic, aquatic, wet land animals.
- *Payamsi* i.e. excessive use of milk & its preparation
- *Navannapanam* i.e. new grains & drinks.
- *Guda vaikrutam* i.e. various preparation of sugar & jaggery.

Other substances which increase *kapha* may cause *prameha*. *Sushruta* adds *snigdha* (unctuous), *medya* (fatty) & *drava* (liquid) type of food also among causative factors whereas *Charaka* does not mentioned this. *Apathyanimittaja* is characterized by more food, unctuous, and always desires to occupy bed, sitting posture and sleep.

Specific etiology of Madhumeha

On the basis of causative theory, *Madhumeha* have been subdivided into two etiological types by *vagbhata*. The specific factors which lead to excessive tissue depletion causes *Dhatukshayajanya Madhumeha*. The specific factors which increase *Kapha, pitta, Meda* and *mamsa* which in turn leads to obstruction of *vata* causes *Avaranjanya Madhumeha*.

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम् ।

नवमन्नं च पानं च निद्रामास्यासुखानि च ॥ (च.सू. १७/७८)^[9]

The person indulging in food substances having *guru, snigdha* qualities & excessive indulgence of *Amla & lavana rasa* substances & *navanna-pana*, excessive sleep, sitting in a same place for longer duration, avoiding exercises & thinking process & also not performing the *shodhana* process in a proper time. The specific factors which increase *Kapha, pitta, Meda* and *mamsa* which in turn leads to obstruction of *vata* causes *Avaranjanya Madhumeha*.

Poorvarupa of Madhumeha^[10,11]

Acharyas have stated general of *Poorvarupa Prameha* as *Madhumeha* is classified under the *vatika* type of *prameha*, *poorvarupa* of *Prameha* can be taken as *poorvarupa* of *Madhumeha*.

Kesheshu Jatilibhava, Asya Madhurya, Karpad daha, Karpad suptata, Mukh-talu-kanth shosh Pipasa, Alasya, Kaye Malam, Kaya Chhidreshu Upadeha, Paridaha Angeshu, Suptata Angeshu Shatpada Pipilika Mutrabhisaranam, Mutre cha Mutradosham, Visra sharir Gandha, Sarvakala Nidra, Sarvakala Tandra, Snigdha gatrata, Pichhila & Guru gatrata, Madhura Mutrata, Shukla Mutrata, Sada, Shwasa, Keshha-nakha-ativridhi, Sheeta Priyata, Hridaya-Netra-Jihwa-shravan-upadeha, Sweda, Dehe chikkanata, Dantadinam Maladhyatvam, Gala Talu shosha, Shithilangata, Shaiya Asana Swapneshu Sukhe Ratischa, Ghanagata.

Samprapti Ghataka of Madhumeha^[12]

Following are the body constituents that are mainly involved in the pathogenesis to precipitate the disease *Madhumeha*. This is the only disease in which vast nexus/annexation between various factors i.e. *Dosha, Dushya, Mala, Srotasa*, and *Avayava* is observed.

On the basis of various Referances the *Samprapti Ghataka* of *Madhumeha* are described as follows–

A) *Dosha:*

Kapha:

Bahu and *Abaddha* – in *Avaranjanya Madhumeha*

Kshina – in *Kshayajanya Madhumeha*

Pitta:

Vridha – in *Avaranjanya Madhumeha*

Kshina – in *Kshayajanya Madhumeha*

Vata:

Avrita – in *Avaranjanya Madhumeha*

Vridha – in *Kshayajanya Madhumeha*

B) *Dushya: Rasa, Rakta, Mamsa, Meda, Majja, Vasa, Shukra, Oja, Lasika, Kled (Ch.Ni.4/4)^[13] and Sweda (A.H.Ni.10/4)^[14]*

C) *Srotasa:*

Mutravaha

Udakavaha

Medovaha

D) *Srotodushti: Sanga, Atipravritti*

E) *Agni: Vaishamya* of all *Agni* (or *Dhatvagnimandya*)

F) *Adhisthana: Basti*

G) *Udhbhavasthana: Amashaya*

H) *Ama: Medogata Ama* produced due to *Jatharagnimandya* and *Dhatvagnimandya*.

I) *Bhedavastha: Occurrence of Upadravas* such as *Putimamsa* and *Prameha Pidika* etc.

