

REVIEW OF CONCEPT OF RAKTADUSHTI IN MADHUMEHA WITH REFERENCE TO SVARNA MAKSHIKA AND VIRECHANA IN ITS MANAGEMENT

Kaloge Smita Vinayak¹, Sachin Chandaliya², Deepali Korde Chandaliya³

¹Assistant professor, Department Of Rog Nidan And Vikruti Vidnyana; ³ Associate Professor, Department of Rasashastra and Bhaishjya Kalpana, S.M.B.T. College of Ayurved and Hospital, Nashik, Maharashtra, India

²Associate Professor Department of Panchkarma, College of Ayurved and Research centre, Nigdi, Pune, Maharashtra, India

ABSTRACT

'*Madhumeha*', a subtype of *Vataj Prameha* is one of the most important diseases described in Ayurveda. *Madhumeha* can be correlated with Diabetes mellitus type II from modern science. According to authentic Ayurvedic literature *Meda* & *Mansa* are the main *Dooshyas* in *Prameha*. '*Rakta*' (Blood) is one of the other *Dooshyas*. But Vitiating of *Raktadhatu* in *Madhumeha* should be considered similarly essential & important as that of *Meda* & *Mansa*. During nourishment to all *Dhatus* in normal physiology, '*Rakta*' gets nourishment prior to *Meda*. It not only nourishes *Mansa* but *Meda Dhatu* also. According to modern science, diabetes mellitus is chronic metabolic disorder especially disturbing glucose metabolism and main medium for Glucose metabolism is Blood. Disturbance in Sugar levels of blood in Diabetes Mellitus also suggests vitiation of '*Rakta*' in *Madhumeha*. Hence 'Vitiating of *Rakta*' should be considered preferably for diagnosis & treatment of *madhumeha*. Therefore preparations containing the mineral drug - '*Svarnmakshika*' (*Copper Pyrite*) & '*Virechana* process' (*Purgation*) as Purification Procedure having special effect on refinement of '*Rakta*' should be used during treatment of *Madhumeha*.

Key words: *Prameha, Madhumeha, Rakta Dooshti, Svarnmakshik, Virechana*

INTRODUCTION

'*Prameha*' is an important disease described in *Ayurveda*. It finds place in eight *Mahagada* (major life threatening diseases)¹. All types of *Prameha* if not treated properly ultimately turns into *Madhumeha*².

Madhumeha is described as subtype of *Vataj Prameha*³. The term '*Madhumeha*' is derived from Sanskrit words '*Madhu*' & '*Meha*'. *Madhu* means 'sweet like honey' & *Meha* means 'irrigation in drop manners' i.e. oozing / dripping. This means that the disease, in which urine and the whole body with all physiological fac-

tors becomes sweet like honey, is called as '*Madhumeha*'. It can be correlated with diabetes mellitus type II from modern science. The term diabetes is derived from Greek word 'Siphon like' & Latin meaning of this term is 'Honey'. Metlitis is Latin word meaning 'sweetened with honey' which refers to presence of sugar in blood & urine.

As *Madhumeha* is subtype of *Prameha*, the general pathogenesis of *Prameha* should be considered for *Madhumeha*. It is caused by provocation of all the three *Humours* especially *Vata Dosha*⁴. The fac-

tors which got vitiated (*Dooshya*) in *Madhumeha* are *Mansa*, *Meda*, *Rasa*, *Rakta*, *Shukra*, *Lasika*, *Vasa*, *Majja* & *Oja*⁵. All are having liquid nature. So it must be understood that *Madhumeha* is essentially the disease of disturbed *Udaka Dhatu*. Amongst all *Meda* & *Mansa* are main vitiated factors (***Dooshya***) while *Rakta* is one of the *Dooshya* initially⁶. But vitiation of *Rakta* in *Madhumeha* should be considered equally essential & important as *Meda* and *Mansa*. During nourishment, *Rakta* is nourished prior to *Meda* & *Mansa*. Further it nourishes *Meda dhatu* too⁷. *Rakta* gets vitiated by *Abhisyandi* (property to increase oozing and secretions) property of *Kapha dosha*⁸ So, vitiated *Rakta* can't nourishes *Meda* properly.

If searched for previous research works on *Madhumeha*, it is observed that maximum work has been concentrated on *Medadooshti*. Study over role of vitiation of *Rakta* in the pathogenesis of *Madhumeha* has got ignored as a whole. So study of *Rakta Dushti* in *Madhumeha* is discussed in the present paper.

It can also be observed that the use of various preparations of the mineral drug *Svarnamakshika* & '*Virechana* Process' are also proving very effective in the management of *Madhumeha*⁹.

