CRITICAL STUDY OF MADHUMEHA IN AYURVEDA: A REVIEW

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ABSTRACT

The disease “Prameha” is known to mankind since Vedic Period, the meaning of which is to pass excessive urine. Ayurvedic texts describes Prameha of 20 types, these are compared to various urinary disorders. Madhumeha or Khushdrameha is a Vataj Prameha having the features of sweet and turbid urine like that of honey. These symptoms along with other manifestations are similar to Diabetes mellitus. The incidence of Diabetes mellitus is increasing because of faulty dietary habits and lifestyle. Understanding of various complications of Madhumeha. The global increase in the prevalence of diabetes is due to increase population, aging, urbanization and increasing incidence of obesity and physical inactivity.

Keywords: Madhumeha, Vataj Prameha, Diabetes Mellitus

INTRODUCTION

The incidence in Asian population is high in young to middle-aged adults which has adverse effects on national health and also the economy. Out of total diabetic population in developing countries, 80% is in India.1

In Atharva-Veda Kaushika Sutra there is reference of ‘Prameha’ where two terms ‘Asrava’ and ‘Prameha’ are mentioned, Aa + Sar means to flow. Sayana and Kesava (Vedic commentators) have described ‘Mutraitisara’ or excessive urination.

Charaka (1000 BC) has considered ‘Prameha’ as Santarpan jani (Nourishing treatment) disease, caused by overeating of sweets, starchy, fatty, slimy food stuffs, new grains, excessive intake of milk, curd, ghee and meat of aquatic animals and people having sedentary life style. ‘Prameha’ is included in Dushhitmedoja roga (Disturbance in adipose tissue metabolism). He has mentioned Prameha and Madhumeha of ‘Jata’ type (hereditary) occurs because of ‘Bija dosh’. Charaka has described 20 types of ‘Prameha’ and 7 types of ‘Prameha pidika’ as complication of Prameha and the aetiopathogenesis, subtypes, clinical features etc. are discussed6. The detail description of ‘Madhumeha’ is in Sutra Sthana. In Chiktisa sthana there is a chapter for the treatment of Prameha and he has mentioned the difference between ‘Raktapipta’ and ‘Prameha’8.

Sushruta (1000-1500 BC) classified ‘Prameha’ into two types - Sahaja (Hereditary) and ‘Apathya nimittaja’ (Acquired), according to body constitution - Shhula (obese) and Krishna (Asthenic) prameha7. Sushruta discussed aetiopathogenesis, clinical features, complications and manifestation of 10 types of ‘Prameha Pidika’, which arise due to uncontrolled Prameha10. Sushruta has written separate chapters for the treatment of Prameha, Prameka Pidika (~Carbuncle) and Madhumeha also mentioned ‘Prameha Nivritti Lakshana’12(free from Diabetes).

Kashyap Samhita (1000 BC) describes the clinical features of Prameha in ‘Pramehi Balaka’ (children) which indicates the childhood diabetes3, its types4, differentiated ‘Mutarakriccha’ and ‘Prameha’ (Mutarakriccha chikitsita adhyyay). He has mentioned 8 types of Pidikd5.

Mythological Aspect

Acharya Charaka has mentioned the origin of Prameha, when there was disruption of Yagnya organised by Daksha-Prajapati by the Ganas of Lord Shiva. Prameha is caused by consuming special type of food ‘Havisa’ prepared from rice, milk & sugar for offering in the Yagnya16.

Etymology: The word ‘Prameha’ is made up of Upsarga (prefix) ‘Pra’ and ‘Meha’ Dhatu. Meha is from ‘Mihasechane’.Prameha = Pra + meha
Pra = Excessive
Meha = To make water, to pass urine

Nirukti: Prakarshen Prabhutam- Pracharam varanvaram va mehavi mutratyaga karoti yasmin roge sa pramehah37]
The disease in which there is increased in quantity and frequency of urination is Prameha.

Classification of Nidan: Various causes of Prameha described by various Acharyas can be categorized as follows:
1. Sahaja or Kulaja: (a) Matruja – Pitruja, (b) Bija bhaga dosaj - bijabhagavyavaya dosaj
2. Garbhaja: (a) Amarasaja
3. Apathya: (a) Ahara, (b) Vihara
4. Manasika karana
5. Anya karan: Pancakarmatiyoga etc.

Sahaja or Kulaja: When one of the parents or both or grand parents does Prameha Apathya, they will develop Prameha. Dosha will develop in their ‘Bija’ (~germ cells),it is of two types18.
The offspring born with Bijas doshas, from either of parent or both, will be born with Prameha. Bijas doshas from the parents are of two types.

