



CONCEPT OF RAKTHA IN MADHUMEHA

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ABSTRACT

Diabetes Mellitus is the third largest killer in the world behind cardiac ailments and cancer. Diabetes Mellitus is named *Madhumeha* in Ayurveda. It is considered Maharoga. *Madhumeha* is *Tridosha Vataja Prameha* with the association of ten *Dushyas*. *Madhumeha* means to pass urine which's sweet like honey. Due to our under activity and sedentary lifestyle the *Dosha -Dushya* gets aggravated and *Madhumeha* is formed. In *Ayurveda* *Mutra Pareeksha* (urine examination) is the diagnostic tool widely accepted. Involvement of *Rakta* as a *Dushya* is also accepted by our Acharyas. Hence *Rakta Pareeksha* as one of the diagnostic tools. Here an attempt is made to understand the role of *Rakta* in *Madhumeha* for easy diagnosis and prognosis.

Keywords: *Madhumeha*, *Rakta*, *Pareeksha*

INTRODUCTION

Ayurveda is the Indian system of medicine that refers to happiness (*Sukha*) when the constituent tissues are

in equilibrium (*Dhatusamyam*). Hence any disturbance in equilibrium creates *Dukkha* and will manifest

into disease. Irregular lifestyles, changes in dietary habits, occupational hazards, and environmental factors have led to many complex metabolic disorders in the human body. One of the chronic lifestyle diseases is *Prameha*/Diabetes. Statistics denote that the number of diabetic patients is on the rise in the whole world, especially in India. It is like an epidemic in India. Medical experts assume that 20% of the world population will be diabetic in the coming few decades. Diabetes, as a transdisciplinary disease affects all organs of the body. Some of the complications are Nephropathy, Retinopathy, and Angiopathy. Thus, diabetes makes the patient incompetent to lead an active life in society. Thus, this lifestyle disease greatly influences the social and economic status of a society. WHO has quoted that the global burden of the threat of non-infectious disease is the greatest threat to public health. Hence it is the need of the hour to look into our conventional ayurvedic system and formulate a system of early diagnosis and treatment to reduce the incidence of *Prameha*.

Methodology

This is a conceptual study based on the information from classics to emphasize the importance of the role of *Raktha* in *Madhumeha* and how *Raktha Pareeksha* (blood examination) is helpful in the early diagnosis and prognosis. The objective of the study is to analyze the importance of *Raktha* (blood) in *Madhumeha*.

Materials and methods

According to ayurveda clinical examination is essential to determine the root cause and to decide what type of treatment has to be given. So different types of examination techniques have been explained in our classics. *Madhumeha* is a dreadful disease if not treated at the proper time may lead to several complications. Acharyas have explained the importance of *Mutra Pareeksha* elaborately. The role of *Raktha* as a *Dushya* in *Madhumeha* has also been mentioned by *Acharyas*. So here an attempt is made to understand the role of *Raktha Dushti* (vitiating blood) in *Madhumeha* through the assessment of *Raktha Dhatu* in *Madhumeha* patients.

Madhumeha

Word “*Prameha*” in Sanskrit is ‘*Pra+meha*’. ‘*Pra*’ refers to implying change or abundance. *Meha* is to ‘pass urine’. Thus, *Prameha* means passing large quantities of urine. Acharyas mention that the condition in which *Prameha* is not properly treated will lead to an incurable condition called *Madhumeha*.¹ The word *Madhumeha* can be read as ‘*Madhu +Meha*’. *Madhu* in Sanskrit refers to sweet honey and *Meha* is the excessive passing of urine. Hence *Madhumeha* refers to the condition in which a patient passes excessive honey-like urine. Acharya *Charaka* has defined *Madhumeha* as a condition in which a patient passes a large quantity of urine that is sweet and astringent². Acharya *Vagbhata* has also explained *Madhumeha* as said by *Charaka*³. *Susrutha Acharya* has termed *Madhumeha* as “*Kshoudrameha*”⁴.