Aims and Objectives:

1. To study about role of vitiation of *Raktadhatu* in *Madhumeha* (Diabetes Mellitus).
2. To study the concept of effect of preparations containing *Svarnamakshika* and *Virechana Karma* over vitiation of *Rakta* in *Madhumeha*.

Materials:

1. Literary review of concept of vitiation of *Rakta* in pathogenesis of *Madhumeha* from ancient texts like *Charaka*, *Sushruta* and *Vagbhata Samhita* and

Chakrapani commentary on *Charaka Samhita*.

2. Literary review of *Svarnamakshika* and *Virechana* process from ancient texts like *Charaka*, *Sushruta*, *Vagbhata Samhita* and *Rasaratnasamuchchaya*.

Methods:

1. Causative factors, pathogenesis and clinical presentation of *Madhumeha* were studied.
2. The concept of vitiation of *Raktadhatu* in pathogenesis of *Madhumeha* was studied.
3. Causative factors and clinical presentation of *Madhumeha* were compared with those of vitiation of *Raktadhatu*.
4. Properties of *Svarnamakshika* and *Virechana* process were studied.
5. Roles of *Svarnamakshika* and *Virechana Process* in reducing the vitiation of *Raktadhatu* in *Madhumeha* were studied.
6. Collection and analysis of all the references were done.
7. The collected data of references was compared and processed logically to verify the concept and to arrive at conclusion.

Concept of Raktadooshti:

Chakrapani nicely explained about pathogenesis of *Madhumeha* especially with vitiation of *Rakta* & *oja*. Consumption of dietetic regime and behavior factors that provoke *Vata* by properties like ***Ruksha*(dry),*Laghu*(light)*Kashaya*(stringent) –*Tikta*** (bitter) tastes causes provocation of *Vata*. This Provocated *Vata* spreads through the body. It imparts its stringent taste to *Oja*. Provocated *Vata* turns sweetness of *Oja* into stringent taste (*Kashaya rasa*)¹⁰. *Snigdha* (Oleousness) and *sau-myata* (mild) properties of *Oja* get transformed into *Rukshata*(dryness). Provo-

cated *Vata* extracts sweetness from *Oja* constantly circulating in body for various metabolic activities inseparably. This accumulated sweetness of *Oja* in circulation causes deterioration of *Rakta* because of *Abhishyandi* (property which allow more secretions) nature of sweet taste. This further amplifies liquidity in the channels compelling more *Drava Dhatu* to ooze in.

When *Kapha Pittaja Prameha* in initial stages get ignored or not treated properly, there occurs further vitiation of *Mamsa & Shonita*¹³. As a rule, any other *Prameha* when ignored or treated lately gets converted into *Vataj Prameha* - ultimately into *Madhumeha*¹⁴. So Negligence in treatment or chronicity of the disease turn *Kapha-Pittaja Prameha* into *Madhumeha*.¹⁵ This vitiation of *Rakta* also leads to the formation of complications in *Madhumeha*. So, as *Madhumeha* getting more chronic and ignored, chances of *Rakta-dooshti* get prominent in that condition.

Thus, above expressions of *Chakrapani* and *Dalhana* suggest that when *Madhumeha* becomes chronic and ignored in treatment, Vitiation of *Rakta* get involved. Along with this, vitiated *Vata* extracts sweetness of *Oja* and imparts its stringent taste to the later. The extracted sweetness of *oja* gets accumulated in 'Rasa-Rakta complex' as both are constantly circulating throughout body for various metabolic activities. It strikingly resembles with the finding of increased levels of glucose (sweet in nature) in blood by modern science. This clearly suggests the presence of sweetness of *Oja* (increased sugar levels) in *Rakta* (blood).

Pathogenesis of Madhumeha:

According to *Charaka*, pathogenesis of *Madhumeha* is explained with two types.

1. *Dhatukshya janya Madhumeha* (Due to loss of elements of body)¹⁶
2. *Avaranjanya Madhumeha* (*Madhumeha* created by encircling of *Vata*)¹⁷

Repeated and excessive intake of food articles having tastes like *Amla* (sour), *Lavana* (salty) and *Tikta* (bitter), Heavy intake of newly prepared alcohol, newly yielded grains, excessive consumption of curds, Day time sleep cause provocation of *Vata* & loss or decrease in the quality and quantity of *Dhatu*¹⁸. It leads to *Dhatushaithilya* (Weakness in consistency) causing loss of *Oja* from *Dhatu* & increase in waste part having liquid nature after metabolism i.e. *Kleda in Dhatu*. Hence provoked *Vata* converts sweetness of *Oja* into bitterness and oleousness into dryness. This sweetness of *Oja* & liquidity from *Dhatushaithilya* get accumulated into *Rakta* leading to vitiation of *Rakta* with *madhur* (sweet), *abhishyandi* (secretory) & *kleda guna* (liquid property).