J) *Nature: Chirkari (Ch.Su.26/40)^[15]*

Upashaya-Anupashaya

In case of *Madhumeha*, no one has explained *Upashaya-Anupashaya* clearly, in ancient times. One has to decide *Upashaya-Anupashaya* of *Madhumeha* with the help of

Yukti-Pramana by going through all available literature of *Madhumeha* in Ayurveda.

Prevention of Madhumeha

Principle of Ayurveda is Prevention is better than cure. So, preventive aspect is very important in case of *madhumeha*. Ayurveda has much to offer for prevention in terms of daily and seasonal regimens, healthy foods, yoga exercise, *panchakarma*, and medicines. The daily routine in Ayurveda involves the following:

- *Vyayam* up to half strength.
- Proper dietary habits as per *Ashtavidha Ahara Visheshayatane* and *Dwadash ashana vichar*.

High rise people are identified and they are advised for behavioural and lifestyle changes after recognising *poorvarupa* of *madhumeha*.

- *Nidan parivartan*
- *Sadvritta*
- Non suppression of natural urges
- Modifying lifestyle as per guidelines of Ayurvedic classical texts
- *Ahara* with *Laghu*, *Ushna gunas*, *Titkta*, *Kashaya rasa*
- *Vaat kapha shamak* and *Balya Ahara* and *Vichara*
- *Chankramana*
- *Apatarpanjanya kriya* etc.

Management of Medoroga

- Use of antidiabetic herbs and formulations.
- Drugs having *rasayana*, *balya* and *jivaniya action*.
- *Nyagrodhadi churna*.
- Heavy exercises
- *Ruksha Udavartana*
- *Ratri jagrana* etc.
- It includes all measures that reduce or limit impairments and disabilities and minimize suffering of the patient due to disease.
- Use of certain *Rasayan* drugs like *Amrita*, *Amalaki* etc.
- Along with strict control of blood sugar help to reduce complications.

Pathya-Apathya^[16]

Pathva Ahara

Cereals- *Yava*

Godhum(wheat)

Shyamaka

Kodrava

Bajara

Pulses- *Chanaka(gram)*

Adaki

Mudga (Green gram)

Vegetable - *Tikta shakas- Nimba*, *Sarshapa(mustard)*,

Methika, *Karbellak*, *Kulaka(patola)*, *Shobhanjana*,

Karkotaka, *Udumbara*, *Rasona(garlic)*

Fruits - *Jambu* (black berry)

Talaphala

Kharjura

Tinduka

Seeds- *Kamala*

Utpala

Liquids- Old *sura* (old wine)

Oils- *Sarshapa(mustard)*

Danti

Ingudi (best for *vatic* & *kaphaj prameha*)

Ghrita-pittaj prameha

Ghrit & taila - sannipatika prameha

Apathya

Ahar: <i>sannipatika prameha Dughda, dadhi, takra, ghrut, taila, ikshu vicara, gudpishta aana, sura, madha, anoop mamsa, udada, adhayaasan, virudhasan, kaphamedhavirdhak, aahar, Madhura-amal-lavan rasa etc.</i>	Vihar- <i>Divasayan, ati methun, swedan, dhumrapaan, vegdharan, raktamokshan etc.</i>
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DISCUSSION

The increased incidence of the lifestyle disorders all over the world is due to the faulty diet pattern & life style, Obesity. Role of Ayurveda in the prevention of the lifestyle disorder *Madhumeha* is very systematic and good manner. In Ayurveda *Ahara*, *Vihara*, *Dinacharya*, *Ritucharya*, *Yoga*, *Rasayana* are described which have good role in prevention & cure of the lifestyle disorders. Different researches have been showed that Ayurveda drugs have effective role in these disorders. If someone adopt the diet pattern, lifestyle according to the Ayurveda it can be helpful in the decrease the incidence of *Madhumeha*.

CONCLUSION

In Ayurveda *Ahara*, *Vihara*, *Dinacharya*, *Ritucharya*, *Yoga*, *Rasayana* are described which have good role in prevention & cure of the lifestyle disorders. Thus, it can be concluded that DM is the world's oldest metabolic disorder. Sedentary life, lack of exercise, faulty food habits, and urbanization precipitate the disease. Psychological factors along with genetic predisposition also play a major role in its aetiopathogenesis. By adopting Ayurvedic principles of healthy lifestyle and effective treatment modalities given by physicians of ancient time one can stay healthy to prevent oneself from Diabetes mellitus and also from the problems associated with it. The prevention and management can be done successfully in Ayurveda. Moreover Ayurvedic treatments are safe & affordable by everyone.

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