(a) Matrija i.e. Bijadosha from mother's side.
(b) Pitruja i.e. Bijadosha from father's side.

When the ‘Bijansa’ of the specific ‘Anga-Pratyanga’ is deformed the organ formed from that ‘Bijansa’ will also be deformed or ill formed. Bhel Samhita has described this type as ‘Prakriti Prabhava’ Prameha.

Garbhaja: These types of diseases are caused by improper food and activities by the mother during her pregnancy and child will get affected by the disease in future.

(a) Anarasa Jaya: Prameha is caused by indulgence of mother in sweet foods during pregnancy. Charaka has mentioned consumption of Madhura Ahara during pregnancy by mother, the child will develop Prameha in future.

Apathya: Indulgence in food and activities leading to ‘Dosa Prakopa’ and ‘Dhatus dusti’ causing Prameha. Bhel Samhita has mentioned this type of Prameha as ‘Swakriti Prameha’. Apathya can be of following types.

(a) Ahara (food habits)
(b) Vihara (Activities)

MANAS (Psychological): Psychological factors such as stress, anxiety also plays role in Prameha.

Shatkiyakalaka in Prameha
Shatkiyakalaka has been described by Sushruta. It is the division of the pathological stage of disease in view of its treatment. Shatkiyakalaka with respect to Prameha can be explained as follows:

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<th>Table 1: Various Stages of Shatkiyakalaka</th>
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Purvarupa (Premonitory Symptoms)

The symptoms appearing after the Dosha-Dushya Samparchana of the disease, while initiating the process of manifestation of various types of Prameha, produce the following premonitory symptoms:

- Kesa Jatilabhava (matting of hairs)
- Madhura Asaya (sweet taste in mouth)
- Kara-Pada Saptata and Daha (Numbness and burning sensation in hands and feet)
- Mukha, Talu, kantha Sosa (dryness of mouth, palate, throat)
- Pipasa (thirst)
- Alyasa (laziness)
- Malam kaya (increase quantity of waste products from the body)
- Kaya chidra Upadeha (accumulation of waste products on teeth, palate, tongue, ears, nose etc.)
- Paridaha-Supatata (burning sensation and numbness all over the body organs).
- Pipili-Bhisharan (attraction of ants towards the body and urine).
- Mutra-Dosa (abnormalities in the urine)
- Vistra Sarisanghada (body odour).
- Nidra (excessive sleep)
- Tandra (drowsiness)

Madhumeha

Madhumeha is one of the four types of Vataja Prameha. Caraka has mentioned ‘Madhumeha’ in Nidansthana and in Sutrasthana he has separately described the Nidan Samprapati of ‘Madhumeha’. Sushruta has written separate chapter for the treatment of ‘Madhumeha’.

Niruki

Madhumeha: The disease in which urine becomes sweet like Madhu or honey and the body of the patient also becomes Sweet.

Madhumeha - Dushya is ‘Ojas’ which is Sara or essence of all the Dhatus. The vitiated Vata vitiates the Madhura Ojas, turns it into kasaya Rasa. The Dosh-Dusaha enter the Vasti get localised in Vasti-Mukha manifesting Madhumeha.

The urine in Madhumeha is excessively sweet and astringent in taste, whitish, rough to touch. Susruta has named this as ‘Kshaudrameha’.

Madhumeha Nidan

Indulgence in food and activities mentioned below are susceptible for ‘Madhumeha’.

- Ahara
  - Guru Ahara (heavy foods)
  - Snigdha Ahara (fatty foods)
  - Amla Lavana Ahara (salty and sour foods)
  - Nava Anna (new grains)
  - Nava Madya (fresh wines)

- Vihara
  - Ati Nidra (excessive sleep)
  - Aysasukham (sedentary habits)
  - Ayyayama (lack of exercise)

Manas Karana

- Achintana (lack of mental exercise)

Anya Karana

Sansodhan Aukvantam (not doing body purification by vamana virechana etc.)
Santaranjanya
Disease caused by over indulgence in Madhura, Sita, Guru, Picchala Ahara etc. and Divasvapna, Sayya Sukha etc. i.e. food and activities which increase the Kapha Dosha and Medo Dhatus predominantly 31. Under the heading ‘Garbhopghatkarabhava’, Charaka has mentioned that when a pregnant women is indulged in excessive intake of Madhura Ahara, the offspring will develop Prameha in future life 32.