During nourishment from *Ahara Rasa*, *Rakta* gets nourished prior to *Meda*. This vitiated *Rakta* can't nourish *Mamsa & Meda* properly increasing 'Abaddhatva' (looseness) of *Meda*¹⁹. Thenafter, this vitiated *Vata* carries *Oja & Shithil Dhatu* towards 'Basti' (urinary bladder) due to *Strotovaigunya* (Functional defect in urinary system) & get excreted through urine causing *Prabhut Avil Ojo Yukta Mutra* (Large Quantity along with haziness in urine with *oja*).

Observations:

Comparision between causative factors of *Madhumeha*²⁰ & *Raktadooshti*²¹ shows that *Aasyasukham* (food with extra luxury and comfort), excessive consumption of curds – mutton soup of various animals from the area of excess water and trees, food articles having more pungent-sour and salty tastes, food which will

create burning sensations inside *Koshtha* (*Vidahi Anna*), daysleep, life without walking and exertion (*Achankramana*), truma, withholding natural urges, rage, anger, fear, mourning and heavy alcohol consumption are common between them.

Even this is not only true about causative factors, but clinical conditions comprising various signs and symptoms also confirm the role of Vitiating of *Rakta* in Diabetes mellitus (*Madhumeha*) as follows. When compared signs and symptoms of vitiating of *Rakta* and *Madhumeha* - loss of appetite, laziness- heaviness in the body, decreasing in functional ability, excessive burning sensations inside body parts, severe thirst, extra hunger, foul smell to various body parts, excessive sweating, skin diseases, tastelessness, decrease in immunity are the common ones between them.

Result: So comparison between causative factors and clinical condition between Diabetes Mellitus and *Rakta Dooshti* gives the clear impression of later's role in *Madhumeha*.

Treatment: Above observations suggests that *Raktadooshti* is a major component in pathogenesis of *Madhumeha*. So treatment of *Madhumeha* should be done with consideration of *Rakta Dhatu*.

Treatment of *Madhumeha* can be classified into two parts as follows -

1) Shamana (Palliative) treatment:

Various medicinal preparations having *Svarnamakshika* (Copper Pyrite) as main content can be used in for treatment of *Madhumeha*. Properties of *Svarnamkshika*²² are as follows -

Rasa (Taste) : Bitter, sweet

Guna (Properties): Bitter, lightness, cold

Virya (Potential property): cold

Vipaka (Transformation of taste after digestion): katu

Karma (Functions) : provides strength, rejuvenator, *Pramehaghna* (palliative effect over diabetes), Effective over diseases of excretory system, passifying all the three Provocated Humours.

Efficacy of *Svarnamakshika* in *Madhumeha* should be understood in the following way.

1. Bitter taste and pungent '*Vipaka*' (Transformation of taste after digestion) of *Svarnamakshika* purifies *Raktadhatu* by digesting *kleda* (excessive liquidity in *Madhumeha*) & *Abhishyanda* (excessive secretions from body). This reduces sweetness in *Raktadhatu*.
2. Sweet taste corrects the provocation of *Vata*.
3. *Svarnamakshika* has the ability to rejuvenate the tissues and strengthen the body. This ultimately strengthens *Oja* & decreases the inability and looseness created in *Dhatu* (*Dhatushaithilya*).
4. It increases the quality of *dhatu* (*Dhatuprasadan*) ultimately increasing the quality of *Oja*.
5. *Svarnamakshika* is basically very effective in *Prameha* (palliative for *Prameha*), hence can be used in *Madhumeha*.

II) Shodhana (Purification) treatment:

Considering the nature of disease, it is advised to expel provoked *Dosha* through the upper and lower routes of the body which are known as *Vamana* and *Virechana* processes respectively²³. Though both are having better power to break the pathogenesis of *Prameha*, *Virechana* proves to be more effective in treating vitiating of *Rakta* in *Madhumeha* for following reasons.

- 1) It has purificatory nature.