Role of Doshas and Dushyas

“*Ye Tri Saptah Vishwa Roopam*” was the sloka quoted by *Sayanacharya* for explaining the importance of doshas. *Tridoshas* and *Saptadhatus* are the basic elements that control the human body. Similarly, *Madhumeha* is a disease of *Tridoshaja* with *Kapha Pradhana Vyadhi* with the involvement of ten *Dushyas* like *Rasa*, *Raktha*, *Mamsa*, *Meda*, *Majja*, *Shukra*, *Ambu*, *Vasā*, and *Lasika*.⁵ According to Ayurveda the etiology of *Madhumeha* is a sedentary lifestyle, overeating, excess intake of curd, jaggery, milk, cereals, sweet, sour, and salt eatables, day sleep, lack of exercise, psychological factors like anger, fear, and anxiety.⁶ These factors result in the *Vridhhi* of *Vata Dosha* and bring the *Ojas* to *Mutravaha Srotas* and get exerted out through the urine. *Ojas* is the essence of all other *Dhatus*. when it is carried out by *Vata* due to its *Chala Guna* it carries the *Ojas* and circulates throughout the body by exerting out of urine with a sweet taste.⁷ In *Samprapti*, it explained that *Tridosha* with *Kapha Pradhana* and ten *Dushyas* are being vitiated. *Dushyas* include *Raktha* also. *Raktha* is a *Dhatu* that nourishes the upcoming *Dhatus*. So *Mamsa* and *Meda* get nourished by *Raktha*. In *Madhumeha* *Meda* dhatu is affected which means *Raktha Dhatu* is also vitiated. Due to the intake of certain *Nidanas* of *Madhumeha* *Vata* gets propelled and takes sweetness in the *Ojas*. Vitiating

Vata with Sweetness circulates throughout the body along with Raktha. Thus, the Madhuryata of Ojas (the essence of tissues) is spread throughout the body⁸. This probably indicates that there will be an increase in blood glucose levels. These factors help us to assume the importance of the role of blood in the diagnosis of Madhumeha. Similarly, in the modern concept, there is a relationship between hematological parameters and type 2 Diabetes Mellitus. Decreased amount of HB and HCT levels which are associated with risks of type 2 Diabetes Mellitus. Elevated lipid profile levels such as total cholesterol and low-density lipoprotein cholesterol are associated with an increased risk for micro and macrovascular complications. Association between WBC and unpaired glucose control is seen in the chronic inflammatory state in Diabetes Mellitus which is due to insulin action in adipose tissue in muscles and the liver. This promotes the differentiation and maturation of WBC via proinflammatory cytokines. There is a relationship between erythrocytes and Diabetes Mellitus. Spherocytes and Echinocytes are seen in the peripheral smear which indicates hyperglycemia. The mean corpuscular volume and RBC volume distribution width of both MCV and RDW are related to HbA1C and the occurrence of Diabetic retinopathy and ketoacidosis. Most of the studies that have been conducted are based on hematological parameters. It has been seen that anemia is a hematological change noticed in diabetes mellitus patients¹⁰. So even in Ayurveda, Acharyas have explained the importance of Raktha or blood in the manifestation of Madhumeha. Hence examination of Raktha can be used as a tool for diagnosis and prognosis of the disease.

DISCUSSION

Madhumeha is an upcoming threat to the world which is a major cause of blindness, heart attack, gangrene, neuropathy, and stroke. So, in Ayurveda, it is termed Maharoga. Due to certain etiological factors vitiation of Doshas and Dhatus takes place and results in the manifestation of disease which is to the pathophysiology of Diabetes mellitus. There are different types of Pareekshas (examinations) in the

Ayurvedic system of medicine Mutra Pareeksha is a diagnostic tool for Madhumeha. The role of Raktha Dushti can be seen in the complications of Madhumeha. Acharyas have also explained about Raktha Kshaya in Dhatukshayajanya Madhumeha⁹. This indicates that there is a relation between Raktha Dushti and Madhumeha. Hence Raktha Pareeksha can also be used as a diagnostic tool for the early prognosis of diseases similar in terms of Diabetes Mellitus.

CONCLUSION

Ayurveda Acharyas especially Vagbhata have mentioned the role of Raktha in the manifestation of the disease Madhumeha. Hence, we can conclude that Raktha Pareeksha may be included as one of the methods of laboratory investigations along with Mutra Pareeksha. It is seen that very less attempts have been made to develop laboratory-based parameters based on Ayurvedic fundamentals. Hence it is time to rethink the mode of diagnosis to prevent the disease as well as to enable early diagnosis and for easy management of the disease.

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