

The Role Of Rasayana In Madhumeha – A Conceptual Study**Dr. Ranjit P. Patil**

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Abstract:

Madhumeha is such a disease that even after the scientific discoveries of mankind there is a fear about Madhumeha in the common people. Sedentary lifestyle, lack of physical activity, no diet control, mental stress and strain, hereditary are some of the factors that make Madhumeha immortal. Rasayana if used in proper dosage and time may play a vital role in prevention as well as delaying of Madhumeha.

Keywords: - Prameha, Madhumeha, Rasayana Aims and Objectives: To study the Literary Aspect of the role of Rasayana in Madhumeha Materials and Methods: Literature of Charaka Samhita, Susruta Samhita, Ashtang Hridaya, Ashtang Sangraha, Bhavaprakasha, Rasaratna Samuchhaya

Introduction:

Madhumeha is a Vataja subtype from the 20 types of Prameha. Its root is from mīcha dhatu meaning to make wate. Prakarshen mehan is prameha and madhusamam mehanam is madhumeha. Madhumeha is caused due to avyayam, diwaswapna, consumption of sheeta, madhur, medya, drava annapana, excessive food consumption and intake of madhur, amla and lavana rasa, mental stress and strain, navannapanam and also gudvaikrutam padartha intake. Susruta has named madhumeha as shoudrameha. Kapha being predominant dosha in prameha due to the permutations and combinations of doshas and dushyas the 20 types of prameha are caused.

In the samprapti that is pathophysiology of madhumeha there is tridosha prakopa leading to medamamsajaliyanshadushti causing madhumeha hence further causing vasa, majja, oja lasika dushti leading to prabhutavilmutrata and hence madhumeha. The treatment of madhumeha includes nidana parivarjana in the first stage and management of complications in the later stage. Rasayana chikitsa is such treatment modality in ayurveda system of medicines that not only prevents madhumeha but also corrects the complications of madhumeha.

It is necessary to increase the resistance to fight against disease and other complications. The selection of proper rasayan (Rejuvenator) is very important in the treatment of madhumeha. The basic

definition of rasayan is that the nutrients should properly move in its channel, should nourish the dhatus properly, the metabolism should be proper. The excess of nutrients like sugar etc should be properly converted, utilized or excreted. The body stamina, resistance, immunity should be increased and the person should be able to do his mental, physical work properly. As described by charaka rasayana brings about healthy life, remembrance (smriti), intelligence (medha), health (arogya), youngerness (tarunvayasa). He should get bala, enthusiasm (utsaha), high strength, proper speech (vakasoushtava) and other such healthy qualities.

Due to chronicity of prameha madhumeha is caused thus leading to manodourbalya, shabdasparsyadi indriyarth grahana kshamata kshaya, due to ativyavaya in madhumeha ojakshaya leads to indriyashaithilya. The madhumeha caused vyadhisankaras and upadravas like hridavikar, shwasa, kasa and etc rasayana is ideal line of treatment. Considering the hetu-samprapti vicharas in madhumeha the aushadhi kalpas includes the haridra dravya having katu rasa, katu vipaka and ushna virya along with abhraka having kashayamadhura rasa, madhur vipaka and shita viryas. Hence the following rasayana dravyas are best used in madhumeha.

- 1) Abhraka bhasma (R.S.S; A.P) : abhraka has kashaya rasa, madhur vipaka and shita virya hence it is saptadhatuvardhak or ojavardhak rasayan. It is used mainly in kapha and vata

doshas and rasa,rakta,mamsa and meda dhatu. due to proper dhatuposhankrama dhatukshaya and medadushti of madhumeha are corrected.

- 2) Vangabhasma(Su.Su.46/329) : vangabhasma being tikta, ushna and ruksha there is dravakapha and vikrutmeda shoshan and lekhan controlling the mutrotsarga kriya and hence causing samprapti vighatan chikitsa in madhumeha. It is mainly useful in vata,vatapitta doshas as well as rakta,mamsa and shukra dhatu. Being efficient in acting on medadhatu karya due to its dipana pachan gunakarma there is medhadhatwagnivardhan leading to prevention of vikruta medas formation.
- 3) Shilajitu(Cha.Chi.1/48-49; A.H. Chi.12) : shilajitu is ishat amla, kashaya, katu vipaka and samashitoshna. It is rasyana and corrects dhatupariposhana karma and controls madhurata in madhumeha.
- 4) Triphala(B.P; Cha.Chi.1/42) : triphala by virtue of its ruksha guna is kaphagna hence dravatva of kapha is absorbed and medapachana is done. Increases dhatwagni and Reduces kledotpatti and in turn excessive urination.

The rasayana drugs useful in madhumehajanya upadrava like microangiopathy, atherosclerosis, diabetic nephropathy, diabetic neuropathy, diabetic retinopathy and diabetic microangiopathy are as follows :

- 1) Pippali (Bha. Ni.) : pippali by virtue of its katu rasa, madhur vipaka and ushna virya is kaphagna due to its katu and ushna guna, vatashamak due to snigdha and ushna guna. Due to katu rasa it does rasadhatwagnidipana. It alleviates the rasaraktavahini kathinya (atherosclerosis).
- 2) Guduchi (Bha.Ni.): guduchi due to its ruksha laghu gunas, katu-tikta-kashaya rasa,madhur vipaka and ushna virya reduces kledakadushti and is rasaraktashuddhikara is beneficial in madhumeha.it reduces samanya dourbalya, aruchi and agnimandya of madhumeha.due to its snigdha and mridu gunas it reduces dhatukshayajanya vatavridhhi hence is beneficial in apatarpanajanya madhumeha.
- 3) Manjishtha(Bha.Ni.) : manjishtha is kaphagna by its kashaya tikta rasa,ushna virya and ruksha guna, vatagna by its tikta,kashaya,madhur,ushna

and guru gunas hence it is raktaprasadak and raktaposhak. It does raktaprasadan through its vranashodhana and vranaropana karma hence heals the ulcers at the sites of blood vessels immediately.ushna guna of manjishtha destroys the styanata of rakta dhatu and improves raktasamvahana kriya thus preventing strotorodha. Hence manjishtha is superior in atherosclerosis.

In diabetic nephropathy the mulasthana of medovaha strotas vrikka and vasa there is medadushti. There is diabetic glomerulosclerosis pathology leading to hardening of afferent and efferent blood vessels hence reducing its elasticity. Hence the rasayana drugs acting on medo dhatu like nagbhasma, shilajitu, haridra, daruharidra, bhallataka, amalaki etc(Cha.Chi; Y.R).

In diabetic neuropathy the asthi and sandhi related vatavahini are dushta. In various parts of body the majjadhatu shows the destruction of myelin and medullary sheath like axons thus giving rise to neuropathy (tingling sensation). The rasayan dravyas like suvarnabhasma, roupyabhasma, abhrakabhasma, suvarnamakshikabhasma and nagbhasma are very useful(B.P; R.R.S).

Conclusion:

Madhumeha being one of the subtypes of vataja prameha is due to the chronicity of prameha (long standing diabetes). Madhumeha is a lifestyle disorder and hence can be prevented by rasayana seyana as well if occurred their acute and chronic complications can also be treated well by rasayana therapy.hence rasayana therapy improves the quality of life in the common people.

Reference:

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- 5.Ashtangasangraha Chikitsasthana 14th Chapter;
- 6.Ashtanghridaya Chikitsasthana 12th Chapter;
- 7.Charaksamhita Chikitsasthana 1st & 6th Chapter;
- 8.Bhavaprakash; Rasaratnasamucchaya; Yogaratnakar.