- 2) *Virechna* Basically Removes 'Pitta' Humour Or Its Combination With *Kapha* Or *Vata*²⁴.
 - 3) 'Rakta' is produced in liver after colouring (*Ranjana* process) *Rasadhatu* by *Pitta*²⁵. This fact proves the close relation between *Rakta* & *Pitta*.
 - 4) Moreover *Rakta* and *Pitta* share a specific relation. *Rakta* provides habitat to *Pitta* (*Ashray – Ashrayi* relation).²⁶ This 'association of *Rakta* and *Pitta*' is actually 'mutualism.'
 - 5) So Treating *Pitta* Automatically Has The Beneficial Effects Over *Rakta*. Hence *Virechana* has great effect over the vitiation of *Rakta*.
 - 6) *Virechana* thus helps in purifying vitiation of *Rakta*. It also decreases *kleda* (liquidity) in all *Dhatu*s which further Increases nourishment of *Dhatu*s & quality of *Oja*.
 - 7) It regulates the direction of provoked *Vata* in proper way (*Anuloma Gati*) which was distracted by obstructing nature of *Pitta* and vitiated *Rakta*.
- Hence from all above references *Virechana* process can be used as Purificatory treatment in *Madhumeha*.

CONCLUSIONS

1. If ignored and kept untreated, complications involving *Rakta* along with *Mamsa Meda Dhatu* vitiation starts occurring in *Prameha*.
2. Provoked *Vata* extracts sweetness of *Oja* and imparts its bitterness to it. The extracted sweetness gets attached to *Rasa – Rakta* circulating complex making it sweeter. This similarity resembles with observations in modern science as Blood Sugar level gets raised in Diabetes Mellitus.

3. Both the above observations help to conclude that Vitiation of *Rakta* plays a major role in *Madhumeha*.
4. So the type of *Madhumeha* which is actually occurred due to transformation from *Kapha-Pittaja Prameha* due to ignorance or chronicity can be treated best by *Svarnamakshika* and *virechana* process.
5. Both these types of treatment are very effective in the treatment of vitiation of *Rakta*.
6. So, *Svarnamakshika* and *Virechana* process are the best available treatment modalities to treat vitiation of *Rakta* in *Madhumeha*.

REFERENCES:

1. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008. Indriyasthan 9/8
2. Acharya Sushrut. Sushrut Samhita.Ambika Dutt Shastri Editor.Reprint 2010. Nidansthan 6/30
3. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/39
4. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008.Nidanasthana 4/37
5. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008.Nidanasthana 4/7
6. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008.Nidanasthana 4/8
7. Acharya Sushrut. Sushrut Samhita.Ambika Dutt Shastri Editor.Reprint 2010.Sutrasthan 15 /7

8. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008.Nidanasthana 4/8
9. Acharya Vagbhat. RasratnasamuchchayProf.Dattatreya Kulkarni Meherchand Publication 2010/2/79
10. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/37
11. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Commentary by Chakrapani. Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/36-37
12. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Sutratana 26/41-1
13. Acharya Sushrut. Sushrut Samhita.Ambika Dutt Shastri Editor.Reprint 2010. Chikitsasthan 12/4
14. Acharya Sushrut. Sushrut Samhita.Ambika Dutt Shastri Editor.Reprint 2010. Nidansthan 6/30
15. 15 Acharya Sushrut. Sushrut Samhita.Ambika Dutt Shastri Editor.Reprint 2010. Nidansthan 6/30
16. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/37
17. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G. Chaukhamba Bharti Academy,Reprinted 2008. sutrasthana 17/79-81
18. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/36
19. 19.Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/7
20. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Nidanasthana 4/5,Sutrasthana17/78
21. . Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Chaukhamba Bharti Academy,Reprinted 2008. Sutrasthana24/6-10,12-16
22. Acharya Vagbhat. Rasratnasamuchchay Prof.Dattatreya Kulkarni Meherchand Publication2010 2/79
23. Acharya Charaka .Charaka Samhita. Shastri K,Chaturvedi G Comm. Chaukhamba Bharti Academy,Reprinted 2008.Chikitsasthan 6/15-16
24. 24.Acharya Vagbhata Ashtanghridaya Shree L.vaidya Motilal Banarasidas Publication Reprinted 2005 Sutrasthan1/25-26
25. Acharya Vagbhata Ashtanghridaya Shree L.vaidya Motilal Banarasidas Publication Reprinted 2005 Sutrasthan 18/1
26. Vagbhata Ashtanghridaya Shree L.vaidya Motilal Banarasidas Publication Reprinted 2005 Sutrasthan 18/1

CORRESPONDING AUTHOR

Dr. Kaloge Smita Vinayak

Assistant professor,

Department Of Rog Nidan And Vikruti Vidnyana; S.M.B.T. College of Ayurved and Hospital, Nashik , Maharashtra, India

Email: smitakaloge@Gmail.Com

Source of support: Nil

Conflict of interest: None Declared