Types of Madhumeha
On the basis of Samprapti Madhumeha can be divided as33
- Dhatu-Ksya Vataprapokaja (krisa)
- Dosha Avritta Patha (Shula)

Samprapti of Vata prakopa madhumeha
Exposure to the factors causing vata vitiation leads to early vata prakopa, this vitiated vata having ruksa properties lead to visamagni. Vishamagni causes dhatu ksaya, because of ksaya of all the dhatus, Vata turns the Ojas in the body to ksaya rasa. These get mixed and enter the mutra-vaha-srotas, get localised at vasti-mukha manifesting madhumeha. The urine is sweet as honey, whitish, sheeta and ruksa. This is incurable 35. This type of patient is krisa.

Apathya Ahara- Vihara+ Vamana – Virecana Atiyoga

↑ Vata + ↓Dhatu

Mixed & turn Ojas into kasaya rasa

Enters Mutra Vaha Srotas

Localizes in Vasti Mukha

Increase urination, Sweet, turbid urine, Madhumeha

Samprapti of Avrutta vata madhumeha
By doing above said Prameha Nidan Sevana there is Kapha-Pitta Prakopata. Due to the Samana Guna of Kapha and Meda-Mansa are vitiated. The vitiated Kapha Pitta and Meda-Mansa Dhatu cause obstruction in channels and Vayu-Gati Avrodha. The Vayu is having Raksha Guna, turns Madhura ojas in Kasya rasa, mixes and enters into the Mutra Vaha Srotas (urinary system). This admixture gets localised or there is Shithamsrasya in Vasti-Mukha, causing excessive, frequent and Madhura Kasya urination like honey or Madhu. The Prameha is known as Madhumeha. This is difficult to treat. In this type symptoms of vitiated Vata, Pitta, Kapha are seen frequently. Sometimes these symptoms appear to be decreased but later on there is increase in the symptoms 34.

Guru, Snigdha ahara etc. = Kapha - pitta + Meda Mansa vridhi

Obstruction in Body Channels

Avirrita Vayu Gati

Vitiated Ojas + Vayu

Mixes & Enters Mutra Vaha Srotas

Localized in Vasti-Mukhap

Madhumeha
Clinical features
The urine of Madhumehi person has following characters:36,
- Ksaya - madhura rasa (Astringent, sweet taste)
- Pandu varna (whitish in colour)
- Raksa sparsa (rough)
Madhumehi prefers to stand still than walking, sitting than standing, lying down than sitting and sleeping than lying down.37

Vataja Prameha Upadrava
Sushrut38
- Hrid-graha (heaviness in chest)
- Lailam (desire for overeating)
- Anidra (sleeplessness)
- Kampa (tremors)
- Sthambha (stiffness)
- Sula (pain)
- Badha Parisha (constipation)

Incurable stage
When Prameha develops Prameha Pidika in acute condition, along with other complications of Prameha then it is incurable.39

Prameha Chikitsa
The treatment of the disease is based on
- Avoiding the causative factors or ‘Nidana Parivarjana’.
- Purification of the body by ‘Samsodhana’.
- By achieving the equilibrium of the remaining vitiated Doshas by ‘Sansaman’.

Nidana Parivarjana
The factor responsible for causing Prameha i.e. Madhura, Situ, Snigdha, Guru Abhara etc., activities like lack of exercise, laziness, sedentary habits must be avoided40.
In Prameha all the three Doshas are involved in different quantity along with the Dosha i.e. Meda, Mansa, Rakta, Sukra, Amba, Vasa, Majja, Lasika, Rasa, Ojas.41
Depending on the body constitution, Pramehi are of two types:42
- Sthula and powerful.
- Krisha and weak.
The treatment of choice in Krisha Pramehi is ‘Brihana’ or ‘Santarpana’43, food and activities that increase the body strength. In this type of patients Samsodhan Chikitsa is not done.
The Sthula Pramehi are first given Samsodhan therapy or biological purification of the body Dosha followed by maintaining their equilibrium. Initially Snehana’ is done and when the body becomes ‘Snigdha’ then Shodhana is done by Vanana Virecana etc.44
Sushruta has also mentioned the treatment regimen, but he has separately discussed the treatment for Prameha, Prameha Pidika and Madhumeha. He has mentioned about the use of Silajata in treating ‘Madhumeha’45.

CONCLUSION
In today’s health scenario it is our necessity to understand disease like Prameha (Madhumeha) which is huge burden on our society health wise and economically. If we understand madhumeha better from our old Vedic period description which is in rudimentary form but it is beautifully described in Ayurvedic texts like Charaka samhita, Sushruta Samhita, Astanga Hridya etc. Taking the knowledge from past and implementation of that in present time will be beneficial

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